The drums beat low, the old man walked to the middle of the circle, uttered a raucous cry, threw down his hoe, and raised his arms to the sky: the implement started turning on its axis as if invisible hands were manipulating it. "Smash!" Birama turned to his sister, "Did you see it?"

The drums grumbled. the old man picked up the hoe, tossed it into the air this time and shouted again. All faces tilted skyward. The hoe did not fall down, and while their eyes seemed to search for it in space, the old man went and knelt down motionless in front of the drums. Some time later he was seen rising with his hoe on his shoulder.

"Super!" Birama shouted. Murmurs rose from among the spectators.

Small sonorous drums announced the weavers. A dried-up old man, tall of frame, appeared on the scene, a loincloth in his hand. The drums beat lowly. The cloth rolled itself into a ball, got entangled, and straightened itself again at its master's call. Birama was no longer saying anything, why should he? But he could hardly suppress his surprise when with a flourish of horns old Djigui appeared in a hunter's full regalia, carrying his gun.

"It's uncle, it's uncle," he said to Kany, "look at him!"

from 'Sous l'orage' or 'Kano' (Les Presses Universelles, Avignon. 1957. Presence Africaine. 1963), a novel describing the clash between the old and new generation over traditional marriage customs. M. Badian, a Malian, is also the author of a play, 'La Mort de Chaka' (Presence Africaine. 1962)

Even those of us who do not know anything about the Zande connections with West Africa will find it quite easily to agree with the editor that there is a West African, especially Akan (Ashanti, Fanti et al) flavour about these folk-tales. This is not really unusual. It is only one more proof for those who are interested in seeing evidences of the cultural unity of the continent, that Africans have been swapping folk-tales for a long time. There are several motifs, and sometimes whole themes, that keep cropping up all over the continent. Certainly, there seems to be very few differences between Ture, the hero of the Zande tales and the equally ubiquitous Kweu Ananse of the Akan. Not only do both names in fact mean "the spider", but we also encounter here, the same roguery, the same selfish sense of humour and its resulting vicious practical jokes. Somehow Ture is as much fun as Ananse. They share an enigmatic broadness which ordinary human beings find fascinating. Furthermore, I disagree with the editor's implication that this fascination with roguery has anything to do with an especial Zande psyche.

The capacity to be delighted by a rogue is no more Zande than it is Akan or English. Otherwise what could possibly account for the popularity of Falstaff? If a rogue breaks down occasionally with consideration for others, we find him all the more bowitching. And one should imagine that that is how Robin Hood managed to be a hero for English children until Superman, Batman etc. invaded the field. For all his meanness, the third story in the collection tells of how 'Ture showed people its fire place and they knew about fire by this.'

This business of the child in every man and woman on earth is a cliche, but it is also true. And I do not seem to get Professor Evans-Pritchard's meaning when he says that "Therefore incidents which may appear to us as going beyond the dramatic limits of fantasy, to be so preposterous as to lack excitement, humour, or even interest, intrigue and
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amuse the Azande, because in them a sardonic twist is
given to what could conceivably happen in a situation not
wholly unfamiliar to them as it would be for us. " Are we
talking about folk-tales? Is there a limit to fantasy in tales,
short stories, märchen and myths? And what incredible action is
attributed to Ture which is more fantastic than what the
Graeco-Roman gods and goddesses were said to be capable of?
One would have thought that in the country of fantasy
anything is possible whether it is peopled by half-human-half-
animal or half-human-half-divine creatures. Nor do I
accept the theory that the Azande are fascinated with Ture's
or any other folk-tale character's exploits because they
themselves practise magic. Again, how do very rational (?)
European men and women come to believe in Christianity with
its virgin births, miracles, angels and what-nots? But in
more practical terms, one would like to know how Professor
Evans-Pritchard explains the fact that non-Azande, like
Americans and English, sit through films of the Wild West,
with their heroes who just never die no matter how many
arrows or gun blasts their bodies receive. And how sometimes
these audiences do not only sit through these films, but some of
them actually manage to identify with these heroes - and what
heroes!
Anyone who claims to know a little bit of Ananse or
Tortoise of other African folk-tales would say that the stories
in the collection under discussion are good but not exceptionally
so. But that is, of course, neither the fault of the Azande nor
of the editor. Not all Africans with excellent stories and
impeccable narrative powers know when collectors and
translators are around. And it would be naive to expect the
reverse to be true either. On the whole, most of the tales
come as a normal exploits of Ture himself, especially
the problem of his laziness and how to procure termites.
As is usual in a group of African folk-tales, one or two of
these touch the cosmic or creation theme; for example,
How Ture released the water and How Ture spread fire
over the earth; but there are remarkably very few of
these. There is one refreshing novelty here though.
And that is Nanzagbe, one of the wives of Ture. Not
many folk-tales feature her sort. Almost a counterpart
to the rogue-hero himself, she is a very clever
woman who knows her husband thoroughly, and though not
the least bit mean or aggressive herself, would not stand
any nonsense from him. Nanzagbe is delightful.
Altogether, the collection is an evidence of a
thorough scholarship. Professor Evans-Pritchard
acknowledges the contribution of his other translators
by quoting their initials at the beginning of individual
translations. It puts the stories in an attractive personal
context. He does something else which is equally helpful
and very interesting. That is, at the end of the book,
he gives several versions of some of the motifs.
Reading these different versions is an eye-opener and a
pleasure. This type of exercise gives one something
like the inside story of how folk-tales are made and what
factors go into play to make a person know one version of a
story and not the other. Finally, although one cannot
argue with the fact that no modern Western language can
possibly convey all the ingredients, the subtleties and
nuances of any one classical African folk-tale, those in
'The Zande Trickster' read very well. One does not feel
that one is missing too much in translation. We only
hope, now that such collections are becoming more
available, that educators in Africa will be tempted to
convert some of them into school texts. For, no people
can do much without a solid knowledge of their native
myths. One cannot see how "modern Africans" could
prove different.

HOLD MY HAND I'M DYING by John Gordon Davis
(Michael Joseph)
KINSMAN AND FOREMAN by T. M. Aluko
(Heinemann Educational Books)

Here are two books which illuminate for me one of
the most depressing things in literature about Africa today.
The first book is what is generally known, and is described
on the blurb as "a book of heartfelt sincerity, authenticity
and passion, on an universal theme". Translated into
ordinary English that phrase usually describes, especially
in cases like this, a book of coarse and unimaginative fantasy,
rubber-stamped throughout with atrocities. The blurb
and cover encourage the reader to believe that, while he
is getting his kicks out of multi-racial sadism, he is also
doing his bit for humanity.

Actually, in "Hold My Hand I'm Dying" by John
Gordon Davis, he will be reading one of the most boring,
unauthentic and incoherent bits of rubbish that has yet
to come my way, but nowadays this sort of book about
Africa is greatly in demand. The recipe of Africa, sex,
torture, and for some reason, persistent and recurrent
castration of men and animals, is a most popular one.

The great pity is that the second book, 'Kinsman
and Foreman' by T. M. Aluko, which does have the ring
of authenticity, will probably only sell to the already
initiated, who know Aluko's work.

This is partly because it has a dismal blurb and cover
(which resembles a government handbook on tractors), and
partly because people prefer to think of life in Africa as an
orgy of bloodlust, and forget that by Africans but by
Europeans the greatest crimes against humanity have been
committed, all in this century.

"It is hot in the Zambezi Valley. In the spring it
is pregnant hot, feverish, and the loins of all the valley's
creatures itch for the new season. In the spring the bull
elephants trumpet and seek out and mount their cows again,
the lions rumble over their slinky lionesses, indeed all
living things snort and chase their willing womenfolk."

With a loud snort, Joseph Mahoney, High Court
Advocate in Rhodesia, pursues three ideal images, Africa
the African, and his mistress Suzie de Villiers, through
600 pages of sex, violence, and political harangue, which
Mr. Davis has written out for his public with great patience
and industry. Who cares that it reads like a fairy story
for children translated from one language to another by
someone familiar with neither, when there is so much
wild life for the blacks, the whites, and the animals?

On the subject of Africa and the Africans, Mahoney
is put before us as a genuine liberal non-racialist white
Rhodesian, in a hell of a fix over the future of the Africans
in his country (as he would put it), an attitude not, alas,
reflected in his manners (Africans are all munts, wogs and
kaffirs). I liked the blurb-writer's claim, that Mahoney
and his Zulu servant Samson are "bound by great mutual
respect and affection", to describe a Kaffir/Nkosi
relationship. Not much sign here that the kaffir felt
affection or the nkos'i respect. Basically, however, the
racialists and non-racialists all agree that the Africans are
just dumb creatures who mean no harm, and would have been
quite happy raping their womenfolk and mismanaging their
farms, if the Reds hadn't got at them and made them all into
The book ends with Mahoney having a long and furious argument about Rhodesia with a racist friend. Max, who tells him that helping the blacks won't work and, if he tries it, his farm will be a failure. Soon after, U.D.I. takes place, which Mahoney has always opposed, and one night, much to his surprise, his farm is razed to the ground and his animals butchered. Confronted with the ghastly sight of his favourite bull pinned to the back door, Mahoney is converted and becomes an ardent supporter of the Smith regime.

As for sex—Mahoney regards women rather like hot, sticky toffee. "You feel you could go crazy for the soft, sweet, secret, sticky, shiny, hot, beautiful depths of woman, the in and out and the suckiness of women." All sexual incidents are described with the same degree of sexual vacuity.

The best incidents in books of this kind are the atrocities committed by the Africans. For by these, he will in the end be judged, just as the white man, for example, would expect to be judged by the Moors murderers of King's acid bath. If the atrocities are not up to standard and described with a reasonable amount of gory detail, the whole book will suffer and the reader will feel cheated, as though the white man had in the end only been judged by the offence of selling potatoes short, a tedious post-office offence or being rude to a policeman. But readers of this book need have no such fears on this account.

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If he couldn't see that Max and his boys did it.

I'm not having him defend me in court. As Gide said, "Le moins le blanc est intelligent, le plus le noir lui paraît bête."

It is a great relief to turn to "Kinman and Foreman", a novel by T.M. Aluko. This is a story about the difficulties which beset the hero, Titus Oti, on his return from London. He is the only African on the senior service list of engineers, and is treated with typical rudeness and distrust by his British colleagues. However, he does receive a little sympathy from Mr. McBain, who takes him for an Englishman.

"Scotsman my friend" he (McBain) corrected haughtily.

"You and I are one in our objective, Mr. Oti. The total destruction of the Imperialist dragon." He continued after a pause. "In that direction I must admit that you are here succeeding better than we in Scotland, even though we have been fighting the common enemy much longer than you."

Titus wishes to be posted away from his home-town to avoid the emotional appeal of his mother, the religious blackmail of Pastor Morakinyo (who cares for nothing but his path), and above all to escape from his "kinman and foreman" the corrupt Simeon Oke. Titus is forced to stay as D.E. atBala, and life swiftly becomes puzzling and intolerable as his family and their friends best for money, attempt to bribe him, and worst of all, accuse him of wrongdoing. Simeon, by trying to have the cases transferred to the Cameroons. Simeon really is a complete creole, who seduces and blackmails where he can, and misuses P.W.D. Labour and funds. As he usually employs the latter to make firm friends even firmer, only Titus realises the extent of his villainy.

Gossip about the cruel behaviour of Titus to Simms asides in Bala, and in the All Races Club, and Titus is blamed when eventually Simeon is arrested on the strength of an anonymous letter. Needless to say, Simeon wriggles out of it all at the time, helped by the ji-ji man, and his defence lawyer, Chris Daniels, and Titus gets the worst of it. Pa Joel, Titus's great-uncle, observed sadly that Titus "has no interest in farms. That is the truth. I think when he went to the white man's country he has read books beyond the point where people are interested in farms."

By the end Simeon is at last in the Cameroons and Titus is temporarily happy because his fiancee is on her way to Bala to marry him. But the book finishes on a cynical note, and we feel that the troubles of Titus Oti B.Sc.(Eng)(London) are far from over.

I strongly recommend this book: it is very eventful and well written with economy of style and a great sense of the ridiculous.
Rights of Passage, Masks opens with a splendid evocation of the past:

Out of this bright sun, this white plaque of heaven, this leavening heat of the seven kingdoms; Songhai, Mali, Chad, Ghana, Timbuctu, Volta, and the bitter waste that was Benin, comes this shout, comes this song.

Statements of present reality in the first volume constantly come to mind as juxtapositions when reading the second:

..... we sweat in this tin trunk'd house that we rent from the rat to share with the mouse:

Castries' Conway and Brixton in London, Port of Spain's jungle and Kingston's dry Dungle

Chicago Smethwick and Tiger Bay.

KUMASI:

city of gold, paved with silver ivory altars, tables of horn, the morning sun of seven hills greets you best, knows you blessed.

AS WELL AS describing the present and evoking the past, the poem examines both states, seeking to find in them a way out of the void which the dispossessed live in.

Once when we went to Europe, a rich old lady asked:

Have you no language of your own, no way of doing things did you spend all those holidays at England's apron strings?

And as the cock now cries in the early dawn so slowly slowly ever so slowly I will rise and stand on my feet

I am learning let me succeed.

To succeed in what? Like the grown-up son, parted from his mother in childhood, trying to know her and understand her and love her, so that he will discover where he came from and why he is as he is.

Apart from its qualities as a work of art, the brilliance of the use of language, the force and balance in its construction, this poem tells me more about the struggle of Afro-Americans to 'find' themselves than any speech, political programme or call to action. It is wonderful to find poetry that means something.

The third volume, to be called "Island" is due for publication later this year.

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BETWEEN TRADITION & MODERNITY

Wilfried Feuser

RECUIT DE TEXTES AFRICAINS, An Anthology of Modern African Writing in French by Nicholas Caverhill (Hutchinson Educational 1967)

Yet another anthology of African literature? One is bound to ask. But appreciating the modesty with which the book is recommended for sixth forms and university classes, one relents and decides to have a closer look.

The ratio between "traditional" and "modern" texts in the selection is weighted slightly in favour of the latter. In the first part with its tradition-directed story-telling we find, among others, Bernard Dadie, Djibril Niame and, of course, Birago Diop. Whatever the artificialities and shortcomings of this genre in which the griot, donning the wig of classical French prose, squirms uneasily between the inside and outside point of view, nothing of comparable value has so far come out of English-speaking West Africa. The venerable D.O. Fagunwa was snatched away before he could give us even a sample of the intended English rendering of his Yoruba novels. Whether Wole Soyinka's new English adaptation of Fagunwa's most famous work 'The Forest of 1000 Demons' will bring us closer to a solution remains yet to be seen.

The second half is a fairly well-balanced choice of writers concerned with the new Africa and its innocents abroad (e.g. Ake Loba's "Koombio"). Some evergreens like 'The Great Hunt of the Dry Season' by Naxi Boni and 'Going to School in the Cameroons' by Ikelle-Matiba form the backbone of the selection.

The list of standard authors writing in French, from Sembene Ousmane to Camara Laye, is almost complete. I would only quarrel about the inclusion of Charles Nokan with two passages. Instead of his self-conscious "African Idyll Remembered in Paris" - a pastiche of the 'style hugolien' - it might have been better to offer some of Ferdinand Oyono's bitter laughter, or the more substantial fare of Bheley-Quenum's prose in "Le Chant du Lac."

P.S. However short a book-list on African literature one might compile these days - and Mr. Caverhill can only spare it five lines in his rather trite introduction - it is incomplete without Jan Heinze John's German-English-French bibliography, "Die neoafrikanische Literatur" (Diederichs, 1965).
The Pocketbook Market
French

The Novelists' Inheritance in French Africa -
Writers from Senegal and Cameroon (The Crowns Books, Oxford University Press)

Writing in French from Senegal to Cameroon
by A. C. Brench (Three Crowns Books, Oxford University Press)

These parallel volumes - one a critical work, the other an anthology of selected texts from the novels discussed - deal with French African fiction between 1947 and 1961. The choice of authors and themes is well-balanced; the only noteworthy omission is perhaps O. Bhely-Quenum.

As for the division of Franco-African writing into periods, and especially a thorough appraisal of the earliest period, the last word is not yet spoken. Mr. Brench sees the watershed between a predominantly tradition-directed, inward-looking, and an anti-colonial, outward-looking period in the early novels of Camara Laye, which are given extensive treatment. Laye is the only author to whom two chapters - the best in the book - are devoted. The reasons the author states for his periodization are quite convincing but unfortunately the earlier period, which, it is true, lies for the greater part outside the scope of the study, is dealt with too summarily in the introduction. He glosses over the existence of a strain of pre-French, pro-assimilationist literature. In this he shares the fallacy of African and French critics like Thomas Melone, Lilian Kesteloot, Claude Wauthier and Robert Pageard according to which negritude, in addition to being a "return to the sources", is purely a movement of protest and its literature, therefore, anti-colonialist by definition.

Mr. Brench brings up the first black African writing in French, the former tirailleur senegalais Bakary Diallo (see Senegalese Contrasts, THE NEW AFRICAN, November 1966) but then dismisses his novel, "Force-Bonte" (1926), too lightly as "a naive panegyric of French civilisation in the tradition of Caribbean imitative literature". Naive indeed - but nonetheless symptomatic of the early complex of what was soon to be known as the negritude movement.

Bakary Diallo takes a frog's eye view of the power and the goodness that is France's. Of these two "cardinal values", her boundless goodness, for which he gives a Senegalese equivalent - motsdie - is the most salient. Africa's disinherit children owe her mother a great debt of gratitude for her civilizing graces:

"We should deem ourselves lucky, and our parents as well, to be servants of France and to work under her guidance toward the unification of all human beings in the world." From Diallo (born 1892) we can draw a straight line to his admirer Ousmane Soce (born 1911), who became the founding father of both the novel of culture conflict and exile (Karim 1935, Mirages de Paris 1937). The latter novel, whose theme was in the subsequent generation raised to the level of a spiritual drama by a third Senegalese, Cheikh Hamidou Kane (L'aventure ambiguë 1961), deserves special mention because it is the first to deal explicitly with Senghor's later concept of the 'cultural mulatto' whose political home is Greater France:

"And from this cross-breeding a new world will be born on African soil ... a French province having the same political rights and duties as the motherland."

The pathos of politico-cultural assimilation in the early negritude novel cries to high heaven. It echoes through "Doguiticimi" (1938), a historical novel by the Dahomean Paul Hazoume, which is, among other things, a prefiguration and pre-gloration of French rule in Africa. and "Le fils du fetiche". by the Togolese David Ananou, who as late as 1955 expresses strong reservations about "big words like independence, liberty, emancipation and self-government." It is only seen against this backdrop of near-sycophancy that the revolutionary innovations in treatment and subject-matter brought to the novel in French Africa by authors like Ferdinand Oyono, Mongo Beti, and Sembene Ousmane can be viewed in their true significance. This fact does not come sufficiently to light in Mr. Brench's thesis that "in Africa literature was concerned almost exclusively with traditional themes or the struggle against colonial domination and its destructive influence."

In all other respects, however, "The Novelists' Inheritance in French Africa", convincingly argued throughout, makes highly rewarding reading. It constantly refers in a down-to-earth manner to French literary tradition, and at the same time opens new vistas. The author shows the existence of a strain of Islamic fatalism in such diverse authors as Abdoulaye Sadjji, Camara Laye, and Cheikh Hamidou Kane. In Kane's novel, he detects definite colour patterns in the spiritual battle of Orient and Occident:

"Blanc" and 'violet', together with 'rouge', 'argent', 'pourpre', the colours of nobility, of suffering, those of the sky and the desert, are the most frequent in the descriptions both of characters such as 'le Chevalier', the Chief, 'la Grande Royale' and of the settings in Samba's homeland. In contrast, the settings in Paris are dull, colourless, uninspiring. It is as if the contrast between European materialism and Islam exists even in their surrounding." (p.109)

Just another example: After Gerald Moore's brilliantly superficial interpretation of Mongo Beti's Mission terminee as a "rumbustious comedy" (Seven African Writers, OUP 1962), we finally have here a critic who cares to delve down to a deeper level to discover the "fundamental sadness" of the novel. In Oyono's novels likewise, Mr. Brench states, "comedy is tinged with tragedy." It would seem that after the emotional moodly of assimilationist optimism - a literature waving between timid self-assertion and total surrender to the suction of French metropolitan culture - these two writers had to take a stance of destructive mockery which flayed the colonizer but did not even stop short at the colonized. "As yet there is no sign of a positive alternative," Mr. Brench says about the two Cameroonians novelists dominating the Mid-Fifties, "but at least the Africans can reassess their dignity through laughter." W.F.
Looking back over the dozen or so prose anthologies of African Literature that have gathered on my bookshelf over the past five years - four of them by Janheinz Jahn - I find that this little volume has weathered the test of time and may soon be due for a reprint. It draws heavily on West Africa, which supplies fourteen out of a total of nineteen stories and extracts from novels. There are eight entries from Nigeria: besides parts of Elewechi's 'Jagua Nana' and Achebe's 'No Longer at Ease', short stories by Okara and Okafor that were first published in Black Orpheus. The late Chief Fagunwa is represented by a chapter from his book 'The Television-Handed Ghostess' (My Life in the Bush of Ghosts). It becomes pleasant reading, to be sure, but the flavour of Fagunwa's style has somewhat evaporated.

The emergence of African literature in the German pocketbook market testifies to the unflagging interest of that country in Africa. The adaptability of the German language for translation is almost proverbial, here it is once again evident. The three books reviewed here belong to the newer school and purport to treat Africa as Africa and its history. Cornevin manages well. It is interesting too that Cornevin's 'Histoire de l'Afrique I' (Cambridge University Press) is amply supplied with maps and charts indicating the evolution of the Continent.

The book is well worth possessing. It is a satisfyingly detailed analysis of archaeological and historical material available for the period ranging from the earliest times to the sixteenth century. It is amply supplied with maps and charts indicating the evolution of the Continent.
AFAKA SINCE 1800 is a similar, if thinner, attempt to treat a later period in African history. The book covers a range which is more or less faithful in its title.

Oliver and Amore explore the little known nineteenth century history of the Central and South-eastern areas of the continent, giving inspired glimpses of the Luba-Lunda states, the Congo and the interlacustrine states, while sketching in a number of the factors involved in the violent political changes taking place in the area. Practically all of this is done from secondary material, but Oliver and Amore manage to lend a balance to the material which makes an interesting picture of the whole.

Most of the same statement of praise can be made for their coverage of North and East Africa, and indeed their handling of the continent in general up to about 1880. But at this point, in spite of their avowed aims, the section on the Scramble for Africa becomes lengthy, displaying a consequent lack of orientation. The book becomes something of an African history from a European viewpoint.

This viewpoint, it must be explained, is not that of the recent colonial apologists in African history. In fact, the main argument against this view is not that it is biased, but that it pays too little attention to men like Al-Hadj Omar, Amadu Sefu, Samory and similar figures of resistance to imperialist advance in Africa. Yet (though Babatu, for instance, goes unmentioned) Oliver and Amore do not dismiss Sefu as a common tyrant or Samory as a mean slave dealer. Their picture is not prejudiced; it is lacking in African oral and written evidence, which has gradually become more available on this period.

The deficiency of this book is not in itself too surprising. The book reflects a stage in the development of African history. African material has been collected and worked on by a number of individuals, but this material is not always too readily available to the Olivers and Amores attempting to write an African-oriented general history of the continent.

Dr. I. A. Akinjogbin is now Acting Director of African Studies at the University of Ife. The book grew out of Akinjogbin's Ph.D thesis, and is an impressive study of the West African Kingdom which managed to hold European military might, as represented by the French, at bay until 1893.

Dahomey has conventionally been used as an example of a bloodthirsty West African state built up on the slave trade and enjoying the brutality of slave trading. Akinjogbin's picture of Dahomey, or rather Aja, in its pre-slaving period, the emergence of the state of Dahomey (approximately the Southern third of the present republic of that name) to fill the political vacuum caused by the fall of Aja, the making of Dahomey under King Agaja, its involvement with the slave trade and the final decline of the state in the nineteenth century, corrects the conventional version. It is shown, for instance, how the slave trade was introduced into the area by European seduction of the local people into the trade. This, though it does not remove the moral stain attached to the Kingdom, does, however, alter Dalziel's. His nineteenth century history of Dahomey presents a picture of a bloodthirsty lot of savages interested only in hunting down their fellow men for sale to the Europeans.

In the book, a number of interesting themes emerge. Among these are the tremendous destructive influence of the European traders on the coast especially on immediate local communities, the growth of a modern centralized state under Agaja, the influence of the


This book, as its subtitle suggests, is an attempt to provide a comprehensive survey and analysis of Ibadan in relation to its historical, geographical, sociological, economic and political development from its foundation to the present. The book is based almost exclusively on a series of seminar papers organized by the Institute of African Studies at the city's University in 1964. As a result, the book is an outline, if somewhat detailed, of Ibadan dealing with all aspects of the city as a whole.

In the first series of papers, we are introduced to the city's history. Ibadan began its existence in 1821 as a predominantly war camp out of which arose the present metropolis attracting to itself the various ethnic groups all over Nigeria. The influx of these groups to Ibadan took impetus with the introduction of the railway and a better communication system. By the very circumstances of its foundation, Ibadan retained a dichotomy in the structure of its constitution. A high ranking military line of chiefs existed side by side with a second line of civil chiefs, the latter including a set of women chiefs. As Ibadan became transformed from a village war-camp to a city-state exercising imperial control over surrounding towns and territories, political authority was often linked with military power; but because of its beginnings as a military base, Ibadan never adopted a hereditary principle of succession to chieftaincy though until 1883, it had been ruled mostly by a line of civil chiefs. The city's rapid
growth in the first half of the 20th century precluded a systematic town planning the result of which is an "extensive confused mass of housing which occupies a large proportion of the city". (p. 53). This situation renders it difficult to implement proper sanitary projects, plan civic services and to organize an efficient public transit system for the city. Thus despite attempts at modern town planning schemes by the city's official authorities, its persistent ever-growing population still creates the serious problem of orderly development.

The next series of papers deal with Ibadan's people. Here a sharp distinction is made between "indigenous Ibadan" and "stranger communities". A third group of people, the "elites", is contrasted with the mass of both the former groups. Indigenous Ibadan comprises the original Yoruba inhabitants of the city while the term "stranger communities" is extended to outsiders or non-Ibadans like the Ijebus, the Hausa and the Ibo. The daily routine, family life and customs of all these peoples are depicted in some detail. Of the non-Ibadan communities, the Yoruba Ijebus are by far the most enterprising group. Attracted initially to Ibadan by trade, they leave no stones unturned to invest their capital in both small and large scale trading ventures, transport, education as a vested economic activity and in landed property. Almost by tradition a trading group, the Ibadan Ijebus play a more dominant economic role than in politics. In contrast to this enterprising business-like trait in the Ijebus, migrant Ibos in Ibadan are a pre-eminently wage-earning group in search of employment.

The Ibo community in Ibadan includes highly qualified academic and administrative professionals, but labourers, stewards, mechanics, clerks and salesmen, predominate in this ethnic group. To a lesser degree, the Hausa form another separate economic group, monopolising almost exclusively the trade in cola nuts and cattle between Ibadan and Northern Nigeria. Finally in this section of the book, we are presented with an analysis of Ibadan's elite who "through their attainment of appropriate educational qualifications have replaced the expatriates and occupied the many new posts, and who have adopted a style of life substantially European in its external appearances". (p. 130). Their backgrounds, tastes, mode of life embracing family and friendship connections, and leisure time are described in some detail. Socially, all these various but Nigerian ethnic groups live in separate quarters of the city and thus keep themselves apart from one another. Each ethnic group has its own communal organisations which look after the interests and needs of the group. Nevertheless, the presence of all ethnic groups including non-Africans, gives Ibadan a cosmopolitan outlook.

The final series of essays attempt to delineate continuity and change in the economic, political, administrative, religious and educational pursuits of the city. Traditional craft industries co-exist with modern industrial enterprises. Ibadan is served with their produce in a net-work of periodic markets and modern department stores. The sharp differences in the output between traditional crafts and industrial enterprises create the need for bridging the widening gap between the two in order to improve and expand the output of the former. Despite the fact that agriculture and many smaller traditional industries absorb part of Ibadan's wage earning labour force, unemployment persists as a major problem for the city. This is aggravated by the influx of school-leavers who, finding no jobs in their own areas, flock to Ibadan for work. Ironically, speed-up in education by the Western Nigerian Government in primary schools is partly responsible for the rise of unemployment among the educated youth.

Yet, in spite of its forebodings, the book is a penetrating study of the city's potentialities that could be marshalled to good use. Ibadan's administrators face two basic problems: smooth running of the city and an efficient administration of its affairs. This involves the provision of adequate public utilities and services such as water supply, electricity, healthy sanitary conditions and relief of congestion and overcrowding in the city. In analysing these problems, the contributors do not themselves attempt to provide all the answers to them. Nevertheless, suggestions regarding improvements in the city's life are made. In this regard, the book is a valuable study, which, by presenting Ibadan as a traditional pre-industrial city adapting itself to modern needs and conditions, describes in many ways, similar problems that may be said to beset other West African cities.

A VARIETY OF APPROACHES

Reginald Herbold Green

READINGS IN THE APPLIED ECONOMICS OF AFRICA
edited by Edith H. Whetham and Jean L. Currie (Cambridge University Press, 2 vols)

These two volumes are a most welcome addition to economic literature on Africa, collecting, as they do, a number of article and volume selections in a readily available format. Certainly they should appear on university reading lists and library shelves and in the working collections of serious students of African and of economic development. No really comparable collection of serious pieces on the economic issues, structures, and problems confronting Africa exists at least in a readily available form.

The idea of anthologising selected pieces of real substance to provide a selective depth introduction is sound and the quality of the individual choices is high. Limiting of the collection to "Applied Economics" is reasonable - perhaps even inevitable as theoretical studies related specifically to African economic situations are more conspicuous by their rarity than their quality. A variety of approaches to economic description, analysis, and policy framing are presented albeit the coverage is somewhat patchy. This is unfortunate as it will tend to limit the volumes' usefulness in demonstrating to students the relevance of, say, statis-
tic and econometrics to African economic analysis or management. By and large, however, the editors' purpose of supplementing "international" principles and theory texts on the one hand and specifically national articles and public documents on the other with applied analyses from several countries is a reasonably well-served — for universities in Nigeria, Ghana, Kenya, Uganda, and Tanzania.

The basic limitations of the present volumes lies in inadequate coverage. This weakness is apparent linguistically and geographically in author selection, and topically. (The reviewer is duly anthropologist so that this is not a personal lament, albeit he is rather amazed at what the editors believe his article to do.)

There are no selections specifically dealing with Francophone Africa (despite the availability of English language sources, e.g. Berg, Zollberger) and only four with overall African as opposed to specific Anglophonic approaches. Of the 32 pieces 14 are based on Nigerian data, 7 on Kenyan, 6 on Ugandan, and 5 each on Ghanaian and Tanzanian. Even assuming a deliberate policy of excluding the Mahgreb, the coverage leaves tremendous territorial gaps and presents a highly atypical group of economics as if they were fully representative of all Africa.

Topics left unillustrated include: overall economic policy formulation, industrial policy and strategy, economic planning and development strategy formulation and implementation, international trade (apart from the piece on commodity agreements), public sector organization and operations (e.g. development corporations), regional economic integration, and relations between economics and economists and overall national development and the forces shaping it. All of these are clearly critical applied fields. A sizeable body of usable material exists on each — and the absence of any use of analytical or strategy-presentations and documentation is a highly atypical group of available sources which can be supplemented with other sources (e.g. technical reports, official documents).

One result — possibly intentional — of the selection of authors is a bias against non-African scholarship and an absence of selections by African authors from states other than Nigeria — an absence not justifiable in terms of any lack of competent pieces — is particularly distressing. A roster of missing names, e.g.: Onoboe, J.H. Mensah, Omunti, Aboyade, Sedou, Badian, Dina, Ndegwa, Scers, Hazloo, Stolper, Szerszegewski, Dunmont, de Bernis, Amin, La Croix, Ewing, Peperoux, Berg is disquieting to read — except perhaps in hopes of another pair of volumes. So is the absence of any use of analytical or strategy-presentations and documentation from plans (e.g. Nigeria, Ghana, Kenya, Uganda, Senegal, Cameroun, Tunisia) or policy statements of genuine economic substance (e.g. Kenya's Sessional Paper No. 10 on "African Socialism", Chisiza or Senghor on the same topic, Nyerere's MacDougall Lecture to the FAO).

One result — possibly intentional — of the selection pattern is to make economic issues in Africa appear remarkably clear and non-controversial. The apparent aim is to provide an up to date, though by no means avant-garde, survey of conventional economic wisdom and one as far divorced as possible from consideration of underlying relationships between applied economics and applied politics and sociological.

Only 3 of the 27 authors could reasonably be classed as radical in their economic or political economic stance (even in their cases, the selections used mute these characteristics) and none is "conservative" (i.e. 19th Century Liberal as e.g. Bauer, Yamey, Frankel, Stolper). This is a serious loss, applied economics is controversial and the nature of applied economic issues is not clearcut; to fail to highlight these facts is to do a disservice to the readers. Further, since allocation of scarce resources among competing uses is at the heart of the political process and economic change usually has significant impact on social relationships and structures, applied economics is inevitably concerned with politics and sociology. To ignore these realities may be conventional — though increasingly less so — but it is hardly either modern or wisdom.

None of the above detracts from the fact that these volumes are well worth buying and reading. The works presented are serious, the selections long enough to be coherent, the approach to African economics and economics as worthy of study in their own right both sound and refreshing.

**A PLAN OF ACTION**

Geoffrey Kay


Under-development in Africa is a continuing process largely determined and patterned by the international ties of the under-developing countries that make up the continent. This point is often played down and one school of western analysts chose to treat the external constraints on development as minimal and beyond the scope of effective political action: the international ties of the fragmented and quasi-independent states of Africa are treated as though they are no more than a passive context and it is contended that development can be achieved by internal action. This modernising, administratively and largely apolitical approach is challenged by Green and Seldman. Working within a structuralist framework — perhaps the best made of analysis for comprehending development and under-development and one to which Reg Green has elsewhere made invaluable contributions — the authors insist that the international condition of the separate African states is the crucial factor maintaining under-development and conclude that only political action conceived and implemented internationally can break the under-development syndrome: hence the choice: "unity or poverty."

The economic case for unity in Africa is overwhelming. Green and Seldman spell out the general theoretical reasons for this in a way that ensures their book will be an important addition to the literature of economic development: they must be congratulated for writing in a style that will make their theses readily understandable to non-economists. Yet this book is meant to be more than an academic treatise: it started its life as a background paper prepared in Accra for the 1964 Cairo Conference of the OAU and was conceived as providing the basis for a plan of action. In particular Part 3 entitled 'Steps towards Continental Unity' is nothing short of a perspective plan for continental development and when economic integration in Africa becomes a political reality the perspectives developed here will be highly relevant.

But this is really the crux of the matter and what unanchors the book from contemporary history and political reality. The authors present the case for African unity: they do not map out the route to unity, to the political strategy of unification. Here the work reveals its pedigree and implicitly accepts the pre-coup Ghana position. The
Year after year a torrent of abuse comes off the world's printing presses directed against the Pan-Africanist Congress of South Africa. It has built up into the most pernicious literature that any liberation movement has had to contend with anywhere in Africa, barring perhaps the Mau Mau, buffeted on all sides by "friend" and foe alike.

Using sophisticated tools of half-truth concocted out of garbled versions of PAC policy statements and reinforced by an occasional blatant lie and a plethora of inferences and insinuations, the so-called South African White "Left" has over the years assiduously constructed an arsenal for counter-revolutionary ideological warfare.

Whatever their intentions or motives may be, whatever their differences on policy or disagreement on strategy and tactics, it is inexusable to mount such a campaign of vilification against the largest single organisation of the oppressed in South Africa. For what does the intention matter if the effect is the same: to impede the revolution?

I have never been under any illusions about the incalculable harm which the campaign could do in the sensitive sphere of world opinion, and have from time to time attempted to counter some of its deleterious effects. But in my wildest fears I could never have imagined anything approaching the real damage that is being wreaked..... until I read Prof Pierre van den Berghe's book.

The book is otherwise an impeccable piece of scholarship, and its lapses are all the more deadly for that.

But the real tragedy is that it should be possible for an erudite professor, in an otherwise penetrating study of the South African condition (the publishers describe it as "the only holistic sociological analysis of South Africa in print"), to deliver himself of the kind of diatribe that is found here.

The answer lies somewhere in his extensive bibliography. Prof van den Berghe does not claim more than "some modicum of prior familiarity with South African conditions", and says his "analysis is already once-removed from the factual raw data (to which I do not claim to contribute significantly)".

This is not a review but an attempt, in setting the record straight, to trace to its roots the maleficence which has led this man of letters to cram into a single chapter as many fallacies, perversions of truth and totally unwarranted conclusions as one seldom finds in the space of the least informed book on the subject.

In the chapter entitled "Conflicts: The Non-White Opposition," in which he deals with political attitudes among Africans, Indians and so-called Coloureds, his material and presentation of "facts" bear striking similarities to Leo Kuper's "An African Bourgeoisie" and Ronald Segal's "Into Exile", both of which are included in the bibliography.

I have previously twice dealt with Dr Kuper's book in the "New African", in a review in April 1966 and an article in June 1956 (these may be referred to as complementary to the present article). It may be noted in passing that while Kuper and Van den Berghe applied scientific analysis to the subject, Segal's is highly slanted reporting and personal comment.

I believe it is Segal's book, more than any other, to which van den Berghe turned for his material on the PAC, and a less qualified source can hardly be imagined. Not only is Segal, in his own words, "unashamedly partisan" he is also fiercely hostile to the PAC. His consuming hatred of the PAC has led him to some shocking excesses in his book.

"I had never had a moment's sympathy with the aims and activities of the Africanists. Their whole movement was inspired by a black hysteria..... The anti-Indian bigotry, which reverberated through so many Africanist articles and speeches, had reached its flaming climax years before in the 1949 Durban riots, when Africans, in an explosion of hatred and despair, had turned from the well-protected whites to the helpless Indians of the City, killing and burning.

There was no group known as Africanists in 1949. It alone "Africanist articles and speeches." Of course, Segal doesn't claim there was, either... not in so many words, at any rate. But no one reading that passage can gainsay any
impression other than that the Africanist were possessed of
the same "anti-Indian bigotry" which led to "killing and
burning" a decade before the PAC came into being.

Prof. van den Berghe has not escaped that impression.
But he, of course, is not hysterical like Segal. Neverthe-
less, without adding any evidence of his own, he bristles
the same stuff, cloaked in the respectable garb of scientific
analysis.

"Racialism among the non-whites has militated against
the formation of a truly united non-European front. The
Congress Alliance claims to represent such a front, but is
itself divided into racial branches for reasons that we shall
examine presently. The Pan-African Congress is militantly
anti-Indian, anti-European and anti-Coloured, in spite of
declarations to the contrary.

"Because of their political passivity and racial
feelings, the Coloureds are regarded with mistrust and
hostility by the mass of Africans. Although Indians and
Africans have closely co-operated at the leadership level
of the Congress Alliance, anti-Indian feeling is strong among
many Africans, who, like the Whites, have used the Indians
as scapegoats, and have viewed Indian merchants as exploitors.

"Conversely, most Indians remember the 1948
pogrom, and as a small, defenceless minority, they are
justifiably afraid of Black nationalism. Within the African
group itself, the remnants of ethnic antagonisms are still a
serious obstacle to political unity, particularly in the more
rural areas."

Except for the loose use of the word "racialism", one would
not quarrel with the general breakdown of the position regarding
human relations between groups in the country who are not white.
As a rule, one should not confuse what mistrust - and even
hostility - exists among them with racialism. Of the whites
van den Berghe correctly says:

"At the level of values and ideology, the European
settlers developed an elaborate racial mythology to
rationalize their rule... This is what came to be known as
racialism, the ideology of racial superiority and exclusive-
ness, which is not evident in any other group in the country,
least of all the African group. Cultural and religious:
differences remain among the groups, but these constitute
an obstacle to political unity only insofar as political
consciousness remains low or nil, though they inhibit social
intercourse.

That leaves us yet to deal with the most serious charge
made by van den Berghe: "The Pan-African
Congress is militantly anti-Indian, anti-European and anti-
Coloured, in spite of declarations to the contrary." Apart
from the bibliography, van den Berghe offers not a title of
evidence for this serious charge, nor does he give any idea
of what the "declarations to the contrary" are.

This is a serious lapse of scholarship, not mitigated
by the fact that he has been taken for a ride by Ronald Segal
and others of that sort. For the anti-Indian charge, Segal
has nothing better to offer by way of evidence than the PAC's
ideological mistrust of the Indian merchant class. And for
"black hysteria" Segal, where he is not adding completely
misleading evidence as in the case of the Durban riots,
offers the following scene from the PAC foundation
conference:

"Solomon delivered a long theoretical discursive to
the conference at its opening session, but his example
was not rigorously followed. Three clergymen decorated
the platform, and in prayers and addresses they attacked
the hooligans of Europe who killed our God and have never
been convicted, while cheers greeted the salute to a black
man, Simon of Arabia, who carried Jesus from the Cross."

van den Berghe, pointing out that Africans "used
Christianity and liberalism to challenge the legitimacy of
White domination," takes up the Segal theme: "At the same
time, White racialism called forth its antithesis, namely
the Black racialism represented in the local brand of
Pan-Africanism, and in some religious sects of the 'Zionist'
variety."

In fact, only one of the clergymen in question made
the remarks which are attributed to all three of them by Segal,
and he was the only one who came from a Black-controlled
church, one of the many which have broken away from the
White-run churches in revolt against paternalism. The
point is worth making not only in the interests of accuracy
but in view of the racist overtones ascribed to the
clergyman's remarks.

In a society where, as van den Berghe himself
observes, "the fundamentalistic Calvinism of the Boers
has been reinterpreted to defend racialism," where the
Herrenvolk ideology has succeeded in internalising a sense
of inferiority among the Africans, the remark that it was
ironically, one of Harn's cursed sons who "enraged Jesus
from the Cross" was well-chosen for the occasion.

Perhaps it is only those who have actually lived the
life of inferiority who can fully comprehend the devastating
effects of this kind of degradation on the broad mass of the
people. Perhaps only a mass psychologist can contemplate
the effects on people who for a lifetime are not only treated
either as criminals or potential criminals but are made
to feel they are worthy of nothing but contempt.

Can they react other than by becoming sycophantic,
fanatical, smirking, cringing, servile, slavish? Van den
Berghe observes: "One can 'play the game' without accept-
ing the rules. Such is the aim of coercion, but behavioural
conformity to norms of another group is also often the
result of free choice, for the sake of status, convenience,
monetary gain etc." Ultimately they must do it by sheer
force of habit, unself-consciously.

Elsewhere, dealing with the advent of the Africanist
Movement, the formation of the PAC and its projected "draastic
overhaul of standards imposed on a subject people by a
raptidly racist oligarchy, a revaluation of social norms," I
wrote:

"The racist philosophy had permeated all strata of
society, and had its victims among both the rulers and the
rulled... Through both subtle indoctrination and rigid
enforcement, the idea had come to be accepted even by
Africans, willy-nilly or unconsciously, that the white man
was a superior being with a right conferred from on high
to lord it over all others."

There is some ironic twist in the fact that van den
Berghe, whose theoretical approach to the South African
question comes nearest the PAC position than anything I
have known outside the Marxist school, should be the one
non-South African to be inveigled farthest away from
understanding it. It shows how much damage has been
wrought by the anti-PAC campaign.

Applying a new blend of the functionalist approach
with the Hegelian-Marxian dialectic "analyse methodo-
sically a highly complex and unusual society," he points
out that "an orthodox dialectic, in either its Hegelian or its
Marxian form of single-factor determinism, is inadequate."

In fact, the so-called "single-factor" position has long
been abandoned by Marxist thinkers, mainly on the strength
of its disavowal by Engels at the turn of the century. But it
will be profitable to concern ourselves here less with
general theoretical questions and more with Van den Berghe's
actual application of his method.

By way of introducing the method, Van den Berghe states
that "functionalism as such allows for at least three sources
of social change: individual invention and discovery;
adaptation to external change; and a gradual, orderly

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process of growth in size and complexity through functional and structural differentiation.

"However, this approach to change is only a partial one, and must be complemented by an Hegelian-Marxian view of change as an internally generated process of conflict and contradiction between opposites. Much change is abrupt, qualitative, and revolutionary ... My argument is simply that the dialect method complements the functionalist approach to change."

Yet van den Berghe over-extends the dialectic method into the extremity of inventing Black racism in South Africa. He seems to start off from the position where he says to himself: "If there is no Black racism, there damn well has to be! For otherwise it would make nonsense of the law of opposites." This is the effect made by his use of the dialectic method merely as an analytical tool, not as a law in its own right.

He has probably been led into this untenable position, not by rejecting the economic element as the only determining factor (which he did correctly), but by displacing it as the ultimately determining element in history. From this erroneous position he approaches the South African situation as follows:

"Of greater interest yet is the lack of salience of social class in South Africa. To be sure, there exist income and occupational strata within each of the four races, but, at the same time, there is a high correlation between socio-economic variables and race. Social classes in the Marxian sense exist by definition, as they must in any capitalist country, but they are not meaningful social realities.

"Clearly, pigmentation, rather than ownership of land or capital, is the most significant criterion of status in South Africa. The attempt to salvage Marxian orthodoxy by identifying the Whites with the capitalists and the Africans with the proletariat is unacceptable because it does violence to the facts and is, at best, a grossly distorted oversimplification".

The basic argument is partially correct, but the case has been grossly overstated. No student of South African affairs will deny the crucial role played by pigmentocracy in the social cleavages of the land, but to promote it to first place in the vortex of social forces is to put the cart before the horse, thus delegating the motivating force to second place.

The question that any conscientious investigator must seek to answer is: Why is colour-bar written into law in South Africa? If colour consciousness were a rigidly static phenomenon as the argument assumes, there would be no necessity to bolster it up by legislation. Van den Berghe comes nearest to the answer, but just, when he says:

"Originally, cultural lines of cleavage coincided with racial lines. The latter became increasingly rigid as cultural and racial distinctions overlapped less and less, due to miscegenation and acculturation. Apartheid ideology persists in identifying and confusing the two (speaking, for example, of 'White civilization'). In wishing away the lack of identity, or, where it has recognised the trend towards increasing dissociation of race and culture, in implementing measures to re-establish the identity which existed for a short period in the seventeenth century." But to discuss these processes as if their interaction proceeds independently of economic factors is to place them in a vacuum and must therefore leave one standing at the forecourt of reality. It is true that not all Whites possess capital and it is also true that not all Africans constitute the proletariat. On the other hand, it is true that all capital is in the possession of the whites and that for all practical purposes the proletariat is entirely black.

Proceeding from his statement that to identify whites with the capitalists and Africans with the proletariat "does violence to the facts and is, at best, a grossly distorted oversimplification," van den Berghe goes on:

"Conversely, to lump White and non-White wage earners in one supposedly unified, class-conscious proletariat with common interests against the bourgeoisie is obviously nonsensical."

This is correct and acceptable to me as a bare statement of fact. But the investigation has not gone beyond the perceptual stage of cognition, whence account must be taken of the fact that the differentiation is based on both colour and economic interests, with the latter holding the upper hand. The White workers are a labour aristocracy and the others the real proletariat.

Van den Berghe goes on: incontrovertibly:

"As to traditional African societies, they cannot be analysed in Marxian class terms at all, as African socialists rightly point out. Communal land tenure, for example, puts the African peasantry in a radically different 'class' position than the peasantry of Europe dealt with by Marx."

It is on the question of non-racialism as a political concept that a great deal of heat is generated. In common with Dr Kuper, Segal and others, van den Berghe accords to the race question pride of place among the social forces at work in South Africa. My own position was stated in the June 1966 article on Dr Kuper's book, where, among other things, I stated:

"To me politics is a matter of interests, both material and spiritual, and all social evils, including racism, can have their roots traced to a conflict of interests. To Dr Kuper the ultimate evil is racialism, not the cut-throat competition of devil-may-take-the-hindmost capitalism."

This is the position taken in all PAC basic documents: Mangaliso Robert Sobukwe, the PAC President, expounded in his inaugural address on the non-racialist approach of the Africanists as follows:

"The Africanists take the view that there is only one race to which we all belong, and that is the human race. In our vocabulary, therefore, the word 'race' as applied to man, has no plural form. We do, however, admit the existence of observable physical differences between various groups of people, but those differences are the result of a number of factors, chief among which has been geographical isolation.

"In Africa the myth of race has been propagated and transmitted by the imperialists and colonialists from Europe, in order to facilitate and justify their inhuman exploitation of the indigenous people of the land. It is a product of the culture of which the doctrine of white supremacy stems."

"Let me close discussion of this topic by declaring, on behalf of the Africanists, that with UNESCO we hold that 'every man is his brother's keeper'. For every man is a part of the continent, a part of the main, because he is involved in mankind."

This aspect of the declared philosophy of the PAC is never discussed but simply waved aside by the critics, to whom, it seems, the essence of non-racialism is its organisational form. Thus van den Berghe considers that the "only truly non-racial political groups" in South Africa are the now extinct Liberal Party and the dormant Communist Party, by virtue of their all-race membership.

What these people don't seem ever to ask themselves is what the various organisations exist for. If an organisation in South Africa exists for the business of making revolution, its raw material is readily found in the African
community, the most underprivileged section of the population. What could be more logical, then, than that such an organisation should be anchored - and anchored firmly - in the African masses? PAC is such an organisation.

It does not follow, of course, that the other organisations do not want to make revolution. On the balance of probabilities, they do; but if they are not anchored firmly in the African masses, there must be a major fault in their choice of tools, arising from a subjective analysis rooted in the creative side of conflict, but to ensure that there would be no violent revolution.

The subjective quality of their analysis leads to a wrong choice of priorities. They must create, as a priority, a "non-racial" organisation in order to prevent a White-Black polarization leading to a racial war. But a White-Black cleavage of interest is already there, as objective analysis makes clear, and cannot be wished away.

Thus the most that a "non-racial" organisation can do in the circumstances is to blunt the edges of conflict in an effort to prevent a bloody revolution. The Liberal Party was quite frank on this, committed as it was to a policy of non-violence, even though it should have known that violence was inevitable if there was to be any change in South Africa.

The Communist Party of South Africa has been less candid. They had socialist goals, but not as an immediate practical solution, as they themselves have now admitted. In practice they did everything not only to blunt the edges of conflict but to ensure that there would be no violent revolution.

Much of this has been testified to by Bram Fischer, an imprisoned leader of the Party. His testimony has been endorsed by those of the Party leaders who now live abroad, who have described his statements in court as "an eloquent defence" of their policy and programme, and gave them the widest possible international publicity. Bram Fischer said:

"We have never aimed at a despotic system of government. Nor were efforts ever directed to establishing a dictatorship of the proletariat in this country... As I have already indicated we have never put forward socialism as our immediate solution. What we have said is that immediate dangers can be avoided by what we always refer to as a national democratic revolution."

He disapprovingly cited the people's revolt in Zululand and Sekhukhuneland, in Durban and Warmbaths, in Zululand and Pondoland, "as a preamble to violence in its most dangerous form." And he deprecatingly cited what he called "Paarl riots and Bashee River murders." meaning PAC- inspired uprisings in which Whites were killed, as "precisely that kind of terrorism which we have always fought to prevent."

There, we have it from the horse's mouth. It is certainly counter-revolution. As I said earlier, these men may have the cleanest of motives, and no doubt some of them are honourable men. They probably did want revolution, but a peaceful revolution. Even van den Berghe, a Western-oriented academic, almost admits that any hopes of a peaceful revolution in South Africa are nothing but a grand delusion.

He writes: "South Africa not only shows that the 'tolerance limits' for disequilibrium and conflict are very much wider than functionalist theory would lead one to expect; it also impels one to predict that change must be revolutionary, i.e., abrupt, profound, qualitative, and probably violent. South Africans should know better. South African communists should know better still."

How does the PAC try to make revolution? As it must have become clear by now, its political thinking has been influenced, over and above all the outstanding characteristics of the South African social milieu, by the severely depressed condition of the African people, who to the PAC include the so-called Coloureds. (The most absurd of the charges against the PAC is that it is anti-Coloureds.)

The people remain largely illiterate and therefore easy prey to the degrading effects of tyranny, without the means of minimal self-sufficiency. Without rudimentary education men cannot advance beyond certain narrow horizons of experience, even in the best of environments. Dispossessed of their lands, they were left without anchor in the formerly stabilising traditional societies, their traditional modes of development disrupted. But one heritage they could not be deprived of was their common historical experience of struggle for the preservation of what was their own. Zulu, Xhosa, Sotho, Pedi, Shangaan - all have a glorious history of struggle against invasion by foreigners.

They might not be able to read Marx and learn about the privileges, weaknesses and strengths of the working class and peasantry. But they know the shame of defeat and the glory of victory in battle; they have memories of valor in war and knowledge of the good things of life which they fought to preserve, handed down from generation to generation, along with an acute sense of grievance.

"It is our contention," wrote Sobukwe in 1969, "that the vast illiterate and semi-literate masses of the Africans are the cornerstone, the key and the very life of the struggle for democracy. From this we draw the logical conclusion that the raising and consolidation of the masses is the primary task of liberation.

"This leads to the logical conclusion that African Nationalism is the liberatory outlook (the antithesis) to achieve this gigantic and historic task and that the philosophy of Africanism (the synthesis for a non-racial socialist democracy) holds the hope of a genuine democracy beyond the stormy sea of struggle."

Van den Berghe holds that the antithesis of White racism is Black racism. Since he shows how the Whites "developed an elaborate racial mythology to rationalise their rule," he might have attempted to show how the Pan-Africanists were developing a Black racial mythology - if he could.

We have already referred to their view of one race - the human race. Further material on the question is found in the 1959 Pan-Africanist Manifesto. Following is an extract:

"In South Africa the social forces which uphold the material, intellectual and spiritual interests of the oppressed people is African Nationalism, and the social force which upholds the material, intellectual and spiritual interests of the oppressor is Herrenvolkism (the ideology of a master-race).

"Those antithetical forces shall find their final reconciliation everlasting in the synthesis of Africanism, in which the contradictory aspects shall have vanished and only the uniting forces which portray no instability shall remain. Africanism is a social force which upholds the material, intellectual and spiritual interests of the individual."

Of course, social forces are not released as by a touch-button mechanism. It is not suggested that it will only be when White supremacy will have been overthrown (by revolution) that Africanism will begin the process of coming into its own. That process began with the prevalence of social conditions which led to the perception of Africanism, whence it developed into a body of theory.

It has now begun to take organisational form in the PAC, whose membership now includes people of all races. The process is necessarily slow, because conditions have not
been favourable for the Africanisation of non-Africans in the chronically racist South African set-up. Besides, it is a unique concept, a unique philosopher, never having been tried anywhere else.

In the rest of Africa, independent Africa, when they talk of Africanisation, they mean take-over by Africans of posts and jobs in administration and other spheres of activity. In South Africa it means converting foreigners into full-fledged citizens. Politically we stand for government of the Africans by the Africans, with everybody who owes his loyalty only to Africa... being regarded as an African," wrote Sobukwe in 1959.

He correctly assumed that most Whites, rather than live in a Black-rulled South Africa, would prefer to emigrate elsewhere, and therefore emphasised that those non-Africans who accepted "the democratic rule of an African majority" would be regarded as Africans. In Africanist thinking there was no question but that an African takeover in South Africa would be by revolution.

Economically he said, "We stand committed to a policy guaranteeing the most equitable distribution of wealth. Socially we aim at the full development of the human personality and a ruthless uprooting and outlawing of all forms or manifestations of the racial myth. To sum it up we stand for an Africanist Socialist Democracy."

Great play has been made by Segal and others of the PAC's ideological mistrust of the Indian merchant class in South Africa. In his book Segal reproduces a garbled version of an article by Peter Nkutsoeu Raboroko which was published at the beginning of 1960 in 'Africa South', edited by Segal himself, to illustrate the supposed anti-Indian and anti-White attitudes of the Africanists.

Far from acknowledging it as a Marxist approach to the South African situation, Segal dismisses the content of the article as "racial hysterics." Segal may be anti-Marxist, in which case his antipathy to application of Marxism to South African conditions would not be surprising. But he behaves like an ignoramus when he sees it as racialism. What is more, he leaves out a vital part of the quotation which would make him look silly.

I have no space here for reproducing the quotation in full, but only for what Segal left out. Showing that co-operation with members of the White ruling class and the Indian merchant class was not feasible and could only result in a betrayal of African interests, Raboroko comments on the Congress Alliance and its 'freedom charter' and says:

"To them master and slave - the exploiter and the exploited, the oppressor and the oppressed, the degenerate and the degraded - are all equals. To them indigenous African nationalists and immigrant European foreign nationals, the dispossessed and their dispossessors, the victims and their robbers - are all countrymen. To them the progressive and the reactionary - the African subject and his foreign overlord, the African nationalist and the colonialist or white supremacist, the liberationist and the collaborationist - are all brothers."

That is where Segal ends the quotation, either because he is incapable of following the dialectical thought process or is too hostile to the PAC even to allow it to speak for itself. The following is what he suppresses:

"The problem of the synthesis of opposites cannot be resolved by the wave of a magic wand. It is only after all these sets of antithetical categories have been duly reconciled that we can reach the final categories - equals, countrymen, and brothers - which betray no instability.

"Such reconciliation is possible only in Africanism, the final synthesis of these categories which the Africanist Manifesto defines as 'the social force which upholds the material and spiritual interests of the individual'".

In his inaugural address Sobukwe considered the role which South African Indians could play in the struggle for liberation, and said:

"In the South African set-up of today, this group is an oppressed minority. But there are some members of this group, the merchant class in particular, who have become tainted with the virus of cultural supremacy and national arrogance. This class identifies itself by and large with the oppressor but, significantly, this is the group which provides the political leadership of the Indian people in South Africa.

"And all that the politics of this class have meant up to now is preservation and defence of the sectional interests of the Indian merchant class. The down-trodden, poor, 'stinking coolies' (so-called) of Natal who, alone, as a result of the pressure of material conditions, can identify themselves with the indigenous African majority in the struggle to overthrow White Supremacy, have not yet produced their leadership. We hope they will do so soon."

That was in 1959. The position has not altered much since then. But Indian militancy has come up to take their place in the PAC. And the struggle continues......

BLACKS TO THE WALL
Oxford Conference
Andreas Z.Shipanga
SOUTH WEST AFRICA, TRAVESTY OF TRUST
edited by Ronald Segal and Ruth First (Andre Deutsch)
A Report on the American Reality

As far back as 1930 people like Commissioner Rappard of the Permanent Mandates Commission of the now-defunct League of Nations - as quoted by Prof. Robert L. Bradford in his brilliant paper presented to the international Conference on South West Africa held at Oxford in March 1966 - saw that the spirit of the mandate was not being fulfilled, and that there were similarities between the Union's attitude towards Africans and that of the Germans before 1914 - an outlook which viewed the Africans as inhuman, impersonal, statistical labour units rather than as individual, worthy objects of the vaunted 'sacred trust'. Furthermore, Commissioner Rappard's correct observation that:

"On every occasion in the past when whites and blacks had come into contact in territories equally inhabited by both races, the 'blacks had gone to the wall', could, - with omission of the words 'in the past' - simply sum up the situation currently prevailing in South West Africa.

This book contains some valuable expert papers on the territory, all of them given at the Oxford Conference mentioned above. But it would be erroneous on my part to remain indifferent and not to point out some which are equally misleading. An example is the paper presented by Prof. Helmut Bley of Hamburg University, West Germany. It is clearly written in a classical colonial fashion, so much so that it would take the whole space available to rebut it. It puts the cart before the horse throughout. Prof. Bley starts with the following:

"The events and consequences of the war (1904-1907) waged by the Hereros and the Xamas against (sic) the Germans during the period of German sovereignty."

Note the term 'sovereignty'. Prof. Bley is using of this colonial period. He goes on to state that the Germany rose and engaged in a course of general pillage and killing in which over 100 settlers (Germans) and soldiers lost their
be fruitless and time-wasting. This kind of vanity reached its highest peak at the farce that took place at the Hague on July 18th, 1966, when the U.N. legal arm - the International Court of Justice - exhibited its full colours, which everybody by now is fully acquainted with.

Since the end of World War II, the African peoples' leaders - specifically Chief Hosea Kutako and the Rev. Thea Hakambangalo started petitioning the U.N. Later on they were joined by the leaders of the national liberation movement of the territory in this effort which turned out to be fruitless and time-wasting. This kind of vanity reached its highest peak at the farce that took place at the Hague on July 18th, 1966, when the U.N. legal arm - the International Court of Justice - exhibited its full colours, which everybody by now is fully acquainted with.

It is true that in the U.N. there is a majority of nations that wants an end to be put to the brutal racist rule of South African colonial rule in S.W.A., but this majority of nations does not count in today's U.N. Today's "United Nations" means literally the most powerful white nations. Most of them have been or are still colonial powers, some of them even greater than in the German colonial period or in the so-called mandateship period which the international community constituted at the time in the League of Nations, the blackman's fate was that of being pushed to the wall.

The same is true, too, in today's South West Africa. The United Nations - the legal successor of the League of Nations - is no better able to live up to its responsibilities towards the oppressed black people of South West Africa than its predecessor.

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As so much of this book shows, that whether in the German colonial period or in the so-called mandate period which the international community constituted at the time in the League of Nations, the blackman's fate was that of being pushed to the wall.

Finally, on 26th August, 1966, the day the armed struggle commenced in S.W.A., the South West Africa People's Organisation solemnly declared:

"We shall cross many rivers of blood on our way to freedom and independence.

That is the grim but true reality facing the people of South West Africa and the march towards that end is on!

Johannesburg
Professor
Tunguru Huaraka

SOUTH WEST AFRICA AND ITS HUMAN ISSUES

by Professor J.H. Wellington (Oxford University Press)

"Two incompatible trends in one book by one author: that is one of the impressions one gains after reading "South West Africa and Its Human Issues". One of the incompatibles is the author's condemnation of South African Administration in South West Africa; though not very purgant, nevertheless, considering that the book was written in South Africa and that the author is still in that police state, it is commendable. The author concludes his voluminous book running into over 400 pages with a solemn plea to his fellow White Settlers in South and South West Africa to correct their mistakes and to fall in line with human aspirations. To put it in his own words: "We White South Africans have to face the facts, and the facts are against us. Given by Humanity a sacred trust to foster and further the interest of the indigenous people of South West Africa, the plain fact emerges that we have put our own interests first and foremost." He goes on to implore his fellow White Settlers to abandon any unfair policy of Apartheid and to set up a truly representative administration in South West Africa. This is a commendable plea, for that matter when coming from somebody who is within the walls of Apartheid, although the motive may be dubious. Contrary to this there is another discernible view which runs throughout the book and which may be termed unconscious acceptance of Apartheid, or perhaps unconscious acceptance of the "fruits" of Apartheid as dished out daily by the South African Government. This acceptance, mild
If you like or unconsciously, is demonstrated by the fact that not even once does Professor Wellington reject or condemn Apartheid per se; only certain manifestations of Apartheid are rejected as contrary to "Christian Civilization" whatever that may mean. Let the professor speak for himself to show his susceptible mind to Apartheid, if not already clouded by Apartheid and thus not able to see that Apartheid is wholly and totally and in all its manifestations evil and anti-human. Prof. Wellington makes typical Apartheidist propaganda: "...non-Whites have been moved from shanty-towns of the worst type to newly built homes in healthier and more spacious townships". On the working conditions in South West Africa he makes the most over-statement in the whole book. "Even so the shortage on farms in 1959 was estimated at 10,617 and the competition with the very attractive conditions in the mine compounds..."

The author seems to be between Scylla of his own conscience or if you like academic honesty which does not approve of South African Government handling of the "sacred trust" and Charybdis of 180 days that has silenced many of the bold souls in his own days. The "monster" that seems to have the upper-hand is not determinable, but on that tightrope, "South West Africa and its Human Issues" seems to hand.

The "Human Issues" are considered from three broad angles: the geographical, the historical and the political. Written by a geographer of world repute the first part which deals with the geography of South West Africa is the outstanding part of the book. In this part detailed analysis of the geology, climatology and vegetation of the country is made supported by illustrative diagrams. This part explains the causes of the clashes between the various groups and ultimately the wars that that country went through at the turn of the last century.

The other two parts are not so commendable as the first. The history of the country is dealt with from White Settlers' point of view, understandably the records and books consulted are those written by German colonialists and South African apartheid addicted administrators and settlers. Consequently, the history of the country is very incorrectly interpreted. This part is written with such economy of words which gives only a ghastly distorted skeleton. For instance, the part dealing with what he terms "Rebellion" is scanty and probably a brief summary of the books on the subject. Yet that bears so directly to all that happened afterwards in the bleak history of that country: the German's extermination policy gave the victorious powers at Versailles indisputable grounds to impale the apartheidist administration of the unfitness of Germany to be a member of the "colonial club" and thus substantiated the "cry for no annexation". But that War of Resistance is treated as if it is not the most direct factor that shaped the "Human Issues" in South West Africa.

The last part which deals with the political aspects of the country, which could provide irrefutable grounds and unquestionable facts to impale the apartheidist administration in South West Africa upon the books of the Covenant and the Charter, is purely narrative and sort of academic impartiality. The author's political view is probably that of a fair and just administrator, perhaps paternalistic, who is destined to spread "Christian Civilization" to those who "are not yet able to stand by themselves under the strenuous conditions of the modern world", the sentence that appears more than four times in the book. And if foreign administration is "fair and just" it seems the author will not hesitate to join the lager, for in his last word to his fellow White Settlers he states: "We White South Africans are capable of rising to the challenge of the New Age and we shall find that in working out the destiny of South West Africa on a fair and just basis we shall have the encouragement and support of all men of goodwill... failure to put wrongs right will play into the hands, not only of our enemies in Africa..."

Due to space it is not possible to dissect Wellington's book to find out what he means by "fair and just basis", but it may suffice to state fair and just may be different. To Professor Wellington Apartheid is not per se an evil, he states: "segregation in itself may have something to be said for it in areas such as Southern Africa."

If not for its presentation of the primary facts bearing on the South West Africa question, particularly the numerous South African Acts cited as well as the relevant U.N. resolutions, for its many searching and perhaps "embarrassing" (Terrorism Act) questions, it is worthwhile reading.

**A DISARMING RETICENCE**

Ezekiel Mphahlele

**THE JAIL DIARY OF ALBIE SACHS** (Harvill Press, London 1966)

He is just a little over six feet in height. He is of slender build; has a rather sad expression on his face. He is gentle and does not like violence. He is a Jew; often naive enough to think that people who are agents of fascism may want to respect his sense of dignity. He likes to establish the best possible relationships with those in power and with the minions of the law; otherwise he finds it difficult to maintain a sense of order. This is doubtless the result of a combination between his gentle and conciliatory nature and his legal training: he is an advocate. Politically, he is very much inclined to the left. He was associated with the Congress Movement headed by the African National Congress, already banned in 1963 when he was taken into custody. He also defended many political prisoners, both black and white. He finds it difficult to hate any man, let alone kill him (including the police). He is on the side of the Africans and even envies their "simple and direct anger and their straightforward determination to thrust aside the human barriers to their liberty".

This man is Albie Sachs. He gives us this much information in his diary, about himself: nothing more. We know little or nothing about his background, his upbringing and so on. We only know that his mother is in Cape Town, and his father, Solly Sachs, who used to harass white officialsdom in South Africa as secretary of the Garment Workers' Union, has been living in exile in London for several years. His only brother has also been in London, where his heart was successfully operated on.

Otherwise Albie Sachs is reticent about the personality equipment he brought to his detention, which lasted 168 days. The South African law stipulates that a person of any colour can be detained by the police for 90 days without trial and placed in solitary confinement if they think that he has vital information he can give about the political activities of individuals and organisations in the country purporting "to overthrow the government". The period can be extended for another 90 days and so on, till the police think there is no use keeping a person any longer. This may be, as it has often been, after they have broken a person's physical or mental health or both; or it may be after a "successful" first interrogation. Almost anything can be considered sabotage.

Sachs himself was released after one extension because he refused to give information throughout his stay in jail, and because none of the Security police and station commanders seemed to want to torture him in ways so many other detainees have suffered: electric shocks, asphyxiation by enclosing...
the prisoner’s head in a plastic bag, beatings and kicks: suspension from the ceiling by the feet; being made a feast for red ants; a trussed-up, sitting position in which the hook is fixed so that it rests behind bent knees and inside bent elbows; the wrists tied together; injury to one’s genitals; a standing position lasting 36 to 72 hours, and so on.

Somehow throughout his detention, it seems Albie Sachs was always able to disarm his keepers, either because of his inoffensive temperament or because of his standing as an advocate, or both.

What we have here is a vivid account of a man’s intellectual and emotional life in a state of siege. A diabolical siege in which the man in the prison “cub” is thrown upon his inner resources. He consistently refuses to answer questions. Every once in a while we hear the law barking menacingly, but not willing to bite. Albie Sachs seems aware that if the law decided to bite, he would not withstand it; he might talk, but without incriminating anybody.

When he was moved to the Caledon Square police station in the city of Cape Town - the third and last place of detention for him - the colonel tells him as he is refusing to answer questions, “I am afraid that the outlook for you is very bleak.” Sachs’s reaction is stated in these terms: “This was softly delivered sentence frightens me. It has more impact that the whole barrage of words that have been fired at me in the four months that I have now been in detention.”

Sachs becomes merciless in his self-analysis in his cell. But never once does he think of the general politeness of South Africa: of what he was really fighting or standing for before his detention. During it we know that he is preoccupied with his dignity: he would hate to see himself succumbing to the demand that he should answer questions. He is even prepared to go through the stock motions of demanding charges and a trial when he knows that he is not likely to get it. He rationalizes his readiness to jest with the police, to converse with them, by saying that “it shows them that we are bigger and more tolerant than they, that we can take it with a better grace than with that with which they can dish it out.”

The other man, particularly the African, who comes full tilt against police terrorism, would not care for such demonstrations. Sachs must survive: he is content if he does so without compromising his dignity.

He is keenly aware of the white man’s predicament in South Africa if he has a sense of justice and goes out to assert it on behalf of the underdog in the short run and on his own behalf in the long run - in order to fulfil himself. The problems are caused by the fact that he does not feel oppression; he is not even allowed by law to forget the privileged existence he was born into. Like living in a white area etc. “This conflict pursues him even into the depths of prison” as Sachs puts it, “and, when he is in a state of extreme loneliness, can be the source of considerable pain to him, especially as he will be actually helpless to do anything to remedy the situation”.

The problem is often crystallized in the common question asked by the African in South Africa: How can you, a white man, feel committed to a struggle that is inherently mine when you belong to a privileged race? Various white radicals try to answer it or else decide to leave it to history, - a history written with blood, suspicion, hate, revenge and so on.

Albie Sachs states his attitude to the police this way: “It’s true that the police converse with me at times in a way they never would with a non-white, and it’s true that at last they’ve given me clean blankets, and it’s true that they always want to let me have the big yard for exercise. But when I speak to them and make jokes, it’s not only for myself, it’s for all of us.

We know that whatever atmosphere may have been softened in the three jails Sachs was kept in, prison life in South Africa is such an inferno as to make his efforts look silly. But always we keep returning to the root of Sachs’s behaviour: his gentle and contemplative nature. Of course there comes out quite clearly in his diary and in his desperate necessity one must feel for survival once one finds oneself in a solitary confinement “cube” - even more acute than in the general prison yard among convicted men or women.

There is another aspect of the Ninety-Day detention which Sachs describes effectively. After the ninth day he reflects:

“I must have patience. They cannot keep me for ever. In any event, there can be no question of giving in. Although I am a captive the battle is not over. I am in the front line. I cannot do much to advance the things that count; but I can prevent them from capturing more people. We Ninety-Day prisoners are like the thin layer of precious hard metal that protects the mass of soft metal underneath. We will not make any breakthrough ourselves, we cannot even try, but we must stop them from penetrating deeper into our ranks.”

An epilogue to the diary would need to acknowledge that “they” have not only penetrated deeper in the ranks but have scattered opposition for the time being - and this through brutal toughness, through an intelligence system that has become more and more efficient, and through ready-made and “processed” informers.

Albie Sachs gives us vivid glimpses of the white man’s mentality in a prison community. There is the Afrikaner station commander of the Wynberg police cells, who poses as a Bible expert and even tries to convert this Jewish detainee. Sachs observes the absurdity that lies in the Jewish-hating Afrikaner’s image of himself as the Israelite who has come to the Promised Land that is South Africa after a long long trek over deserts. Says the commander: “Why should I hate you because you are a Jew and a communist and an agitator? Doesn’t the Bible say I should love my enemy?” Incidentally, agitator and communist are synonymous and interchangeable in South African official jargon. Often a Jew is regarded as a potential agitator and therefore communist. When an Afrikaner becomes an agitator i.e. on the side of the underdog, it must mean that he has been influenced by communists, which, according to Calvinist thinking, must breed a monstrosity.

Sachs interprets the commander’s attitude in the following ironical terms:

“If ever his superiors ask him why he worries about me he can use this Biblical authority as justification. I think he is developing a certain fondness for me. I am his prize prisoner whom he shows off to visiting superiors. If need be he can rationalize his new attitude towards me by saying that he is being a good Christian by loving his enemy.”

Then there are the white criminals who come into the police cells on various charges. “They come from homes that are not poor,” Sachs observes. “They have every chance of ease and comfort that go with being a white in South Africa. Instead of taking advantage of all this, they live at odds with society, preferring to work harder at crime than they would have to do in an ordinary job .... Perhaps the theorists are right when they claim that these men, who apparently have no conscience and do not feel the difference between right and wrong, unconsciously seek out punishment for themselves as a compensation and a penalty for their wrongdoings.”

This may very well be the case. But it is also true to say that white South Africans are so privileged that they do not need even to matriculate, because there is always sheltered employment waiting for them. The “civilised labour policy” and that of job reservation will see to it that if they are not
highly educated, they will find employment waiting that is suited for their level of "competence". They can murder Africans and come off lightly on a charge of "common assault" and the prescribed highest penalty for it of eighteen months' imprisonment, or with a few stokes of a cane. A gang of whites can rape an African woman and come off with a white man respect the law when he is a law unto himself? How beating, where death is a foregone conclusion for the single prescribed highest penalty for it of eighteen months' they can hurt and kill and maim and be protected by the law, history, the civics, social studies in general that are taught highly educated, they will find employment waiting that is suited for their level of "competence". They can murder Africans can the whites not create their own standards of morality when they can hurt and kill and maim and be protected by the law, standards by which they do not need to exert any effort to make a decent living? The whole educational system for the whites is meant to give them a sense of superiority; that for Africans is meant to instil a sense of inferiority. In each case, the history, the civics, social studies in general that are taught are falsified. But because the African it is who must always give an account of himself, who must strive and forever fight, he must in the long run survive such an education. The whites cannot. As it is, products of Afrikaner universities, especially outside the sciences, are progressively degenerating and could not stand their own in a world intellectual community. All this has serious implications for the immediate future of the South African white. In the short view, this is not something the African needs to weep over. In the long view, Africans will find themselves confronted with inferior human material they have to do something about.

Albie Sachs has this to say about the law as it hits the Africans in South Africa: "The law as they know it is not represented by the judge or magistrate, defending counsel or prosecutor, but by the policemen and the prison warder. The courtroom is an important part of the law, one of its vital organs, but the crucial part of the system is the police station and the prison...... As far as the overwhelming majority of people directly affected by the law is concerned, law is an instrument of coercion and punishment. The officers of law are seen as inhuman agents of retribution....."

Reflecting on the piquancy of his situation as a lawyer, he says, "What a joke! Time and again I am driven to conclude that law is a mere facade which hides tyranny. Tyranny is the reality, the law the illusion."

When the first Ninety-Day period was over, Sachs was released. But only theoretically so. He was rearrested before he could leave the police station premises for another ninety-day stretch. The police staged a little scene in which the colonel went out under the pretext of going to find change for Sachs to telephone his mother about the release. The colonel came back with a Security policeman instead, who handed Sachs an arrest warrant. He went back to his cell. He stayed seventy-eight days out of the prescribed ninety.
which include using a bow which makes the English Longbow look small - the drawing force of the longbow was 60-80lbs, and that of the 'big bow' of the Liangulu 160-180lbs. - ought not to have been brought to an end so thoroughly and with so little thought about the consequences for the people concerned. He conveys the comprehension of the hunters when they are told that elephants, their food and their fawn d’etre as a tribe for centuries, may only be hunted by those who have paid their £100 for a hunting licence. That they returned to poaching after serving sentences is hardly surprising.

The anti-poacher methods are documented fully enough for this book to be essential reading for anyone undertaking a similar operation in the future. These included such devices as enlistling helpful captured poachers as informers; the extraction of every possible piece of information about each poacher of any route; however trivial the piece might appear to be at the time; and the collation of these facts into dossiers so that when an individual is captured, his interrogator can astound him with his intimate knowledge of the poacher’s life. In one such case the interrogator knew that a certain poacher had ‘retired’ after seeing two snakes coiling up - he took this to be a bad omen for him - but later took up the trade again. He was captured and on being asked why he had ignored the portent, he was so surprised that he gave all the information that was required.

It is said that with all these qualities there is an underlying assumption that though the Africans make good adversaries and excellent rangers, their feelings for the land and animals and therefore their responsibilities for the Parks are only of the most shallow nature. It is irritating to read when the central character has been transferred to another part of Kenya as a National Parks officer: “It is Woodley’s world now and it is beautiful.” Woodley’s world” is now run by Dr. Olindo, an African and an excellent Director of National Parks who has strengthened the poaching control and considerably strengthened the position of the Parks since independence in spite of forecasts of a general slaughter of animals which would follow the relinquishing of power by the whites.

EAST AFRICA by C. P. Kirby (Bonn)

This slim book of 123 pages covers the history of the East African countries from prehistoric times to the present: it described the geography of the area; gives the social customs and way of life of all the main tribes; and describes the main cities of the three countries. With this cautious field the depth in which each topic is taken is necessarily limited, but the result is extremely useful as background reading for anyone who is going out to any of the countries on a visit or for anyone who wishes to understand some of the historical and geographical factors which have given the countries their present political and physical shapes.

So “some of the factors” advisedly because there are two main omissions: on the political side, there is no analysis of the effect on Tanzanian politics of the K.A.R. mutiny or the union between Tanganyika and Zanzibar and no mention of the Arusha Declaration and Nyerere Socialism. Without an understanding of these developments, the reader will be left untouched by the central problems of the Government, including the present position of the Asians. There could also probably be a larger section devoted to the National Parks since in Tanzania, anyway, they are the second most important source of foreign exchange, and since they are of great interest to people in Great Britain. The question of whether or not they will survive the coming pressures on them as Mankind needs more living space has by no means been answered - and one is left feeling that Mr. Kirby’s knowledge and opinions would have been instructive.

HELP MONTHLY

We hope we are new, something that has been needed for a long time. We set out to be a magazine for individuals in a world of upside down values where individuals hardly seem to count. We set out to be a magazine for people who care. For people who realise that there is a quite incredible amount of simple human need not very far beneath the surface of suburbia. We are going to write about the things journalists don’t write about.

Lastly, we hope that in gathering all our material together we will bring some happiness and some understanding of why people are like they are. If we can bring hope above the barriers of black and white, right and wrong, we and they, we shall be satisfied.
The whole thing had started after the certificate Exams. Instead of going straight home, I had stayed in town to work. This was going to be my first proper meeting with town and when I sent the letter home announcing my intentions, I felt a little strange. Bekoe and I were going to stay in a small room in his Uncle's house. The room was like a coffin but who cared? We found jobs as sorting hands in the Post Office. I've forgotten how much they were paying us. Really it's strange ... but I have. Anyway, it was something like twelve pounds. Either it started at fourteen pounds and then with the deductions leaned out to twelve-n' -something or it was twelve with no taxes. But I remember twelve. Bekoe told me that his Uncle was not expecting us to pay anything for the room and that he had even instructed his wife to give us three meals a day for free. I say, this was very kind of him. Because you know what? Some people would have insisted on our paying. They would have said it would help us get experienced at budgeting in the future. And in about the government asking you to continue. What they know is that paying us. Really it's strange ... but I have. Anyway, it was you would finish after five years?

"Mother I have done an examination. If I pass very well, I shall go to school again."

"Ah, and were you not the one who made me understand that you would finish after five years?"

"Yes, but the government asks those who do very well to continue."

"And does the government pay their fees?"

"Yes."

"Then that is good because I do not think you father would like to pay anymore fees for you. Anyway it does not matter about the money. You give it to him. His people do not know all these things about the government asking you to continue. What they know is that you are working."

God:

I hadn't thought of giving anything of that sort. Certainly not that soon ... However, Sunday came and I ate the omo mother prepared with the yam and palm oil. I ate it with some of the eggs to congratulate my soul. Then I went to say goodbye to people, and Mother took me up to the mouth of the road. Being a Sunday, instead of going straight home, I had stayed in town to work. This since you started working.

"And how much do I give you?"

"I had thought of a nice dignified something like five pounds."

"I have to do it Mother."

"Iparroted."

"And how much do I give you?"

"I have a dazed feeling for the rest of the journey and the whole day. I just could not figure it out. To begin with, whose child was it? And calling that "college" did not help me either. Besides he only paid half the fees since the Cocoa Brokers Union to which he is a member had given me a scholarship to cover the other half. And anyway, Father. He is the kind of..."
parent who checks out lists so thoroughly you would think the
life depended upon them. And he doesn't mind which kind either.
Textbooks listed? "He, didn't I buy you a dictionary last year?"...
The list of provisions you needed to survive the starvation diet
in a boarding school? "And whom are you going to feed with a dozen
Heinz baked beans?" Well you knew then. In fact from talking
people you learn that most fathers are like that and that's the only
nice thing about
Father. "And whom are you going to feed with a dozen
women. There is always a threat of her eating into her capital.

Inakes us clothes and feeds us too because the three pounds he gives

And talk to me in that way? And the main thing was, it wasn't the
money she is not the fat rich market type - say children
just spends every penny of her profit as it comes.

I had always thought of making a small allowance for Mother
from the moment I started working. I was the third child. My two
older brothers were all working but married and couldn't care much
about the rest of us. There were two girls after me, then one other
boy. Father pays the fees and complains all the time. Mother
makes us clothes and feeds us too because the three pounds he gives
for our shop-money is a nice joke. Mother peddles cloth but I know
she is not the fat rich market type - say, like Below's mother.

So the villages you always have to settle for instalments and money
comes in in such miserable bits someone like Mother with four
children just spends every penny of her profit as it comes. It is
her favourite saying that she sells cloth for the fish-and-cassava
women. There is always a threat of her eating into her capital.
And naturally it was of her I had thought in terms of any money -
giving I was going to do.

But I obeyed her. I sent four pounds to Father at the end of
the remaining months and each time just about burst up. "Why
not Mother. Why not Mother?" I kept asking myself. It drove me
wild.

Well, we went to the sixth form. And of course Father
realized I was still in school. He was quite proud of me too. He
always managed to let slip into conversations with other men how
Kofi was planning to go to the university. Oh, it was time as long
as he was not paying... I passed higher and with lots of distinctions. I stopped working
at my holiday jobs to get ready to go to our national University.
And then I met Mr. Buntone. who had been our chemistry teacher.
He asked me if I would be interested in a scholarship for an
American University. He knew a business syndicate. They were
looking out for especially bright young people to help. They had
not had an African yet. But he was sure they would be interested.
Of course I applied. There were endless forms to fill out but I got
the scholarship, And I came here.

Somehow I never forgot the money for Mother. I told
myself that I would do something about that the first thing after
graduation. Perhaps it is the way she genuinely thinks she does
not need my earnings much which makes me want to do
something for her. I've even thought of finding a vacation job
here to do so I can send some of my pay home with express
instructions that it is for her. But that I know will distress her no
end. Better still, (planned to save as much money as I could so
I could take her about forty pounds or even four hundred to do
something with. Like building a house "for you children" as
she always put it....

And then somehow this thing happened. It was the very
first month I came. I was invited by Mr. Merrows to go and
have dinner with him and his family. He is either the chairman of
this syndicate which brought me here or certainly one of its
top men. They came to pick me up from the campus to their
house. Oh to be sure, it was a rich and mighty hut. Everything
was perfect. There were other guests besides the Merrows family.
The food was gorgeous but the main course for the evening was me.
What did I think of America. How do I plan to use this unique
opportunity in the service of Africa? How many wives does my
father have? etc., etc., etc..