

become a period of renewed and significant accomplishment for the African population.

Encouraging picture

On balance, then, and despite many outstanding problems, the picture in "Portuguese Africa" is a most encouraging one. In Guinea-Bissau and Mozambique, impressive new societies are the apparent result of years of struggle and, even if, in Angola, the situation still seems fraught with danger for the aspirations of the African population, the future has at least been thrown open in an unprecedented manner. Equally important, the degree of success of the liberation movements in these three countries has established an important precedent. For the effectiveness of their assault on white hegemony can

only serve to encourage their counterparts in the liberation movements elsewhere in southern Africa. Revolutionary activities are already further advanced in Rhodesia-Zimbabwe and South West Africa/Namibia than at any previous time. Moreover, for all South Africa's complex socio-economic configuration and imposing repressive apparatus, it is clear that the savage regime there is increasingly to be challenged in a related manner. One hopes that the Canadian Government's recent initiative — qualified though it is in many ways — to aid the liberation movements indicates that, as the situation escalates, Canada will be less prone to withhold its approval of the violent and revolutionary means that are a necessary component of the struggle for freedom on Southern Africa.

Canadian attitudes towards southern Africa: a commentary

By Cranford Pratt

In recent years a significant number of Canadian academics, churchmen and volunteers who have worked in Africa have been outspoken in their criticism of Canadian policies towards southern Africa. The Canadian African Studies Association, despite the fact that, as a learned society, it has been reluctant to take a political position, did so for the first time on a southern Africa issue at its February meetings in Halifax. The Canadian University Service Overseas has for a number of years called for a more just Canadian policy towards southern Africa. Other major bodies, in which these men and women form but a small minority, have voiced similar criticisms; these include the Canadian Council of Churches, the Anglican Church, the United Church, the Presbyterian Church, the Canadian Catholic

Organization for Development and Peace, the YWCA of Canada and the Canadian UN Association.

These, of course, are the very groups in Canadian society that ask that Canada's foreign policy operate within the moral constraints of Western liberal tradition. We, their members, are, to make the same point in a different and less elegant way, "the bleeding hearts". Yet this opposition to official Canadian policies is comparatively new. During the Pearson régime, most of us who had had African experience as missionaries, volunteers or academics had some measure of confidence in Canadian policies in Africa. We felt that there was a real basis for the high regard in which Canada was held in Africa. Canada had been a strong and early friend of Ghana, had played a prominent role in the events that led to South Africa's decision to withdraw from the Commonwealth, had banned the sale of arms to South Africa and Portugal and had joined the more recent members of the Commonwealth in demanding that there should be no independence in Zimbabwe (Rhodesia) before majority rule.

This earlier confidence has gone. The "constituency of informed Canadians" is now, as the resolutions of many national organizations illustrate, profoundly critical

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