



# White Fathers - White Sisters

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*Centre: Tents in the Niger desert.*  
*Back Cover: Fr. Georges Jacques distributing Communion at Koudougou, Burkina Faso.*

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**EDITORIAL**

Despite it being a little late, all those involved with the magazine would like to wish our readers a very Happy New Year. The White Fathers would also like to thank everyone for their generous response to our Provincial's Christmas Appeal. Your support and help in our work is very greatly appreciated.

In this issue we continue the series of articles 'Influences in Africa' by taking a look at the effect 'globalisation' has on the continent. The article was finished just before going to press, at the end of November, 1997, and so the latest developments in the Asian economies and stock markets have not been included. Despite that it shows how this vast subject touches us all and, in many respects, how the world is a much smaller place than before.

Sr. Finita Kulubali tells us of her first impressions of Mali in the article 'Discovering a Nation'. Here we see what the daily life of Bamako is like in a society which is mainly Muslim.

In the 'Home and Away' section of the magazine we have our usual mixture of items from various White Fathers and White Sisters keeping us informed about what is happening both in the UK and Africa.

We have the obituaries of three White Fathers who have died in the past year. They are Fr. Patrick Donnelly, Fr. Peter Roth and Fr. Ladislaus Komezusenge and will be known by some of our readers. Their passing is tinged with sadness but their lives gave witness to the internationality of the White Fathers and of the faith which they preached. May they rest in peace.

**To Help Our Missionary Work  
 Please Remember Us In Your Will**

*Where there's a will, there's a way*

**White Fathers**

"I give to the **Society of Missionaries of Africa (White Fathers)** the sum of ..... free of duty, and I declare that the receipt of the Father Provincial of the Society in Great Britain, who now resides at 42 Stormont Road, Highgate, London, N6 4NP, shall be a good discharge."

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**White Sisters**

"I give to the **Missionary Sisters of our Lady of Africa (White Sisters)** the sum of ..... free of duty, and I declare that the receipt of the Sister Provincial of the Congregation in Great Britain, who now resides at 25 Waldemar Avenue, Ealing, London, W13 9PZ, shall be a good discharge."

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# Influences in Africa - Part Five

by Fr. Bill Turnbull W.F.

This is the fifth part of a series of articles which we have been running with the overall title of 'Influences in Africa'. In the previous parts we have seen 'global issues' which have an effect on Africa, but in this article we take a look at what is commonly known as 'globalisation' - the creation of a single economic global market - and how it has an influence on the continent of Africa.

## WHAT IS 'GLOBALISATION'?

These days we hear the term 'globalisation' very often but it is difficult to find out precisely what it means. For the purpose of this article we take the term 'globalisation' to be the two interconnecting economic levels: the 'real globalisation' or 'real economy', and the 'virtual' or 'financial globalisation' and the various strands which they entail.

In broad terms the 'real economy' consists of the production and trade in goods and services, and the 'virtual' or 'financial globalisation' involves trade and speculation on the world's financial markets. Both these parts of 'globalisation' are linked and are carried out internationally. This is made possible because of the continual rapid development of transport and communication means, especially in the areas of electronic information and communications technology.

'Globalisation' may sound very complicated but it is nothing new. In Western Europe it's roots can be traced back to the fifteenth and sixteenth centuries when traders began to leave the 'known world' in search of new lands and commercial possibilities. Many other peoples had been using trade routes overland - such as in North Africa and Asia - but with the adventurous seafarers the horizons of the 'Old World' began to become truly 'global'. The seeds of today's commercial and financial 'globalisation' were sewn in these times but the fruit has developed over the centuries.

The Second World War, needless to say, was a watershed for the economic and political development of the world. The decades which followed the war saw the whole globe adjusting

### The GATT 'rounds' details were as follows:

Year	Location	Subjects covered	Participants
1947	Geneva	Tariffs	23
1949	Annecey	Tariffs	13
1951	Torquay	Tariffs	38
1956	Geneva	Tariffs	26
1960-1961 (Dillon Round)	Geneva	Tariffs	26
1964-1967 (Kennedy Round)	Geneva	Tariffs and Anti-Dumping Measures	62
1973-1979 (Tokyo Round)	Geneva	Tariffs, non-tariff measures and "framework" agreements	102
1986-1993 (Uruguay Round)	Geneva	Tariffs, non-tariff measures, rules, services, intellectual property rights, dispute settlement, textiles and clothing, agriculture, establishment of the WTO etc.	123

Source: The World Trade Guide

to major changes, such as the gradual decline of the various 'Empires', the Cold War, the dominance of the 'Super-Powers' and their eventual decline. A common thread which also evolved within this was the further blossoming of trade and commerce built upon, especially, the World Bank, the International Monetary Fund

(IMF), the General Agreement on Tariffs and Trade (GATT) and American economic dominance.

As we have seen in past articles of this series ('Influences in Africa - Part One' [issue no. 327, April-May, 1996] and 'Part Two' [issue no. 329, Aug.-Sept., 1996]) in the Post-War optimism many world-spanning organisations, such as those of the United Nations, were instituted as a means of bringing unity and for maintaining peace. At the same time the United States offered help to rebuild and unite Europe and this was implemented in the 'Marshall Plan', the fiftieth anniversary of which we celebrated last summer.

## WORLD TRADE, GATT AND THE WTO

For almost the last fifty years the skeleton of world trade was the GATT discussions and agreements. After the war, and with nearly two years of negotiations, the early GATT countries drew up a draft charter which was intended to be the basis for a new International Trade Organisation (ITO). The ITO was to be part of the United Nations but it did not come into being. The fruit of the work was not abandoned and it came into force as the 'provisional'

General Agreement on Tariffs and Trade (GATT) in January, 1948. There were several ensuing 'trade rounds' and through these lengthy negotiations the 'World Trade Organisation' (WTO) was born in 1995.

The main purpose of GATT was to overhaul the whole of the world's trade situation and make it a lot freer by reducing trade barriers. This was done through a series of 'trade rounds' (see the box on the opposite page) which, in theory, were intended to help nations arrive at a common agreement over issues and rules for trade in merchandise goods; to agree mutually advantageous concessions; to give less powerful nations a greater voice; to do all this in a global context where such packages are not so politically-sensitive.

Now GATT has been superceeded by the WTO which is a permanent global institution dealing with the trade of goods, services and intellectual property. Many of the GATT agreements are being reviewed and the scope of the WTO reflects the developments which have taken place in all aspects of world trade.

The WTO was set up by its member nations and has been very effective since its institution.

Durban harbour: just one port in the international sea trade



It is swift in action and has already decided a hundred cases in its three years of existence. The built in flaw with WTO is that it has the power even to over-rule a nation's, or region's, laws in matters of trade. It was given this mandate by its members and carries out its brief without taking into account the social and economic effects of the trade rulings - these have to be faced by the nation on its own. In Europe we have seen the fruits of such action when it over-ruled the ban on imported American beef which had hormones and last year's ruling against the EU importing Caribbean bananas. America has made it clear that it believes Europe takes unfair advantage of its connections and loyalty to former colonies in matters of trade and has argued this case in the WTO. The outcome of such rulings against agreements, as those concerning bananas, is that it shows how both developed and developing countries can lose out to the interests of a third party.

The 1970s saw the competition from Asia and Latin America grow and challenge the established markets of the Western Hemisphere. In 1971 the 'Bretton Woods' system of linking the Dollar and gold as a method of controlling currency exchange rates was abolished and flexible rates were introduced. This was the first step towards the present situation we have in the form of 'financial globalisation' and the Dollar becoming such a strong international currency. Then the daily currency exchange deals amounted to about US\$1,000 million, now they are worth over US\$1,000,000 million.

Gradually, throughout the 1980s, capital became more mobile and the 'West's' industrial structures declined with many aspects of production being moved to Asia or South America. In the early 1990s this situation developed further. Companies became more international in nature as global competition expanded to include financial services, transport and other sectors. A new approach to business began

to emerge and companies invested and developed abroad creating a huge financial flow. The amounts of money involved in such transactions, held in private investment funds, are often larger than a country's central bank reserves. As a result they can have an influence on the balance of payments and the exchange rates of various nations. A great spur to all this was the advance in the speed at which information could be passed around the world.

### A WORLD WITHOUT BORDERS

It would appear that the process of 'globalisation' cannot be stopped. It is almost as if it had a will of its own and that it is out of the control of any financial institution of national government. Even when regularity bodies are established by common consent, such as the WTO, they can inadvertently be a factor in a nation losing control of its future. As this snowball rolls along it gathers up all those who are in its path, growing ever larger. The 'state' is powerless before it but there can be some hope for a nation's economic security when it joins with others. It is ironic that this opening of the world economy has been a major reason for the creation of the regional 'trade blocs'.

It is no longer possible for a country to take decisions in isolation. The formation of trade links and the continued cooperation between neighbouring countries is vital. When decisions are taken with shared knowledge then more benefits may be gained for the countries involved and a government can have more control over a country's future. It is not possible to 'opt out' of 'globalisation', as that would mean being left behind. At least with joint planning some of the benefits may be gained and a trade-off be made for the social good by allowing the private sector to be involved in areas where it has the competence. The ultimate problem here is to get the balance between the private and public sector - we have experience of this

Country	Poverty <sup>1</sup> 1981-95	Inflation <sup>2</sup> 1985-95	GDP <sup>3</sup> 1995	Trade <sup>4</sup> /GDP	Exports <sup>5</sup> 1990-95	Imports <sup>6</sup> 1990-95	Aid <sup>7</sup> /GNP
Algeria	1.6	22.9	41,435	57	-0.8	-5.7	1.0
Angola	-	169.5	3,722	132	4.2	-4.1	11.0
Benin	-	-	1,522	64	-0.3	29.4	17.4
Botswana	34.7	11.5	4,318	101	-0.8	-5.6	2.2
Burundi	-	6.1	1,062	43	-4.8	-14.6	31.6
Burkina Faso	-	2.6	2,325	45	1.3	8.3	23.7
Cameroon	-	2.0	7,931	46	-1.7	-11.2	10.0
C. African Rep.	-	3.8	1,128	46	3.5	-3.3	19.4
Chad	-	3.1	1,138	46	-10.0	-12.1	23.9
Congo	-	2.2	2,163	128	9.7	2.5	24.9
Egypt	7.6	15.7	47,349	54	-0.1	-2.9	6.4
Eritrea/Ethiopia	33.8	-	5,287	39	-9.4	-3.3	22.7
Gabon	-	5.0	4,691	101	5.7	2.0	5.6
Gambia	-	9.0	384	103	26.9	9.0	19.8
Ghana	-	28.6	6,315	59	9.1	12.8	8.5
Guinea	26.3	-	3,686	46	-8.6	-2.8	11.0
Guinea-Bissau	87.0	62.5	257	48	-18.3	-5.4	74.3
Ivory Coast	17.7	4.0	10,069	76	-7.5	5.4	24.8
Kenya	50.2	13.0	9,095	72	16.6	-5.6	9.7
Lesotho	50.4	13.4	1,029	138	-	-	8.9
Madagascar	72.3	18.4	3,198	54	-6.8	-5.6	10.2
Malawi	-	22.1	1,465	69	-1.8	-1.6	38.0
Mali	-	4.6	2,431	38	-3.7	-3.4	24.5
Mauritania	31.4	6.9	1,068	104	3.5	4.4	27.7
Mauritius	-	8.8	3,919	120	2.0	2.5	0.4
Morocco	1.1	4.8	32,412	62	0.8	1.7	2.2
Mozambique	-	52.2	1,469	102	-0.3	2.9	101.0
Namibia	-	10.4	3,033	110	-	-	4.7
Niger	61.5	1.3	1,860	30	-2.0	2.5	25.0
Nigeria	28.9	33.0	26,817	81	-1.9	7.6	0.6
Rwanda	45.7	10.8	1,128	32	-19.6	-1.9	95.9
Senegal	54.0	3.7	4,867	69	3.6	6.1	17.2
Sierra Leone	-	61.6	824	40	-4.3	-1.1	36.0
South Africa	23.7	13.9	136,035	44	2.8	5.3	0.2
Tanzania	16.4	32.3	3,602	96	10.0	12.7	29.9
Togo	-	-	981	65	9.0	-11.2	13.8
Tunisia	3.9	6.0	18,035	93	7.7	6.4	0.7
Uganda	50.0	65.7	5,655	33	3.9	28.7	19.2
Zambia	84.6	91.5	4,073	71	26.9	-6.2	20.7
Zimbabwe	41.0	20.9	6,522	74	-6.6	-5.1	10.2

Source: 'The World Development Report 1997, The State in a Changing World'.

Published by The World Bank, June 1997. The figures in italics are for years other than those specified.

1. The percentage of the population living on less than US\$1 a day, calculated by using 'purchasing power parities' (PPP).
2. The average annual inflation rate as a percentage (GDP deflator)
3. Gross Domestic Product (GDP) in millions of US\$ for 1995.
4. Trade as a percentage of GDP for 1995.
5. The average annual growth rate (percentage) of export volume for 1990-95.
6. The average annual growth rate (percentage) of import volume for 1990-95.
7. Aid received as a percentage of Gross National Product (GNP) for 1994.



in Britain as regards the health service, pensions, the utilities (water, electricity, gas) and public transport.

When we stop to think about it we can see how 'globalisation' slowly effects even developed countries and their government policies. Over the past few years the European Union has been embroiled in discussions over the 'European Monetary Union' (EMU), a 'common currency' and all the 'convergence criteria' required to join. This has meant the gradual imposition of a developed country's 'structural adjustment programme' (SAP) in order to comply with the terms. These, or some similar constraints, are almost automatically put on, whether a government wishes it or not, by the 'global' necessity for us to become a 'regional' concern and to remain competitive.

Unfortunately such restraints inflict deprivations on a developed country's population, similar to those which SAPs inflict on those of a developing country. The economic and the social problems which stem from them, are hard enough for developed countries to cope with, but what of developing countries? These countries have to try and become involved in the 'global market' but it is almost impossible when they do not have anything to sell and are strapped by debt! The area where this problem is most acute and which has the hardest time integrating into the 'global economy' is Sub-Saharan Africa.

When the main economic concern for most Sub-Saharan African countries has been to reduce their external debt, by following SAPs imposed by the World Bank and the IMF, there is little space left to financially manoeuvre into the 'global market'. It is not possible to concentrate on such a broad scale when there is no food security for the country's population. A balance has to be found between the short-term (debt servicing and food production)

and long-term (how to be part of 'globalisation') priorities.

There has also been a growth in 'regionalisation' through many trade agreements, such as our own 'Single European Act' and the 'Maastricht Treaty' in the EU. Some would argue that these have been partially brought about because the market has opened up so much and they are a way to gain a foothold in it as a large 'trading bloc'. The gradual development of the 'single/internal market' within Europe has been part of the preparation to face and join in 'globalisation'. As a result the EU has become a 'regional trade bloc/zone' in its own right, and that the common/single currency is part of the final phase. This has been clear in the discussions over what type of EU we will have eventually - will it be a 'federation' or a loose association of nation states. It was also apparent in the stance which the EU took when the 'North American Free Trade Agreement' (NAFTA) organisation was being formed and how the West's 'expansion' into Eastern Europe is being undertaken. We are part of the development of 'regionalism' but it looks as if it is growing towards an 'open regionalism' which still keeps the old European ties to other parts of the world.

The various economic zones/trading blocs around the world, such as the EU, NAFTA, the South American Common Market (MERCOSUR), the Association of South-East Asian Nations (ASEAN) and the Asia-Pacific Economic Cooperation (APEC) serve many purposes - see the foot notes on page fifteen. They have helped to promote trade between the member states and have given a stronger base to face economic threats from other rival 'trading blocs', while at the same time increasing trade between the 'zones'. The latter has certainly been the case with Asia and Europe.

## 'REAL' AND 'VIRTUAL GLOBALISATION'

Probably the part of 'globalisation' which we hear most about is that of the financial markets. In essence the idea behind this 'financial globalisation' is to make a single global monetary market without any borders. It is already well developed with the initiative in private hands away from governmental control.

The whole process began with the 'deregulation' of the market in the United States at the end of the 1970s, then Japan in 1983-84 and Europe in 1990. The essence of 'deregulation' is that the rules and regulations concerning banking and currency exchange are relaxed to allow capital to flow more freely in the market. When implemented it gave the possibility for the OPEC (Organisation of Petroleum Exporting Countries) Countries to enter on the scene and lend their 'petrodollars' to developing countries. Many of the latter borrowed heavily and when the interest rates rose in the early 1980s it led to the 'Debt Crisis', from which they are still recovering.

The 'global financial market', with the removal of barriers, means that it is possible to trade without going through the traditional financial institutions, such as the banks. Thus the 'middle-man' is cut out and there is direct access to the financial markets and stock exchanges. This in turn means less costs, more profits, faster transactions and an enlarging of the global market, drawing in more national markets.

The greatest danger about this 'financial market' is that, in truth, it is only a 'virtual economy' and does not exist as such. For example in the financial year 1994-1995, only 5% to 8% of the daily transactions (US\$1,400 bn. worth) on the world's exchanges were 'real'. This

'financial bubble' is remote from the 'real economy' and it is not linked to anything physical such as production, nor controlled by the monetary authorities. Within this creation is a risk which, in theory, could lead to a financial crisis in the search for short-term profit. This can threaten the stability of the 'real economy' especially when many of a country's population, such as in America, have investments in the market. We have seen this in October, 1987, and on 'Black Wednesday' 16th. September, 1992. If everyone withdrew their investments from the 'virtual economy' at the same time there would not be enough 'real' money to cover the amount needed and the whole system could be paralysed. It is very unlikely that this would ever happen but there were nervous suggestions of such a possibility in the domino collapses and rebuilding of the world's markets in late October and November last year. <sup>1</sup>

The 'real economy' has to keep in step with the 'virtual', and visa-versa. It is almost a lottery in which the main players are banks,

*Opposite page: 1 Last year the IMF organised emergency loans for Thailand, the Philippines and Indonesia in an attempt to stabilise the Asian economies.*



*Picking cotton in Burkina Faso - one of the main exports for many African countries*



companies and institutional investors - the latter are mainly pension funds (in America, Japan and the UK) and in 1991 the top one hundred of them managed around US\$8,000bn., about a third of the world's income, while the total monetary reserves held in the world's central banks was US\$553.6bn.!

It is the financial markets which often decide a country's worth economically. Transfers and movements of capital from the rich countries finance only 5% of investment in developing countries. They, and the investors, can decide the fate of smaller countries and also decide where the capital will be invested. In 1994 Mexico was saved from bankruptcy, as US\$15bn. flowed from the country in a week, when the International Institutions bailed it out because of its oil reserves. National economies are at the mercy of these outside forces and it is worth remembering that not even the combined efforts of the EU countries could stop the collapse of the European Exchange Rate Mechanism.

### MULTINATIONALS

This brings us to the role which Multinational or Transnational companies play in 'globalisation'. They are usually based in the richer countries and expand into poorer ones. Large businesses do not move into developing countries for philanthropic reasons, but rather to gain something for themselves. The more aggressive companies are attracted by the availability of cheap labour (both skilled and unskilled) and raw materials; high interest rates to give good return; favourable (lax) labour, social and environmental legislation; and low production costs which keep goods at a competitive price. Often they also wish to gain a foothold in another market/trade bloc which leads to 'inward investment' such as we have seen with American, Korean and Japanese companies in the UK. <sup>2</sup>

Despite all of this it does not mean that governments cannot work with them and so benefit their country and people. These companies bring investment, train the local population and can often be a country's way into the global market. Some developing countries have even gone as far as creating special 'Export Processing Zones' (EPZs) or 'Free Trade Zones' (FTZs) to attract export-orientated industries to work in a specific geographical area cut off from the host country. The various attractions mentioned above, together with 'duty free' allowances for imported raw material and the exported finished products, make it not surprising that there were 208 of these in 63 developing countries, in 1996, and they employed 4.3 million people.

With the 'open market' policy pushed by the major financial institutes it is often difficult to recognise what may be called a 'multinational' company these days. Often these huge companies buy into the local market of a country by acquiring smaller companies and retaining their names. As a result it is not so obvious who actually owns a company or their country of origin. The matter is further complicated because there are often arrangements between companies, even among rivals, which work in the same geographical areas when there is a mutual benefit to be had.

Other companies spread out around the globe and retain their own names under local subsidiary companies. In general the majority of their productivity and work force remains home-based from where they export. It is debated whether multinationals gain from 'globalisation' but on the whole they do and this is reflected by the fact that 40% of the world's exports are controlled by just one hundred companies.

### THE CHALLENGE FACING AFRICA

Various economic and financial experts argue that 'globalisation' has brought development and prosperity to many countries around the world. This would certainly be true for some South East Asian countries where the income per capita has grown greatly in recent years.

As has been seen above most of the trade and finance is between the already developed/industrialised countries, but developing countries which have open markets have gained 'foreign direct investment' (FDI) and so their economies have grown accordingly. FDI has quadrupled to US\$90bn. between 1990 and 1995 but, once again, this was mainly to Asia which receives 65% of the present day total with 27% going to Latin America. FDI bypasses the poorest nations and 90% of it is moved between the rich industrial countries, or to and from the 'Asian Tigers'. The main losers are African countries which received US\$4.5bn. FDI in 1996 and only 5% of the world's FDI in the 1990s.

In this line we can see one major reason why the, so called, four 'Asian Tigers' or 'Asian Dragons' - Hong Kong, South Korea, Singapore and Taiwan - have developed so much. <sup>3</sup> This is especially as a result of huge financial support from America and private investment has begun to take over the development role from the national governments. In 1990 private investment in the 'emerging' markets was US\$50bn. and in 1996 it had risen to US\$244bn. Again the Asian market has developed three times faster than Latin America and six times faster than Africa in

the last twenty five years. Despite such great wealth, at the time of writing, there are signs that the Asian 'boom' is ending as is inevitable in all economies. What is yet to be seen is whether major Western investors will remain faithful to the Eastern markets.

For many years we all have had one aspect of 'globalisation' in our shops, though we have probably not thought of it in this way, that is consumer goods and foodstuffs from abroad. All products, from New Zealand lamb to Kenyan vegetables, are part of the 'real global market'. This means that we can have our supermarket shelves stocked with all sorts of fresh produce the whole year round and that countries the other side of the world are able to supply them.

This appears to be a good arrangement for all concerned - but is it? On the level of employment, new jobs in developing countries can often lead to unemployment for people in developed countries. The complaint of low

*Above 2 Yamaichi Securities collapsed in November, 1997, with debts of about US\$24bn. - this followed the bankruptcies of Sanyo Securities and of Hokkaido Takushoku. How problems within the Japanese system will effect inward investment in the UK remains to be seen*

*Photograph: Multinational companies work in a local markets such as in this factory in Liberia Above 3 After the problems with the South Korean economy, the country applied to the IMF for a US\$20bn. aid package towards the end of last year.*



wages, according to Northern standards, for those in developing countries is often raised - though in the latter case it does mean that there are jobs available for people at the local pay scale. Recent reports have highlighted the exploitation of this 'globalisation' trend by major sports companies. A pair of trainers may have components made in three different Asian countries and then be put together in a fourth. The local wages are low and the trainers are sold in the West at several times their production cost with the excessive profit going to the company.

Africa seems to have missed out on many of the rapid developments associated with 'globalisation', and once again faces being marginalised. Multinationals control 70% of the world's manufacturing, with less than 2% of it based in Africa. The continent's share of world production fell to 0.5% by the mid-1990s and its average industrial growth rate went from 11%, in the early 1970s, to 0.2% in 1991. There have been Africa-European trade links since the Middle Ages, mainly based on commodities, prices of which fell on average by 35% between 1980 and 1990, but there has been little encouragement of industrialisation. Africa's world trade declined by 30% between 1982 and 1990 and it generates just 2% of world GDP (US\$250bn. in total, US\$90bn. of which are from South Africa).

Probably the main reasons for this marginalisation are that the continent, on the whole, produces consumables and has never really looked a good investment to those who have the capital. Even in countries where the economies have been 'liberalised' it often has been either foreign companies or a local elite that have benefited and prosperity has failed to 'trickle down' to the majority of the population. These companies are often able to form monopolies and control the market within the country, or even a given region. This could

also be said for government organisations (parastatals) before the big push on 'privatisation'.

Again, in developing countries, a balance has to be struck between gaining access to the 'global market', which is vital, and not being rushed away with its tide, so that the benefits are not seen by all. Africa's ordinary subsistence farmers especially need to be protected from exploitation by the 'real global market' because for them it may be a matter of life and death. So far the majority of trade agreements and treaties do not give protection down to this level, and they probably never will.

It is difficult to see how Africa can catch up with the Asian developing countries and how it can gain its share of 'globalisation'. There are some countries on the continent which are improving more than others, but in general they are still recovering from the fall in commodity prices and the straight-jacket of SAPs. The latter did help some countries, but in the majority of cases the social cost and the suffering inflicted on the poor was enormous, for a short-term benefit.

It is ironic that the USA has thrived upon its debt while other poorer countries are held to ransom. Africa's debt rose from £3bn. in 1962 to US\$146bn. in 1990, with repayments using up 20% of foreign exchange earnings. Africa now spends US\$16bn. each year on debt repayments, which is equal to about half the continent's total export earnings. The debt to export earnings ratio for Sub-Saharan Africa rose from 252%, in 1993, to 266% in 1995 and the debt to GNP ratio went from 73% to 79%.

For the continent to economically improve it needs to move away from being dependent on aid for development. This is easy to say, but very difficult to do when there is little income. Aid to Sub-Saharan Africa is gradually falling and yet 11% of these countries' development

is dependent upon it. Donors often view such contributions as paving the way for private investment. Despite this gloomy view there does seem to have been some economic progress with a 1.7% per annum increase in GDP over the last ten years and a 5% of growth in 1996.

Even if a base was made for investment in Africa it is questioned where the capital would come from. Africa receives just 3% of the world's total investment and its share of overall capital flows to developing countries fell from 33% in the 1970s to only 6% in the period 1985-95. Much of the private gains made in Africa are taken out of the continent and some African countries have large amounts of capital invested abroad. Africa's biggest resource is its population and perhaps, as the Asian market is exhausted, it may become more attractive to those who wish to invest especially in the manufacturing sector. Africa now has fifteen growing stock markets and investments in them have doubled so far in the 1990s. Perhaps this too is an area to be developed

so that the continent can move away from relying on aid and begin to invest more in itself. Most African countries suffer from 'capital flight', when millions of Dollars are siphoned off into foreign bank accounts. If this money alone was to be brought back and invested in the local markets then a different picture could emerge.

We tend to think of Africa as a single large country, but this is far from the truth. Sub-Saharan Africa alone is made up of fifty-two countries with a total of 520 million inhabitants. If Africa is to have any part of the 'global market' - other than supplying our supermarkets! - it needs to build up regional cooperation and integration. Now that the 'Cold War' is over it should be possible for the continent to unite

and develop the existing economic organisations - see 'Influences in Africa - Part One', issue no. 327, April-May, 1996, for some of these.

Countries in Africa, as well as keeping their traditional export-import markets, have to trade more with their neighbours and make these contacts into powerful 'trade blocs' which can compete with those of the East and North where this lesson has already been learnt. Once these 'common markets' form bases then they can be built upon and begin to attract foreign investment. The confidence of foreign investors needs to be bolstered by such developments and also by continued growth in 'good governance'; reduction in conflicts; a lack of corruption; a transparent legal system and ethical economics;

*Working in a Nigerian village, as in the Niger desert (pages 16 and 17, is as remote from 'globalisation' as it is possible to get - but everyone's life is touched by it*



improved infrastructure and communications. Even when these conditions have been met major multinationals still have the ability and finance to move elsewhere if the situation does not stay in their advantage - this has been seen of late in Asia.

#### OVERALL CONCLUSION - PROS AND CONS

There are always going to be winners and losers in the economic world and this is especially true under the influence of 'globalisation'. In theory, and in a truly just world, everyone should gain from such developments but this is not the case and the people who lose out most are those in developing countries. It is argued that for the goal of 'globalisation', a totally free single world market, to be met all nations should be able to take part as equals; poverty should be alleviated in order that all people, who are consumers, should have the necessary buying-power to have what is available. The theory also is that if a developing country has an open market then it should gain from external investment. What often happens in such a situation, as we have seen, is that a cheaper labour force is found to make a greater profit and cheaper products which are taken out of the country. Some mutual and pension funds invest in local companies, and stock markets, in developing countries but they too are usually after a quick profit to be taken back to their home countries.

'Globalisation' can bring various types of technology to developing countries. This too may have its problems as the hardware supplied is sometimes obsolete and it is just a way of off-loading products which cannot be sold elsewhere. In this area information technology can lead to the exclusion of developing countries as it is too expensive to keep up with fast developments in such a quick changing world.

Many of the financial institutions claim that 'globalisation' is not the reason for unemploy-

ment and lower standards of living in industrialised countries - though some statistics say otherwise. The IMF quote the NAFTA experience where jobs have certainly been lost when USA manufacturing companies moved production to Mexico, following cheaper labour. Many lower paid employees were made redundant but it is said that as a result better jobs will be created in the USA. Again most of this is only going to be evened out in the long term. There has always been a disparity in the distribution of the world's income and probably always will be. At the moment 17% of the world's population account for 80% of the total production and 83% of the world's trade.

In many respects the greatest danger with 'globalisation' is the development of financial speculation, both in the North and the South, when money is made from movement of capital and risk rather than from the production of goods and trade. Such speculation is usually based on rumours about a country and can end up in the reduction of a government's power to control its finances, interest rates, inflation, exchange rates etc. Developing countries, with vulnerable economies, are very open to this and may fall victim.

Whatever happens in the future we need to become aware of the fact that we cannot view 'globalisation' from only a 'Northern' perspective, from that of the rich countries. It is a phenomenon which effects us all, both rich and poor, and whatever happens to one can also happen to the other. Some voices from the South see this trend just as a continuation of colonialism - the economic exploitation of the poor in developing countries by the rich - but, unfortunately it is more complicated than that. Once again the problems of the nineteenth century have returned to haunt us at the end of the twentieth.

*Opposite: the sources of the information are 'The World Guide 1997/98' and 'The CIA World FactBook 1996'.*

#### FOOTNOTES

Some of the economic groups and the countries involved in them are as follows:

The **Asia Pacific Economic Cooperation (APEC)** was established on the 7th. November, 1989, to promote trade and investment in the Pacific basin. It has 18 members: Australia, Brunei, Canada, Chile, China, Hong Kong, Indonesia, Japan, Malaysia, Mexico, New Zealand, Papua New Guinea, the Philippines, Singapore, South Korea, Taiwan, Thailand and the United States.

The **Association of Southeast Asian Nations (ASEAN)** was established on the 9th. August, 1967, to encourage regional economic, social, and cultural cooperation among the non-Communist countries of Southeast Asia. The members are Brunei, Indonesia, Malaysia, the Philippines, Singapore, Thailand and Vietnam.

The **European Union (EU)** was established as the European Community on the 8th. April, 1965, and it became the EU on the 7th. February, 1992. Its aim is to coordinate policies between its members in economics, defence, justice and home affairs. There are fifteen members: Austria, Belgium, Denmark, Finland, France, Germany, Greece, Ireland, Italy, Luxembourg, Netherlands, Portugal, Spain, Sweden, UK.

The **General Agreement on Tariffs and Trade (GATT)** was established on the 30th. October, 1947, to promote international trade. It was replaced by the World Trade Organisation on the 1st. January, 1995, when it had 123 members.

The **Mercado Comun del Cono Sur (Mercosur)** (Southern Cone Common Market) was established on the 26th. March, 1991, with the aim of increasing regional economic cooperation. The members are Argentina, Brazil, Paraguay, Uruguay and Chile is an associate member.

The **North American Free Trade Agreement (NAFTA)** is an agreement between the USA, Canada and Mexico. It was signed on the 1st. January, 1994, and eliminates customs and tariff restrictions between the countries over a 15 year period. It has created one market of 370 million people with a combined GNP of \$6 trillion a year. Since implementation Chile, Argentina and Colombia have offered to sign bilateral agreements with the NAFTA countries. As a result of the agreement the North American Development Bank was founded; the USA gained access to Mexican oil and minerals; American and Canadian industries have moved to Mexico for cheap labour.

The **World Trade Organisation (WTO)** succeeded the General Agreement on Tariff and Trade organisation (GATT) and was established on 15th. April, 1994, becoming effective on the 1st. January, 1995. Its aim is to resolve trade conflicts between members and to gradually eliminate tariffs and trade barriers. At present there are 130 member states, the majority from the former GATT, and a further 30 candidates.

*Part of the Johannesburg skyline*



# Discovering a Nation

by Sr. Finita Kulubali W.S. (translated from the French)

I arrived at Bamako, in Mali, West Africa, in July 1996. New country, new language, new religion and new culture. I had everything to discover, everything to learn.

Around us, people speak the Bambara language; very few know any French. However important is the “relationship of the smile”, it quickly proves to be very limited! That is why I set myself to learn the language, even before going to the Language School which opened in September.

Not only is the language of our neighbours different from mine, but so is their whole way of life. When I go into their homes, I am amazed at the large number of people living there - not only the children but whole families. I have learnt that in the same enclosure any number of families live together, either because the husband is polygamous and has to set up quarters for each of his wives, or because the sons, with their wives, remain in their father's enclosure. Another reason is that different families rent a small room inside the house. With my rather restricted concept of the family unit - and in spite of the simple and unaffected welcome I am given - it always requires an effort to

go into such a crowded home. It is like entering a village to find one person you wish to see.

In Mali Christians form only 2% of the population. Most people are Muslims. I have discovered that being a Muslim is not just going to the mosque on Friday but means

*A friend of the Sisters at Kalabankura*

living in an environment impregnated with Muslim customs and practices. The call to prayer from the different mosques beats on your ears, especially at four or five o'clock in the morning! There are the name-giving celebrations which take place eight days after the birth of a child, amid the family friends and neighbours, who thus recognise, as a community, the arrival of a new creature of God. The Marabouts, or holy men, have an important role: they are consulted by people in order to know how to act in such and such a situation. There are many other Muslim practices, quite apart from the great feast-days of Islam.

Our little Christian community of Kalabankura counts only 300 members, out of a population of 30,000. Only a handful of Christians come for the Sunday liturgy. Once a month the Eucharist is celebrated. The other Sundays we only have the Liturgy of the Word, as there are so few priests. Here again I have to learn to live my faith in a very different context.

With these first impressions in mind I left Bamako for a village 80 kilometres away to

*Malian women love to be well-dressed*

attend the Language School. This place is well situated in the heart of the Bambara culture, which remains profoundly rural in spite of the influence of the towns. The fruit of my experience there was meeting the real Mali, or rather Bambara culture which is dominant in Mali. The socio-cultural structures are well-defined and centre round the typically patriarchal family. The functions of the family members have been established for generations.

The stages of life, from birth to marriage, the kinds of work performed by men and by women, the relationships among the different members of the family, the role of the village chief, customs in time of sickness, of death, of conflict, the role of certain families in the society, that of blacksmiths and story-tellers, for instance, hospitality towards strangers, who are always made welcome, the relationships with the ancestors ... all this is a universe in which each one has his or her place and conforms to it. This is the role of Tradition, oral tradition, handed down in everyday life, but especially during the period of initiation

*“Knowing the language and culture of a people is already a way of belonging”*  
(Charles Lavigerie).

Missionaries of Africa, Fathers and Sisters, have heard that maxim many a time and it is still the basis of our activity, wherever we are, in Africa or elsewhere.



a jesting-relationship. So if you have such a surname you can tease another person having such a name and say things which, in another context, would be real insults. That is true even when you don't know the person and have just met him or her for the first time. As for us foreigners, one day or other, someone will give us what is dearest to him - his family name. When two people have the same family name a subtle but real link of affinity is created.

I was also touched by a certain marriage custom. In a patriarchal family, the fiancée must leave her father's house and go to live with her in-law's. Then it is the mother-in-law that the girl must deal with; it is she whom the fiancée will obey and serve. On their side the family of in-law's (in fact, the father, whose duty it is to find a suitable wife for his son) need to know the girl who has been chosen, before the definitive conclusion of the rites of marriage. Is she or is she not the right person for his son? In order to find out, the young fiancée spends some months in the home of her fiancée in order to be known and to know. After a time she goes home to her own parents, where she feels she is on holiday! These stays in the in-law's family followed by "holidays at home" are repeated as many times as it takes until the final phase of betrothal, when she will remain with her husband. Even if, in towns, these practices are modified, the essential remains.

So I have started to learn the language and the culture of this nation. Much remains to be done, but already I feel nearer to the people. I feel I understand a little better what forms the background of their existence. Soon I will begin working with the women of this area. My wish is to learn from them and to share with them what I am. I want to reveal to them the face of God in the manner of **Jesus**.

*The tabernacle in the Sisters' house, made in the form of a local granary*

which includes male and female circumcision. The guardians of tradition are the elders, who are highly respected in Bambara culture.

From the treasures of this culture I want to select three customs which I find characteristic. I really admire the wisdom that conflict is dealt with, within the family and within the wider community. Side by side with the great submissiveness of the son towards the father, there exists a lot of joking and teasing between grand-parents and grand-children. They can say all sorts of things to one another, but, because these things are said in fun, they can release the strain of a tense atmosphere and make everyone laugh. Sometimes a grand-child can say something to his grand-father's face, that the son would like to say but would never dare! Likewise what the grand-parents can tell their grandchildren is much better accepted coming from them than coming from the father.

In Malian society, there are certain surnames which are recognised as establishing



# MISSIONARY MOVEMENTS

## ARRIVALS

- Sr. Marie Cecile Lebbrecht from Belgium.
- Sr. Maria Peters from The Netherlands.
- Sr. Piedad Molina from Spain.

## DEPARTURES

- Sr. Catherine Booth to France.
- Sr. Zita Cardozo to Kenya. ①



### Change of address

If you are about to move, or have moved, and would still like to receive the magazine please fill in the form below and return it to:  
 'White Fathers - White Sisters' 129, Lichfield Road,  
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writes of her 'First Impressions of Yemen':

What can I say about Yemen after only eight months in a country quite new to me from every point of view? I have seen only three places so far: the ancient city of Sanaa, the route from Sanaa to Hodeidah and Hodeidah on the sea.

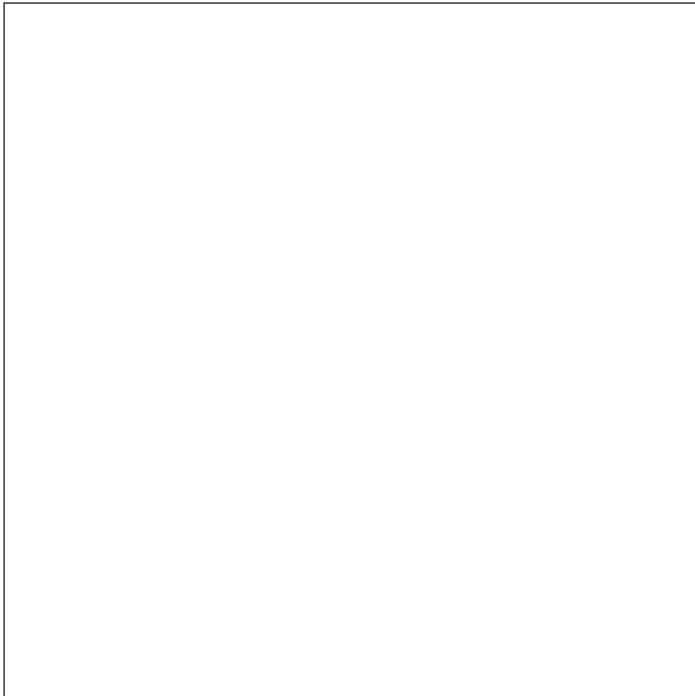
It is a fascinating country. Perched on rocky sites, you can see magnificent houses made of many coloured sculptured brick, their many windows ornamented with semicircular arches. The stained glass windows, in some particularly beautiful houses, remind one of the interior of great cathedrals.

The clothing of the people took me by surprise. The women are dressed entirely in black, even to black gloves and black shoes and stockings. Their veils cover the whole face except for a slit for the eyes. Young girls from about eight to fourteen wear veils but with the face uncovered. Men wear a kind of tunic, held at the waist by a wide sash, where the famous "jamiya" (a kind of curved sabre), in a matching scabbard, is attached. This is a sign of masculine virility; but more and more Western shirts and trousers are worn for week-days. On feast days and great occasions, men's traditional costumes are worn - and you should see with what pride even little boys of five or six years old are armed with their "jamiya"!

A widespread custom which also astonished me, is chewing "qat", a mild drug. The young, tender leaves are "stored" in the cheek, which looks abnormally swollen as the chewing goes on! This is mostly a man's custom (some young men are only seventeen or eighteen when they start); but women also chew the qat. This habit causes financial problems as qat is fairly expensive, and it is not without danger for health.

Life is lived at a leisurely pace in Yemen, but this is not surprising, as the hot humid climate seems to sap one's energies by half!

These people of Yemen are proud, self-assured and very vocal - just what is needed for a nation of merchants. As for the women, theirs is a universe that one only discovers little by little through visiting them and sharing in the events of their daily lives. In spite of their closed

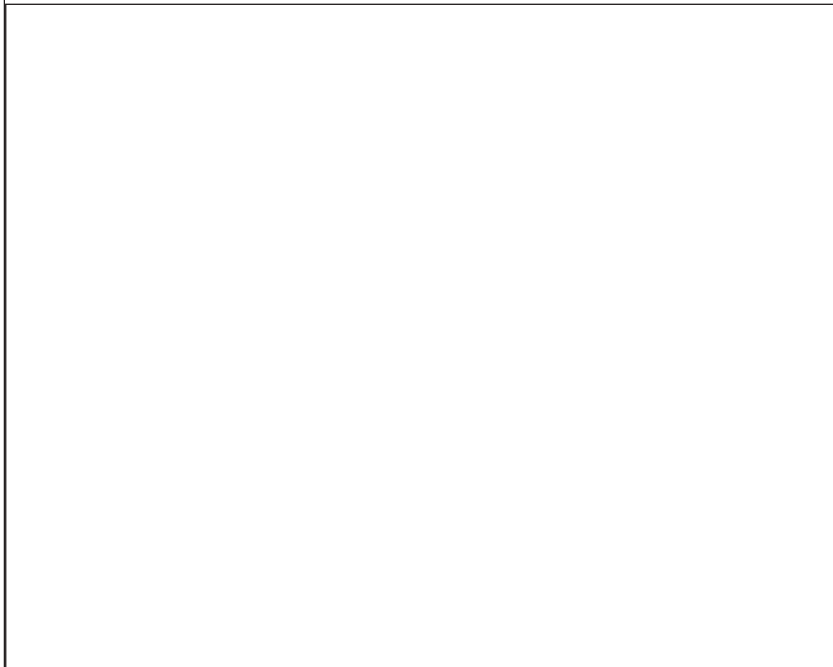


*One of the young men at the Centre displays the work he has done during the year*

environment, precious human values often flourish behind their beautiful but closed windows.

My work is with mentally handicapped children, something quite new to me. I realize how every human being needs to be recognised and loved; each one is capable of improvement and all have a wealth of human emotions, however handicapped they may be.

The children like coming to our small Centre every morning. In Yemen, afternoons and evenings are reserved for socializing, chewing qat, smoking the "water pipe" and sharing stories and problems. There is a good atmosphere in our Centre. The youngsters are ready to come to each other's help and to patch up the squabbles that always occur among children. For instance, a young Mongolian who was deaf and dumb insulted another child (gestures suffice!), but, with a little encouragement from the teacher, the two shook hands



*Sister Rafelia with a group of children and their teacher - yogurt-time!*

with a smile and were soon at work again together.

Personally I feel especially drawn to the teenagers. I try to find out their manual potential and see how to develop it. It is a help to have only a small number of pupils. With patience, imagination and a lot of preparation, it is surprising how much progress can be made. Their activities include using papier maché, collage, poker-work, sewing, macramé and making objects with shells. At the end of the school year all the pupils took home what they had made.

I discussed with the staff the possibility of setting up an Early-training Professional Centre, so that in the medium term these youngsters could have a "protected work-place", where they could become financially independent, at least partially.

What I want is to develop women and men

of dignity, able to work in solidarity with one another, respected in their country, not so much for their efficiency and productivity, as for their human virtues which will have developed all along the period of their training in a favourable environment.

"Whatever you did for the least of my little ones, you did for me."

## HENRIETTE KI



is a young nurse from Toma in Burkina Faso, who has felt attracted to the Missionary Sisters of Our Lady of Africa (White Sisters) for the last four years. She has now joined our Sisters for a year's community experience. Here she writes about 'Leaving Home - Going Afar'.

"It was to Dori in the North of my country that the Provincial Superior sent me in January, 1997. I felt sad for it was not easy to leave my family, but the call of Jesus cheered me and even gave me joy. On the day of my departure, my mother accompanied me to the station; she blessed me many times and gave me courage to undertake this new life. As for me, I cried from joy and from sorrow."

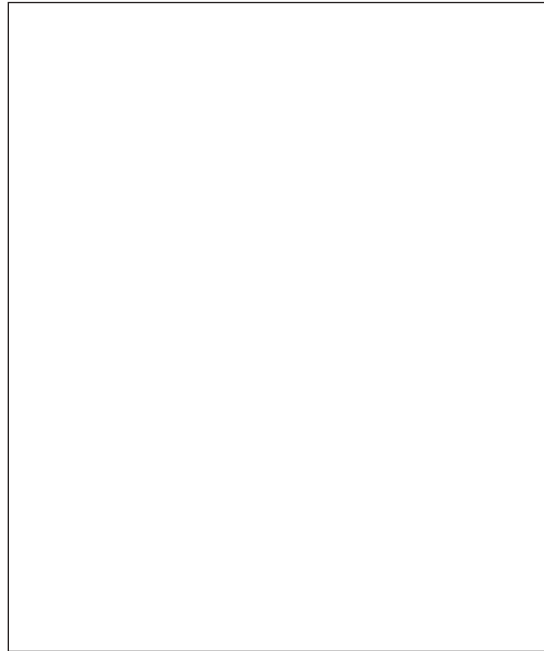
Henriette travelled with three others, including Beatrice Kayitesi a postulant, who noted: "For me, to be a missionary is above all to announce the Good News, with or without a Bible in hand, yes, but as long as I can speak about Jesus Christ. But at Dori the proclamation is lived out quite differently. Why not? It means just going out, greeting the people in their language, being alongside a people of a different language and culture, and Muslim. It's not as easy as all that."

To return to Henriette, she continues: "When we arrived at Dori, I found myself in a com-

munity of Sisters of different nationalities all working with the Peul people, all of whom are Muslims."

"I go on excursions with the Sisters and teach the Peul women how to do embroidery, mat-weaving and soap-making with local materials. As I am a nurse, I go every morning to the hospital to care for the sick."

"I am discovering the joy of being a missionary and I thank God for calling me."



place at 2.30 p.m. in Westminster Cathedral. All together there will be a total of seventeen Deacons from the White Fathers, the Mill Hill Fathers, the Holy Ghost Fathers, Comboni Fathers and Consolata Fathers.

We hope to carry more about our White Father Deacons in the next issue.

Art work of Burkina Faso

## FATHER JOHN SLINGER

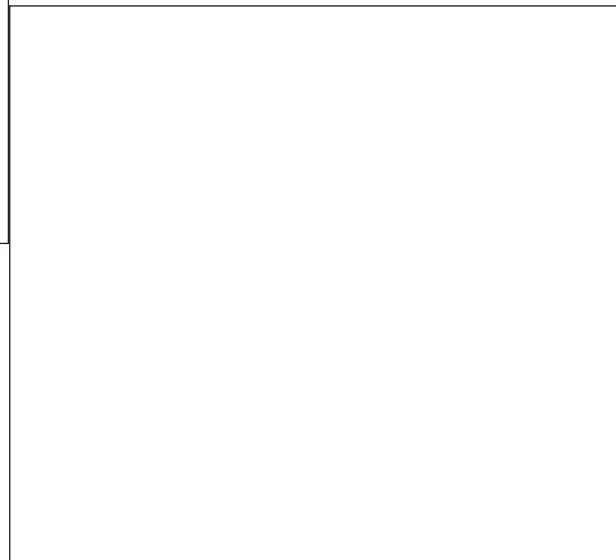


writes about an unusual animal at the Parish

The African household not only provides shelter for humans but usually contains a variety of animals too. There are the dogs, idling on the dusty ground; cats whose value is to keep down vermin and deter snakes; goats, ducks and chickens. Often these latter are taken into the house at night.

One evening two men arrived at Nyakato Parish carrying a plastic bag, saying they thought its contents might interest us. They opened the bag and took out a small catlike animal. The men said they had found it on a path in a remote area of the Parish.

The animal was larger than a kitten and could hardly stand - yet it appeared healthy. It was young and had rounded ears and the spotted coat of a leopard or cheetah. We put a saucer of milk before it but it didn't react. A baby's bottle was obtained and the animal was able to suckle into warm milk.



Francis Kangwa, a Zambian White Father student on pastoral experience in the Parish, feeds 'Chui'

We began to enjoy its company, feeding it with the bottle three times a day. It started to grow but it was still only able to totter unsteadily. It had an inquisitive face, showed no fear of being with people, and though its tiny claws were sharp it showed no savagery. Our two cats viewed the stranger with suspicion, perhaps in the same way a fledgling eyes a cuckoo in its nest.

We prided ourselves that we were probably the only White Father mission having a leopard as a pet. After three weeks we began wondering what would become of it. There were questions too in our minds such as what would happen as it grew bigger and stronger?

Then one evening after supper the cook entered the recreation room in abject sadness. "Padre, chui amekufa," he announced: "The leopard is dead". We were astounded, it seemed so incredible. Then he confessed "I stepped on it". Sure enough outside on the veranda the little creature lay lifeless with a broken neck.

It seemed such a crass thing. Such an idiotic end to befall a priceless animal. Leopards are in more danger in houses than from their natural enemies in the wild. We were shattered. We consoled ourselves that we had had a special guest at the Parish for a few weeks.

It is interesting to know that within five miles of our built up area near Mwanza, Tanzania's second largest town, inhabit spotted cats - if the story of the men who brought our 'chui' is to be believed. It is certainly possible and accounts of local farmers bear it out. There is rocky terrain of the type which suit leopards and plenty of food such as baboons, monkeys, and small animals.

## FATHER LADISLAUS KOMESUSENGE WF. - R.I.P.



Fr. Albert Thévenot WF. writes with details of Fr. Ladislaus' death and his funeral.

On Saturday evening, the 9th. August, 1997, at about 6pm,

Fr. Ladislaus was driving from Singida to Arusha when he met with an accident. He was alone in the car and died immediately from severe head injuries and internal bleeding. The Police of Makuyuni brought the body to Arusha and it was placed in the morgue.

On Monday morning a Traffic Officer arrived at Arusha in search of someone to identify Ladislaus' body. Sr. Françoise Nadeau WS. did so and Fr. Albert Thévenot was informed. Frs. Gilles Primeau and Albert went to Arusha and spent most of the following day making the arrangements to bring the body to Nyegezi.

On Wednesday morning they left for Kahangala. When they arrived there Fr. Bernard Tremblay and parishioners held a prayer service and Ladislaus' body was put in the chapel where the Sisters kept vigil over night. The next day, before leaving for Bujora, the Christians came and viewed the body.

At Bujora a large crowd received the body and carried it into the church. Archbishop Mayala presided at the Requiem Mass. Fr. Alexis Mgonya, a friend of Ladislaus, gave the homily pointing out some of the Christian values Ladislaus bore witness to: he proclaimed the truth; announced the Good News; was very welcoming and his happiness was contagious. The Archbishop closed the service and Ladislaus' fellow priests carried him to the car. In Nyegezi, Ladislaus was placed in the seminary's chapel and a short service was held ending with the Sancta Maria. The seminarians then carried him to his place of rest.

Fr. Ted Wildsmith WF. reflects on his time in community with Fr. Ladislaus.

In October, 1984, I was appointed to Chemchem Parish in Singida Diocese, to join Frs. John Lamonde and Ladislaus Komezusenge. I received a warm welcome and Ladislaus' part in it sticks in my mind.

We were to be six years together and this was Ladislaus every time I returned from safari. He would drop everything and be there in the courtyard with his smiling face, his jokes and his helping hand. Ladislaus was energetic, full of zeal, enterprising and ready to take initiatives. I don't think he ever refused a task and we worked together "bega kwa bega" (back to back) as the WaSwahili say in harmony.



"The Lord gives - The Lord takes away". He gave our Society a great gift in Ladislaus. All who came in contact with him were touched by his spirit. We wish the Lord had not taken him away. We grieve and pray for him and his family.

May He Rest in Peace

*N.B. Nyegezi and Kahangala are near Mwanza*

## FATHER PETER ROTH WF. - R.I.P.



Many people will remember Fr. Peter Roth from the time he spent in Britain as a student and the friends he made and kept contact with from that time. Here is an appreciation by Fr. Peter de Bekker WF.

This announcement of Fr. Peter's death is likely to surprise you as much as it did us. On Friday the 6th June, 1997, Fr. Peter had still worked in his office at the Secretariat of the Archdiocese of Tamale. In the late evening he called the two White Fathers with whom he lived and asked them to take him to the hospital as he did not feel well at all. While they rushed him there he had great difficulty breathing and upon arrival was pronounced dead.

During the Funeral Mass the Archbishop pointed out that Fr. Peter was in many ways different from others. Unlike many missionaries who come to Africa, Fr. Peter tended to gain weight rather than lose it. This did not make life easy for Fr. Peter, but complications caused to his health never stopped him from carrying on with his activities as usual. This, the Archbishop mentioned, also set him apart from many of his co-workers.

The Gospel which was read during Fr. Peter's Funeral Mass was the parable of the talents. His first Parish Priest, of Bole Parish, where Fr. Peter worked for twenty-two years, said in his homily, that Fr. Peter could surely answer that he too had doubled what was entrusted to him and that he would surely hear the words: "Well done, come and share in your Master's happiness."

During his twenty-two years of working in the two hundred kilometre long parish of

Bole, Fr. Peter initiated many new Christian communities and helped to construct many a building, be they schools or chapels. Now the same area is split into four parishes. In 1993 he was appointed procurator for the Archdiocese of Tamale. This provided him with the amenities of town living. While in Tamale he kept in close touch with all the parishes whose needs, from experience, he knew so well. His constant readiness to serve constituted another difference.

In 1996 Fr. Peter had the Silver Jubilee of his Ordination. He celebrated it in Ghana as well as back in his home village of Wederath, in Germany. Whatever the thanks which were expressed at that time, they could hardly have been more than those which were expressed at his funeral. Nearly a hundred priests concelebrated at the Mass which was presided over by Archbishop Gregory Kpiebaya, with Bishop Philip Naameh of the diocese of Damongo, to which Bole parish now belongs, at his side.

So great was the number of those in attendance at the Mass that the cathedral was unable to accommodate them all. Canopies had to be set up outside to handle the 'overflow'. Many of those present were Knights and Ladies of Marshall in whose Order Fr. Peter has served as a Supreme Commander. This was another of his differences.

Fr. Peter was a straight forward and to the point kind of man. He could be frank but in a way that you knew he meant no harm. His jovial attitude and his light-hearted approach to problems will be vividly remembered by the many people who got to know him. He will surely be missed for a very long time.

May he rest in Peace!

May He Rest in Peace



## FATHER PATRICK DONNELLY W.F. - R.I.P

*An appreciation by Fr. John Sandom W.F.*

Fr. Pat was born on the 11th. July, 1915, and baptised five days later in St. Paul's, Whiteinch, Glasgow. He father, Hugh, was a gardener and worked for many years at Carfin Grotto. His mother, Elizabeth McAlinden, came from Lurgan, Co. Armagh. Fr. Pat was the second of seven children, the first having died in infancy. The family moved to Lurgan when Fr. Pat was still very young. When old enough, he went to the village school at Annaloist, on the shores of Lough Neagh. Fr. Pat had some good stories about said Lough. One warned that your feet turned to stone if you stood in its waters long enough. He regretted that the water was so cold he was never able to stay in long enough to prove this. Those were the early years of the 'Troubles' and he had stories of taking messages or running errands during curfews - all too scary for a wee lad.

After a few years the family decided to return to Scotland, taking up residence in Newtonhill, Motherwell. Fr. Pat completed his primary education at St. Mary's School in Lanark, and his secondary education at Our Lady's High School in Motherwell. There was a great missionary spirit in the school at that time. Fr. Pat wasn't the only one to be bitten by 'the missionary bug', the school being the Alma Mater of Fathers Tommy Duffy, Jack Bradley, Jack Robinson, John McNulty, Jimmy Tolmie, Joe Rice and Frank Briody, to mention just White Fathers, and only those of Fr. Pat's time there. Fr. Drost and Fr. (later Bishop) Walsh were frequent visitors to the Donnelly home. Their then Parish Priest, Canon Taylor, founder of Carfin Grotto, had great enthusiasm for the foreign missions.

In 1932 Fr. Pat's mother died, just a few weeks before he left for 'The Priory', Bishop's

Waltham (Hants.), then our Junior Seminary. When he had completed his secondary education at 'The Priory', Fr. Pat went to Autreppe in Belgium for two years of philosophy, then on to North Africa for his novitiate at Maison Carrée in Algeria. A year later he moved to Tunisia to study theology at Thibar and Carthage (two years at each place), being ordained in Carthage Cathedral on the 12th. March, 1941. With the War well into its second year, things were going badly for the Allies and the whole of North Africa, apart from Egypt, was occupied either by the Axis or the pro-Vichy French.

Since there were no prospects of his getting home to the UK., Fr. Pat was asked to stay in place and teach theology. Luckily, he was fluent in French and good in Latin. He seems to have enjoyed this work and certainly spoke of it with enthusiasm. Besides his teaching he had some local ministry, including to prisoners of war, mostly shipwrecked British 'tars'. After the Allied landings in North Africa, Fr. Pat, with other British White Fathers, was able to slip over the border, finding a passage back to England in November, 1942.

Though Fr. Pat never had the chance to take a degree in theology, he was an able student and teacher, so it's not surprising that after a few weeks holiday he was appointed to teach theology at St. Boswells (in the Borders) in January, 1943. When the scholasticate moved to Rossington Hall, near Doncaster, in August of that year, Fr. Pat went too. Five years later he moved on again with his students to Monteviot, near Jedburgh.

A year later he was posted to London as Superior of Palace Court, Bayswater. Palace Court was both the Provincial House and the residence for priests and brothers who were following university level studies. It was Fr.

Pat's task to find them suitable courses and make sure they had the necessary entry qualifications. In the case of foreigners he also helped them to get the required permits and visas. At that early post-war period there were still many regulations, and food rationing had not entirely ended. Over the years Fr. Pat became a bit of an expert both here and later on in Holland Villas Road. Many are the students who are thankful to Fr. Pat for getting them places and encouraging them through their courses. He also helped a number of African diocesan priests to find 'supply' parishes where they could improve their English and gain pastoral experience.

By the end of that year he had recovered sufficiently to be appointed to Rutherglen, Glasgow as Bursar. Two years later he returned to Palace Court to look after the students. The following years we find him in Dorking, Surrey, as chaplain to the White Sisters' Novitiate, then back to Palace Court in 1961. Another two years on he left to become Superior of the students in Holland Villas Road, Kensington. He was to be there for the next eleven years, broken only by a year (1964-65) as Master of Postulants in Dorking.

Over the years Fr. Pat built up a reputation as a Spiritual Counsellor. To help him in this ministry he followed courses in psychology and allied subjects. It is reckoned that well over a hundred religious and layfolk used him as their Spiritual Director. He served too on the team at the Dympna Centre, eventually becoming one of its governors. All this was in addition to his regular work.

In August, 1974, Fr. Pat took up residence in St. Edward's College (Totteridge, London) remaining there till 1985. At one time there was a proposal that he should go to Zambia. In the end nothing came of it, because of his uncertain health as later that year he suffered a near fatal pulmonary embolism, but finally pulled through. Oak Lodge, adjacent to St. Edward's, then became his home for the next twelve years. Here he helped with the spiritual guidance of the students.

Fr. Pat died in his sleep during the night of the 12th-13th. February, 1997, aged 81. At that age few White Fathers have a family home to go to. Thanks largely to his devoted sister Thérèse, Fr. Pat was an exception and rejoiced in this good fortune. Family reunions often featured in his life, indeed his funeral on the 19th. February was the occasion for an exceptionally large one.

In August 1951 he was appointed to Bishop's Waltham as Superior, remaining there until he was posted to the brothers' Scholasticate at Marienthal in Luxembourg where he taught English and agriculture. Throughout his life Fr. Pat's health was rather poor and here it broke down again requiring hospitalisation, for which he journeyed to London in June, 1956.

May He Rest in Peace

*Opposite: Fr. Patrick Donnelly*





# *Let Us Pray*

*For the following  
who have died recently:*

Mr Charles Bickerton.  
Miss Catherine Boylan,  
21 Woodburn Terrace, St. Andrews, Fife.  
Mrs H. M. Cairns, 4 Ashmore Terrace,  
Sunderland.  
Miss Jane Cairns, 7 Carfin Road, Craigneuk,  
Wishaw.  
Mr John Cairns, 41 Loefield,  
Chester Le Street, Co. Durham.  
Mr W. M. Campbell, 10 Colgrove,  
Welwyn Garden City, Herts.  
Mr David Caulfield, 46 Springfield Park,  
Johnstone.  
Mr B. A. Collins, 3 St. Mary's Road,  
Wednesbury.  
Mrs M Conway, 7B Lansdowne Gardens,  
London.  
Mr Costello, 23 Robin Hood Road,  
Willenhall, Coventry.  
Mrs B. Cunningham, 66 Carleith Avenue,  
Duntocher, Clydebank, Dunbartonshire.  
Mr Peter Donachie, 24 Drumoyne Square,  
Glasgow.  
K. Donaher, 152 Garscadden Road,  
Old Drumchapel, Glasgow.  
Mr B. Donnellan, 42 Lysways Street, Walsall.  
Mrs Lilian Doran, 162 Churchill Street,  
Howden, Wallsend.

Mrs Bridget Duffy, 33 Sunart Street, Wishaw,  
Lanarkshire.  
Mr Gerald Duffy (Jnr.), 8 Den Lane, Shotts,  
Lanarkshire.  
Mrs Anne Elkins, 46A Balfour Road,  
Southall, Middlesex.  
Miss Mary Fee, 1 Astral Close, Hipperholme,  
Halifax.  
Mr Friel, 22 Park Road, Girvan, Ayrshire,  
Scotland.  
Miss Berta Gerry, late of 'Cliff View',  
East Church Street, Buckie, Banffshire  
(cousin of the late Fr. Geddes Gerry WF.).  
Mrs Gibson, 90 Nash Peake Street, Tunstall,  
Stoke on Trent.  
Mrs Catherine Graham, 53 Burnside Place,  
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Stanwix, Carlisle, Cumbria.  
Mr H. Hazell, 15 Westminster Avenue,  
Royton, Oldham, Lancs.  
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Mr Patrick Kelly, 194 Ashdale Drive,  
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Mrs M. Wallinger, 21A Pavenham Road,  
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Mr M. Warner, 34 Hunter Street, Dykehead,  
Shotts, Lanarkshire.  
Margaret Waters, Burke Avenue, Port Talbot.  
Mrs Wyeth, Withington.

*"Come, you whom my Father  
has blessed,  
take for your heritage  
the kingdom prepared for you  
since the foundation of the world".*

(Mt. 25.34)



**May they rest in peace**

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