

book is very fitting. It distils the intellectual message underlying our often indifferent behaviour towards the issues of underdevelopment. It is like the book's Alter Ego looking into issues such as scientific paradigms and their present relevance and limitations, the ideology of development theories and models, the politics and the power structures behind the more global issues in the real world, revolutionary and cosmetic changes towards real development, the futility of hammering on closed minds, and our accountability to the people who suffer. In short, it asks questions that cannot continue to be brushed aside if we are to be consequent and honest with ourselves. (see Schuftan, 1988). All these issues are very pertinent to development workers and need to be more widely discussed. It is thus fully appropriate that George closes this enlightened book with a resounding call to reject inertia and an ostrich's attitude when it comes to facing this international problem that affects us all and will bear on what our children will have to worry about in the 21st century.

Reviewed by Claudio Schuftan, IPS Project, Nairobi, Kenya.

### References

- Moore Lappe F and Collins J (1983) *Aid as Obstacle*, Food First Books, San Francisco.  
 Schuftan C (1988) "Multidisciplinary Paradigms and Ideology in Development Work", in *Scandinavian Journal of Development Alternatives*, June-September.

*Pursuing Justice and Peace in South Africa*, H W van der Merwe, Routledge, London, 1989 (127pp, £25 hbk).

In the opening page of this book, Van der Merwe states "Justice is achieved not by enforcing law and order, but by creating a just society whose members are assured of the opportunity to realise their human potential" and, again, "Justice and peace cannot be equated with the maintenance of the status quo in South Africa. Therefore the pursuit of justice and peace implies fundamental social change". He then proceeds to set out in great detail, most objectively and with great sympathy, the many different aspects of the causes of conflict in South Africa. The book examines, in detail, apartheid as a current ideological force, the causes of conflict, violence within the conflict, other manifestations of conflict, and the means which have been used, are being used, and may yet be used, in the handling or resolution of the conflict.

Most often the opinion one hears expressed is that the time for peaceful change in South Africa is long past. It is indeed true that a very high degree of violence already exists in the country, but the majority of the violence is still perpetrated by the agents of the system. It is refreshing therefore to read a book which expresses both faith and hope in the possibility of a negotiated and relatively peaceful end to 'the centuries old' South African problem. This faith and hope is fortunately based on the firm foundation of Van der Merwe's personal 'constructive engagement', and reflects, perhaps, opinions formulated after discussions with all the main actors in the drama, and, indeed, with many of those who take part only in the crowd scenes.

The author shows the changing emphasis of the conflict, from the ideology of separation to the current 'free enterprise versus socialism' thinking. In so doing he shows the part played by the Dutch Reformed Church (DRC), both in the promotion of apartheid at the start and its recent withdrawal from it. In October 1986 a resolution adopted at the DRC General Synod moved forward considerably. The relevant portion read "The conviction has gradually grown that a forced separation and division of peoples cannot be considered a Biblical imperative. The attempt to justify such an injunction as derived from the Bible must be recognised as an error and should be rejected". The author does not believe that this will automatically remove racial discrimination from the South African scene, but he does feel that

it will become less important in political maneuverings in future. He discusses the manifestations of conflict and their effect on the overall situation. For example, in relation to the consumer boycotts he says "One of the most important effects of the boycotts was that a new politics of negotiation emerged". Throughout the book, Van der Merwe distinguishes between aspects of conflict and violence, and shows some of the very positive aspects of conflict, how they have been used, and can be used, to bring about real change. He shows quite clearly that conflict will always be there, but that it can be positive and should be harnessed to produce positive change.

Being deeply Christian himself, the author examines the attitude of the Christian churches to the struggle, and the part they play in it. He also underlines the increasing conflict within the Christian conscience concerning the legitimacy of the use of violence in the conflict. "Church leaders are by no means unanimous on the issue of violence and its relationship with liberation. But it is clear that support for the just revolution view will grow. As it does, state-church conflict will escalate".

Seldom is one able to find in one publication such an in-depth study of the unhappy situation in South Africa, in so concise a form. The author not only describes the complex problems faced by the country, but also offers concrete suggestions for their solution. The final sentence in the book reads "Our present task is to work towards constructive accommodation of conflict in our continuing pursuit of justice and peace. I have argued that this is indeed much more likely than popularly perceived". I believe this to be true. As the author suggests in his preface, this is not a source book on South Africa, but, in my view, it is a text book on the conflict in that country which should be considered required reading by those who share the author's hope and faith in the future.

Reviewed by Mjchael Auret, Catholic Commission for Justice and Peace, Harare, Zimbabwe.

**Visions for the Future: Social Work and Pacific-Asian Perspectives**, Daniel S Sanders and Joel Fischer, University of Hawaii School of Social Work, Hawaii, 1988 (186pp, price not given).

The first chapter slaps you in the face with a forthright challenge to the American psyche to consider their sins of omission and commission. These sins, together with abuse of wealth and power, bring untold misery to millions the world over, and missed opportunities to many American children, especially in the lower classes. The former Attorney-General of the United States of America, Ramsey Clarke, shoots from the hip as he says "I will ask you what prospects you see for a nation that participates in an arms race that is the greatest crime against humanity in history, contributing to it more annually than is available for the sustenance of 60% of the earth's population" (p4). It is from the first chapter that one identifies the feeling of the whole book.

The book is an outcome of a workshop, held in Hawaii, to consider the issues of social work and social justice in the Pacific-Asian region. However, its content has a universal applicability that makes the book both a prophetic message for the future and a scientific guide for the practitioner - the latter being most clear in chapters 3, 5, 6, 9 and 20 which give actual intervention strategies that have been tried out in Hawaii and adjoining areas.

**Visions for the Future** is divided into 14 chapters, organised in 4 parts. The first part is an overview of the burning issues in social work, now and tomorrow, and builds up a perspective that puts the remaining three parts, which deal with families and children, the elderly and employment, and income security, into one mould. Different as the subjects might sound the book manages to successfully show the differential application of justice and social policy in the United States, and how the questions of ethics and private interest continue to fuel inequality and distort social service provision. The book considers these issues in the US context, and in terms of how they impact on the Pacific-Asian region