

INSTITUTE OF CURRENT WORLD AFFAIRS

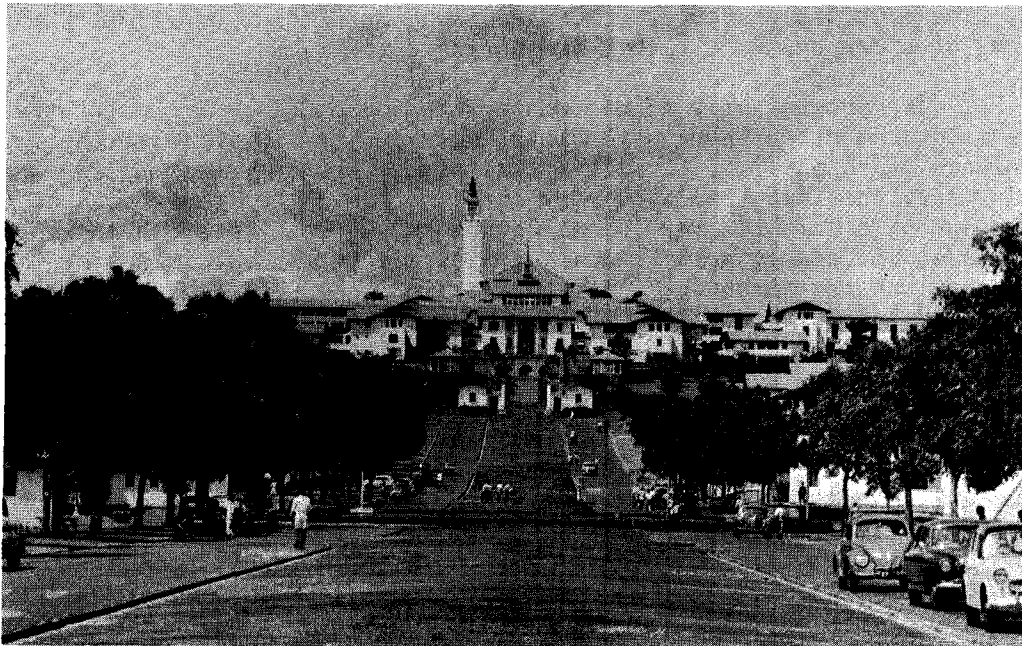
CJP-10  
The First International Congress of Africanists

December 18, 1962  
Commonwealth Hall  
University of Ghana  
Legon, Ghana

Mr. Richard Nolte  
Institute of Current World Affairs  
366 Madison Avenue  
New York 17, New York

Dear Mr. Nolte:

The First International Congress of Africanists opened on



UNIVERSITY OF GHANA, LEGON

++

Wednesday, December 12, 1962, in the University of Ghana's Great Hall, a high vaulted chamber of pristine white walls, crowned by a border of black and gold. Coats of arms in colors of red, green, gold, and black hung loftily above a great stage adorned with luxuriant drapes of soft golden velvet. At stage front and center, imposing chairs of black leather stood in a half circle around a table covered by vivid kente cloth. The time was late afternoon and the torrid sun that had shone over Ghana all day was now leaving the country to the vague and cooling shadows of dusk. Small eddying groups of delegates and observers drifted around the Great Hall greeting and welcoming old friends and acquaintances. Yoruba, Russian, English, Wolof, French, Akan, Japanese, Arabic, and Amharic

created a babel that acted as a forceful counterpoise to the "Eine Kleine Nachtmusik" of Mozart spilling forth from the amplifiers.

Africans were outnumbered by two to one. White faces, European accents, and Western dress were dominant. Few of the Africans wore African dress, and suits of charcoal grey draped dusky shoulders as well as those of paler hue. Short coats, tight trousers, and sharply pointed shoes hugged French-speaking Africans. Baggy suits of heavy cloth and wide bottomed pants were the legacy of most of the Africans from former British colonies. A modicum had the light weight suits of California and the narrow lapels of New York.

Ten minutes before the opening session delegates and observers settled into their stiff backed black and gold chairs. The gossip and speculation that had circled the hall was muted by anticipation and curiosity. Will he dare come? After all, there had already been one attempt at assassination, plus a series of terror bombings around Accra that confirmed the existence of a desperate, violent, and hating opposition.

The program only announced the attendance of a "Representative of the Ghana Government." There were hints, however, that pointed to the impending presence of "himself." First the time of the opening session had been changed twice, the last time with very short notice. Then there was the too obvious lack of a name for the "Ghana Government Representative" to an important international conference held in Ghana and substantially subsidized by Ghana.\* The clincher was the circumspect presence behind the Great Hall of heavily armed Ghanain troops in battle dress.

Abruptly, the sounds of babel and the music of Mozart were overawed by the belligerent booming of hugh tribal talking drums. Plucked from ancient Akan tradition, now they herald the ceremonial comings and goings of the nations paramount chief, Osagyefo\*\* Dr. Kwame Nkrumah, President of the Republic and Chancellor of the University of Ghana. Delegates, observers, and secret service men all arose as the surprisingly slight, Western suited President and his party entered the Great Hall, mounted the stage, and took their seats at the table.

The Egyptian wife of the President, Madam Fathia Nkrumah, striking in a pale lavender dress and hat that smacked of Paris, sat silent, passive, and immobile throughout the consecrated utterances of her husband and his fellow speakers of the evening. Looking like a black Roman senator in his off-shoulder toga of green and yellow kente cloth, Nana Kobina Nketsia IV, Ambassador Plenipotentiary of the Government of Ghana for Cultural Affairs, Director of the

---

\* Contributors to the Congress were the Ford Foundation, \$28,000, Nigeria \$14,000, Ghana, \$12,200, Unesco, \$8,400. Ghana also bore the usual "concealed" costs.

\*\* There have been misleading reports about the meaning of Osagyefo. These have translated it as Redeemer and then hastened to suggest it was a Ghanaian preemption of a deifying concept. The redemption referred to, however, is the political freeing of Africa.

Institute of Art and Culture, and Secretary-General of the First International Congress of Africanist, brooded, smouldered, and occasionally released a fleeting smile as words and phrases were stacked higher and higher in the Great Hall. Conor Cruise O'Brien, Irish Vice-Chancellor of the University and former chief United Nations man in a mess in Katanga, after welcoming the President, ceremoniously introduced him to Dr. Kenneth Onwuka Dike, President of the Congress and Principal of the University of Ibadan, Nigeria, and then maintained a courteous quietness for the rest of the evening. Alioune Diop, Director of the Societe Africaine de Culture in Paris and editor of Presence Africaine sat silent, alert, and seemingly ready to pounce. Indeed, in the days that followed he was the most voracious, intellectual pouncer of the Congress, especially when annoyed by Europeans or Americans.

President Nkruman had not come "to say a few words." He came with a full scale address that was bedecked with historical references and adorned



THE DRUMS AND DRUMMERS OF OSAGYEFO

with scholarly language. He declared that the First International Congress of Africanists, meeting within the ramparts of an African University, was a reflection of Africa's recovery and re-awakening, "a recognition of the new spirit which now animates the people of this great continent." He believed the members of the Congress were in Accra because "you want to find out the truth about Africa, and when you have found out proclaim it to the world."

Turning to history, the Ghanaian President demonstrated that scholarly and academic interest in Africa was not a new venture. He quoted a Roman pro-consul, referred to the imaginings of antique geographers, spoke of the African interests of Erastostheses and Aristotle, mentioned those ancient explorers from Carthage, Strabo and Hanno, and then added the Arabs and Chinese who "discovered and chronicled a succession of powerful African kingdoms."

At this point, his voice increasing in sonority, he called attention to the various motives of the many scholars of Africana. There was "true scientific curiosity" among the Persian, Greek and Roman travellers, and even when there was a prime military purpose, as in the case of the Romans, a "certain sense of objectivity" was often preserved. It was in early European works that new and uglier motives informed African studies, economic gain and apologetics. Because of these, African studies in America and Europe had reached their lowest ebb with "scientific" attempts to justify slavery and the continued exploitation of African labor and resources. These studies helped to set the stage for the economic and political subjugation "that prevented Africa from looking forward or backward."

The central and most hurtful myth of these latter day "African studies" was the denial that Africans were "a historical people." Where other continents had shaped and determined the course of history, Africa, it was said, had stood still, only entering history as a result of European contact. Its history, in fact, was widely felt to be an extension of European history.

Citing the individual and documented works of native African historians, Dr. Nkrumah affixed specificity to his earlier claim for the longevity of African studies. These ranged from the 15th Century recorded works of Mahomud al Kati to the 20th Century publications of Dr. Dike. Beyond these works he saw even greater prospects for progress in African historiography, for all over Africa, in Sudan, Ethiopia, Tanganyika, Somalia, Kenya, Upper Volta, Ghana, and Nigeria, "there is purposeful effort to bring to light the history of the African people, the history of our actions and of the ideology and principles behind them, the history of our suffering and our triumphs."

"This Congress", said Osagyefo, "is an attempt to share experience in this common endeavor."

He sharply reminded the Congress that for generations of European rule the system of education for Africans had been for the purpose of preparing them for a subserviant role to Europe and things European. It was a system calculated to estrange Africans from their own culture and thus make them better servants to new and alien interests. It was now the task of African studies to rediscover and revitalize the African cultural heritage and African spiritual

values. They must help Africans "to understand correctly the strains and stresses to which Africa is subjected, to appreciate objectively the changes taking place, and enable us to contribute fully in a truly African spirit for the benefit of all, and for the peace and progress of the world."

African studies, he warned, are not a kind of academic hermitage. They have intimate connections with similar studies in other countries. They must change their course "from anthropology to sociology, for it is the latter which more than other aspects creates the firmest basis for social policy."

Enjoining the Congress that it was incumbent



PRESIDENT NKURUMAH AND HIS WIFE

LEAVE THE CONGRESS

++

upon Africanist scholars all over the world to work for a complete emancipation of the mind from all forms of domination, control, and enslavement, President Nkrumah ended his address by quoting the poetic end of a prize winning oration delivered by a Zulu student at Columbia University in 1906.

O Africa!

Like some great century plant that shall bloom  
 In ages hence, we watch thee; in our dream  
 See in thy Swamps the Prospero of our stream;  
 Thy doors unlocked, where knowledge in her tomb  
 Hath lain innumerable years in gloom.  
 Then shalt thou, waking with that morning gleam,  
 Shine as thy sister lands with equal beam.



NANA  
 KOBINA  
 NKETSIA IV

++

To this address of contained passion and scholarly tone the Congress responded with prolonged, solid applause and deep and obvious respect. The man of small stature, beautiful eyes, and declared dedication seemed to bear no relation to such appellatives as dictator, megalomaniac, and craven. In truth, on this occasion, Kwame Nkrumah was very much "the Osagyefo."

The President of the Congress thanked the President of the Republic, the talking drums throbbed, the opening session closed, and the First International Congress of Africanists was on its hurried, harried way; for dinner followed Osagyefo, and Dr. Dike's opening address, "The Importance of African Studies", followed dinner. He elaborated, developed, and repeated many themes already enunciated by Dr. Nkrumah. In this he was only the first of many African Africanists who were to maintain the defensive-offensive African cultural posture which lay at the heart of the Ghanaian President's address.

Many African studies undertaken during the colonial period, contended Dr. Dike, were directed at justifying the colonial policies of the metropolitan countries. There were exceptions, but only recently have African studies become "academically respectable." Dr. Dike, a historian, underscored this point by recalling a bitter quarrel with a fellow historian, a European, who had opposed the inclusion of African history in the syllabus of the University of Ibadan on the grounds that the African had no history.

Africa south of the Sahara was seen "as a museum piece and the study of African cultures, of African peoples and their political systems was considered the preserve of anthropologists." Until recently this was the narrow approach which dominated African studies.

(Like Osagyefo the politician, Dr. Dike the scholar had struck a blow at the anthropologist. In subsequent sessions Africans and non-Africans from other disciplines followed suit).

Having criticized the past tenor of African studies, the Principal proceeded to raise a warning about the present African vogue. "Whereas, the number of research scholars from abroad working on the continent a few years ago was but a handful, today they are pouring into the continent by the hundreds, studying subjects some of which are sensible and some regrettably insane.....A continent that for many years remained unknown to the outside world.....has become an object of international curiosity."

Having established his posture and delivered himself of these preliminary annoyances, the Congress President, considered the importance of African studies from two points of view: that of the world at large; and that of those who live in Africa. From the point of view of the world at large, he mentioned the obvious reason that any increase in the sum total of human knowledge is per se desirable. An increase of knowledge about Africa is especially urgent, because of all the continents of the world, it is the least known. Assuming the African defensive-offensive posture, he added that Africa is worth studying if only "to bring about the necessary corrective, in order that the world's knowledge about the continent may attain the same level as its knowledge of other continents." Further, the African continent contributes "particular ways of life, particular philosophies of the origin and nature of man, particular responses to the human dilemma."

This world view was not Dr. Dike's main concern, the importance of African studies to Africa was. History and culture, he is convinced, are factors as important in the construction of a nation as material considerations. "Our newly acquired independence must be without meaning if it implies mere imitation of Western ways. Africa like every other continent in history must build on its past....for it is no use inventing a romantic past which has no relation to reality; we must accept that our past like the past of the rest of the world has its good and bad aspects. We must accept the glories of Benin art with the human sacrifices, just as the Spaniard accepts the horrors and bigotries of the Inquisition with the achievements of El Greco and Cervantes."

He saw a second imperative for African studies in the determination of most African leaders to achieve greater continental unity. Unity can only be acquired "through a wider knowledge of ourselves, through an understanding of the nature and variation of the cultures of our continent. Without this knowledge there is no hope of eradicating the cultural barriers that stand in the way of mutual understanding."

A last importance of African studies he found in the contributions they can make to the African's sense of self-respect, to his creation of "a surer African personality in face of the modern world."

Finally, Dr. Dike returned again to the painful and often doubtful scholarship of the colonial past. He proffered tribute to the research



DR. KENNETH DIKE

AND ALIOUNE DIOP

++

institutes sponsored by the colonial powers and dwelled in detail on those which he thought had successfully realigned their efforts with the new African realities. This was not only the task of institutes but also of individual scholars. "How can we scholars of Africa", he asked, "mobilize ourselves into one huge team and coordinate our resources in the study of this continent? We are not so many that we can afford unnecessary duplication of effort."

Dr. Dike's address reached its climax with this question, but its passion lay somewhere else, in the mood of cultural attack and defense. Delivered before the highly international and academic Congress, like Dr. Nkrumah's, it bore the scholarly imprimatur of objectivity and the search for knowledge. The works of colonial scholarship could be, and were, castigated on this basis alone. Ethnic anger and resentment at ethnic insult and humiliation did not have to be shown in all its nakedness. It was just there under the words, the dialogue, and the argument of the Congress. It was manifest in Dr. Nkrumah's analysis of the purposes of the colonial system of African education. Dr. Dike clothed it in apparently straightforward and objective phrases.

"I know", he stated, "that you will agree that in the last resort inspiration for the study of Africa must come from within Africa, and just as we would expect the main center for Japanese studies to be in Japan, so we must in future insist that the mainspring for the study of Africa comes from within Africa itself. And just as we would expect the main interpretation of the Japanese past to come from Japanese scholars, so in future the interpretation of Africa's heritage must increasingly be undertaken by Africans."

This was as close as anyone came, in formal Congress sessions, to saying African studies for Africans, or at least, more African studies for more Africans.

The two opening speeches reflected and projected the African scholars' abiding awareness of their dependence on the West, of their recognition of the massive power of Western intellectual and scientific tradition in their lives. They were also pleas to the Western delegates to be constantly aware of their great wounding powers.

There were many more papers, speeches, and discussions to follow, but the fundamental schism in the Congress body, between African and European (Americans included) had been carefully and tactfully laid bare by these two addresses at the very beginning. It was a healthy act for a First International Congress of Africanists, in which Africans were very much outnumbered but which Africans still had to control, if the Congress is going to have a solid place in Africa.

There were other splits. Among the "Europeans", there were the British versus the Americans versus the French versus the Russians. Among the Africans there were the English-speaking versus the French-speaking, the East Africans versus the West Africans, and the North Africans versus all the rest. The Asian delegations of the Peoples Republic of China, India, and Japan gave no evidence that their ancient and current conflicts are being extended into the realm of African studies. Perhaps there were just not enough of them to make it worthwhile.



The Americans, "lead" by Professor Melville Herskovitz of Northwestern University, and the Russians, lead by Professor J. Potekhin, Director of the African Institute of the Academy of Sciences of the U.S.S.R., got along famously. After all, the idea of the Congress grew out of a meeting of the International Congress of Orientalists\* in Moscow, and it was at a subsequent meeting of the Africanist Organizing Committee in Ibadan that Professors Herskovitz and Potekhin had been asked to prepare a draft constitution.

In Accra the Russian forces of Professor Potekhin, seven in number, were quiet, unobtrusive, and agreeable. Soviet rigidities were only obvious in the Professor's Plenary Session paper on the problems of economic independence of African countries. He preached a sermon in full accord with Soviet economic theology.

The Americans were numerous, evident, and some of them quite frenetic in their pursuit of Africans and Africana. Academic gain and prestige at home appeared as the all too clear purpose for their being there. Dr. Dike's two kinds of concerns for African studies seemed to have an infinitesimal part, if any, in their motivations. This certainly did not hold true

---

\* African studies had for many years been a section of the Orientalists Congress.



FACES IN THE CONGRESS

for the entire American contingent of more than a hundred delegates and observers, the largest single national group in attendance, but unfortunately it was a handful of scholarly wheelers and dealers who established for the Congress at large the image of the American Africanist. A little of the Peace Corps kind of humility, sensitivity, and good-doing on the part of some of these people would have helped the Africans, the Congress, and the much too kicked around overseas vision of the U.S.A. Quieter Americans too often found themselves explaining and rationalizing the voluminous American penetration of the Congress, rather than being intimately involved in deeper scrutinies of the Congress.

Some British delegates, annoyed by our American presence, freely described us as "too large and too vocal", "nouveau riche Johnny-come-latelys", and "African faddists." Much of Africa having been their private preserve for decades, their jaundiced views could be shrugged off with adjectives such as crotchety, envious, and bitter. Such quick slotting would not do for the reactions of the Africans, especially in a Congress already overshadowed by old and ancient racial inflictions delivered by other "Europeans."

The French delegates and observers were the most successful in developing intimate personal relationships with individual Africans from their former colonial possessions. One group of Frenchmen and French-speaking Africans continuously sought each others company to the exclusion of other Africans and Europeans. Their intimacy could have represented a small total victory for the old French colonial assimilationist policy, or something much less symbolic like a week long game of baccarat in the same living quarters. Whatever it was, their behavior was characterized by an ethnic unawareness displayed by none of the English-speaking Africans or their former British mentors. This Gallic amity gave piquancy to an atmosphere saturated with passionately reiterated African cries for African identity.

The juxtaposition of English-speaking and French-speaking Africans made it clear that two varying colonial legacies have created African intellectual elites, who differ not only in language, but also in modes of thought and expression. The French-speaking Africans were effusive, elaborate, and "very French." Herbert Luthy\* might have been speaking of them when he said of French intellectuals, "when they intervene in day-to-day politics, one should not forget that it is never merely the particular political issue that is under discussion. What is being enacted, rather, is almost ritual confrontation between different concepts -- whose roots go deep into the past -- of what 'the real France' consists of. It is a struggle over ultimate symbols far more than a struggle over proximate realities."

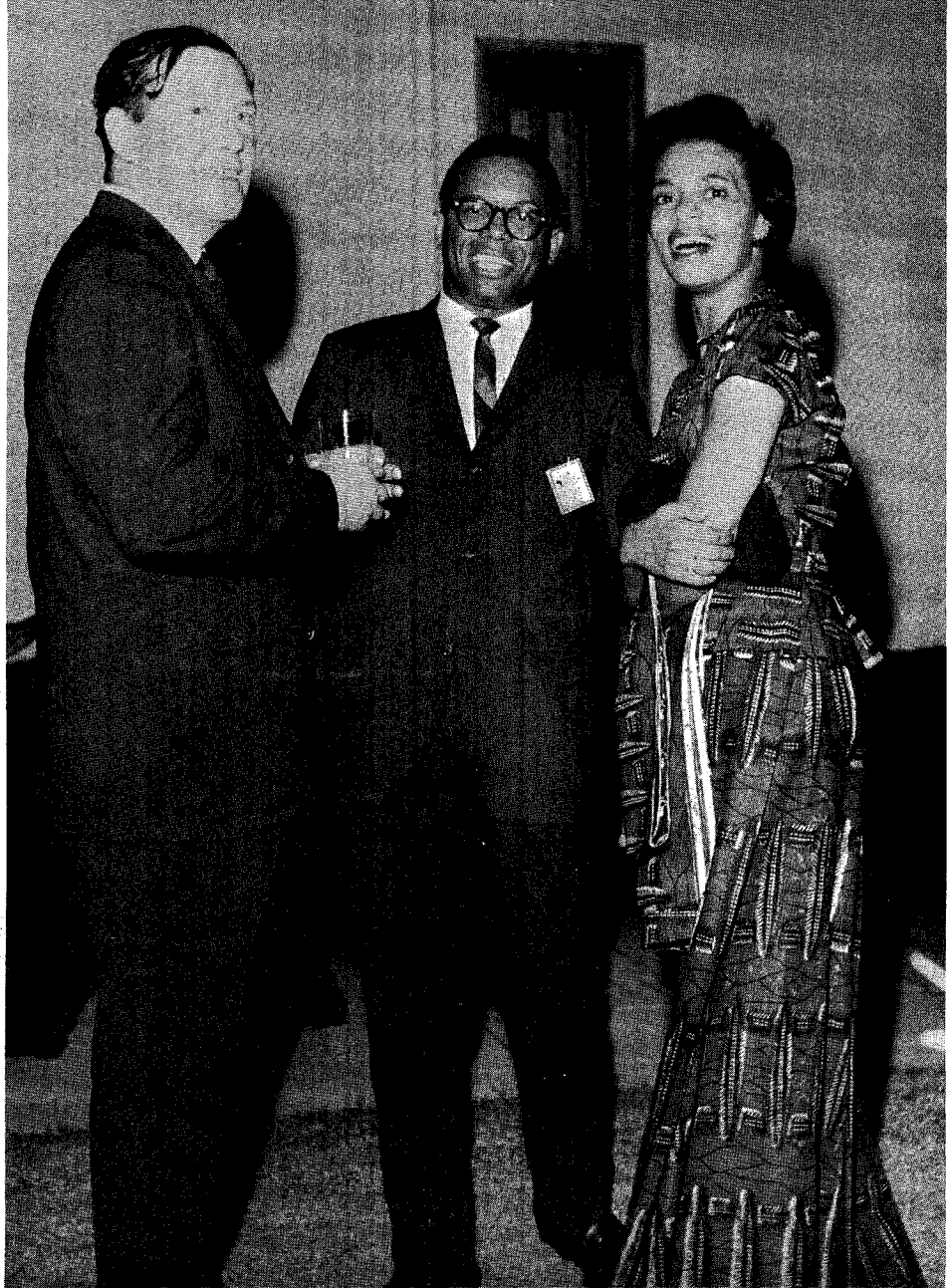
Change the "real France" to the "real Africa", toss in a dose of negritude, that conceptual arena in which French-speaking Africans carry on the "struggle over ultimate symbols", and the Gallic essence of the French-speaking African intellectual elite becomes evident. Subtle, fluid, and theoretical they spoke of "the continuity of society", "perpetual re-creation", "a dialogue with Europe", the great meetings of civilizations" and "the hierarchy of power."

---

\* Encounter, August, 1955.

In contrast, the English speaking Africans were solemn, specific and pragmatic. They pursued facts, argued in concrete terms and took no special joy in the possession of the fluent use of English. The difference between the two sets of Africans is something like that which lies between Jean Paul Sarte and Harold Laski.

It would be a mistake to assume this divergence indicates an absence, on the part of the French-speaking Africans, of an offensive-defensive cultural posture vis-a vis the West. Individual to individual racial relaxation is more prevalent and mode and tone of expression is different, but the heart of the message is the same.



VICE CHANCELLOR CONOR CRUISE O'BRIEN

AND THE PATTERSONS

++

Bernard Dadier, poet and author of short stories from the Cote d'Ivoire, expressed it in prose and poetry in his paper on African folklore and literature. Speaking for the cultural defensive, he said, "Many tales are about egotism, which conflicts with African collectivism. At an early age the child is taught to live in society, to share, to make a place for others around him and in his heart. Moreover, 'to understand' and 'to feel' are equivalent in many of our languages. We felt, we knew how to put ourselves in the place of the other so as to understand, to penetrate, to be one with him. To give was one of the essential marks of our civilization."

Later, quoting his own poem, Dadier took the offensive against the judgements and values of the European colonizers:

"The page has just turned on an era  
 Keep us from being a people of parchments  
 A people of barriers, peepholes and lawsuits  
 Keep us from growing moldy  
 Make us a people of dreams; of song and dances  
 Who always read in men's eyes  
 A people always people."

Concluding with both the spirit and the words of attack, he asserted that if the men of Africa "fight against the spirit of the slave trade, against colonization and assimilation, it is in order to build a world with room for everyone. They want to be real producers, sure as they are of the originality and the power of renewal in what they bring to others. They defend the right to life, the beauty of life, life over death, whether that death be called disease, poverty, injustice, slavery or racial segregation."

The Congress reacted to Monsieur Dadier's discourse with enthusiasm and grateful applause, and while there were other speeches from his French-speaking fellows that bore the same stamp of deep caring, intellect and awareness, his was the best.

Of the many other papers delivered at the Congress, both by Africans and non-Africans, there were few that could be described as provocative or creative. Non-African papers had the additional handicap of limited passion and abbreviated empathy. Many were only efforts to convey sympathy and goodwill, while still others merely pointed out, at great length, that which was already clearly to be seen. If these obstacles were not enough to severely crimp a substantial exchange of knowledge, there was always the overcrowded, constantly changing Congress schedule to add a coup de grace. If, however, the many non-African Africanists were listening with their inner ear to the basic themes of Nkrumah, Dike, Dadier, and other self-cognizant Africans, then the slight content of many of the papers was no real handicap to the First Congress. Further, since this was a First Congress, it was imperative that a preponderance of time and energy be devoted to the organization and development of a permanent Congress structure.

These efforts, like most Congress events, were dominated by general African concern for African cultural legitimacy, and specific African aspiration for African scholarly hegemony in African studies.

By and large the constitutional discussions followed the usual pattern of parliamentary give and take. Pickers of nits, changers of words, and mongers of phrases played their part in dealing with such constitutional articles as name, object, and scope, time and place of meetings, structure, publications, exhibits and archives, and amendments. Two articles, however, reflected African emotional urgencies, object of the Congress and place of meeting. The first included this statement: "To serve as a body which shall encourage Africans to have an ever-growing consciousness of their own society and to express themselves in all fields of human endeavor." The latter stipulated "that meetings of the Congress will in general be held in Africa."

The article dealing with the Permanent Council produced the most clear cut demonstration of African determination to control the Africanist Congress. Perhaps it would be more accurate to say African determination to insure that the Africanist Congress was not controlled by non-Africans. The heavy attendance of Americans, Britons, and Frenchmen must have given strength to their resolve that the Permanent Council, "charged with maintaining the scholarly standards of the Congress, with conducting negotiations relative to future sessions, and with caring for contingencies which may effect the work of the Congress", should not be the prime preserve of "Europeans." A majority of the non-African delegates, sensitive to the strong feelings of the Africans, accepted with commendable grace, a representative system based on the idea of "National Delegations."

Each country participating in the Congress is allowed no more than four members on the Permanent Council. International organizations engaged in African studies are allotted one representative. The "National Delegations" are to be nominated by "Africanist organizations of the country concerned or by a national committee of Africanists in that country."

With Permanent Council representation firmly affixed to "National Delegations", Africans are assured of a majority voice in the decisions of the Congress. Outnumbered on an individual basis, by country they held a small lead of twenty-nine to twenty-seven. The long range prospect of more African countries emerging from the colonial areas of Angola, Mozambique, the Rhodesias, South West Africa, and Bechuanaland, is more assurance of a continuing African majority. If this is not assurance enough, they can easily remind themselves that the diversity of the non-African "National Delegations" ranges from the Peoples Republic of China to Jamaica.

The constitution was quickly ratified in the last Plenary Session and members of the Permanent Council, earlier selected in varying kinds of democratic and non-democratic caucuses of "National Delegations" were quickly confirmed.

During the Congress dissatisfaction was expressed in regard to the highly political-nationalistic basis for representation at what was initially conceived as an international association of scholars pursuing scholarly objectives in the field of African studies. These dissents were effectively muted in an Africanist Congress atmosphere permeated by past scholarly injuries to Africans and filled with the fierce present desire of Africans to know and be themselves.

In three years Dakar, Senegal will be the site of the Second International Congress of Africanists, and the brilliant and acerbic Alioune Diop will serve as president. The Bureau, consisting of the Congress officers, is the continuing body of the Congress. Between sessions it is the seat of the Congress and is maintained at the residence of the President, and so now resides in Ibadan with Dr. Dike.

Other invitations for the next meeting came from East Africa and Central Africa, but the Permanent Council, for reasons both politic and political, choose the French-speaking country of the poetic presidential apostle of negritude, Leopold Sedar Senghor. Their decision denotes a recognition of the vast absence of dialogue between French-speaking and English-speaking African scholars; a sensitivity to the paramount role of the English-speaking African countries in the leadership, planning, organization and continuation of the Congress; and an understanding of the equally potent impact both British and French culture has had on Africa and African studies.

According to the first announcement calling for the Congress, the goal was a "Congress body genuinely representative of all academic disciplines concerned with African studies, of all universities and of other major groups of world scholars who are concerned with Africa." The size, academic multiformity, and international character of the First Congress body argues a winning response to the original call. "National Delegations" as the basis of representation denies it. Still the First Congress did successfully assert, proclaim, and demonstrate that the study of Africa, past and present, is a subject demanding the highest of scholarly discipline and imaginative effort. More important, the patterns and trends of the First Congress augur an eventual end to the cramped defensive-offensive African posture that overshadowed the Congress, and now absorbs the radiant intellectual energy and bright creative spirits of the rarest minds of Africa.

Sincerely,



Charles J. Patterson

Advance Registration for the First International Congress of Africanists \*

<u>Africa</u>		<u>North America</u>	
Algeria	1	Canada	5
Basuto	1	U. S. A.	104
Burundi	1		
Congo- Brazzaville	2	<u>Western Europe</u>	
Congo-Leopoldville	2	Austria	1
Dahomey	5	Belgium	4
Ethiopia	3	Denmark	5
Gambia	1	East Germany	9
Guinea	2	France	41
Ghana	48	Holland	6
Ivory Coast	3	Ireland	2
Kenya	2	Italy	1
Liberia	3	Sweden	5
Libya	1	Switzerland	1
Malagasy	2	United Kingdom	65
Mali	3	West Germany	16
Niger	3	Portugal	1
Nigeria	31		
Nyasaland	1	<u>Eastern Europe</u>	
Senegal	10	Bulgaria	1
Sierra Leone	2	Czech	7
South Africa	3	Hungary	2
Sudan	3	Poland	7
Togo	2	U. S. S. R.	7
Tunis	2		
Uganda	2	<u>Asia</u>	
Upper Volta	1	China	4
U. A. R.	4	India	3
Zanzibar	2	Japan	5
		<u>South America</u>	
		Brazil	1
		Haiti	1
		Jamaica	1
		<u>Middle East</u>	
		Israel	4
Totals	146		309

\* Late registration raised the final figure to at least 600.  
The ratio of Africans to non-Africans remained the same.