

tant documents from the Latin American Bishops' Conference like Medellin and Puebla, the numerous addresses of Pope John Paul II, selections from papal encyclicals, and the two key documents of the Congregation for the Doctrine of the Faith on this theology (1984 and 1986), are all available in this collection. Liberation theology has become part of the patrimony of the universal church. It bears witness to the pluralism of contexts and theologies in the one church of Christ. Hennelly provides for us the means of sharing in its treasures from its origins. (Editor).

2. United Nations Economic Commission for Africa. African Alternative Framework to Structural Adjustment Programmes for Socio-Economic Recovery and Transformation. A Popular Version. Addis Ababa: UNECA, 1991.

The chief argument of this booklet is that Africa does indeed need a structural adjustment in its economy because the crisis in the African economy is structural. It criticises the prevailing World Bank and IMF "Structural Adjustment Programmes (SAPs)" which are mainly a programme of financial reforms. The aim of these bodies is to "discipline" African countries through the imposition of fiscal reforms; after which they reorient African economies to the market economy model. According to the booklet, this brand of SAPs addresses the "symptoms rather than the fundamental factors responsible for Africa's persistent socio-economic crisis" (par. 41). The burden of the "shock effects" of SAPs has been borne principally by the poor. It is an economic programme formulated and implemented "as if people do not matter" (Introduction).

The African Alternative Framework to SAPs is based on the Lagos Plan of Action for the Economic Development of Africa, 1980-2000. It proposes a development "measured by the well-being of the people". It hopes to achieve this objective through "increased production" and self-reliance" (par. 16). Therefore African economies require "structural transformation, diversification and increased productivity in order to better the life of African people"

(par. 50). To arrive at this structural "adjustment and transformation" the United Nations Economic Commission for Africa (UNECA) presents a "menu" from which governments may select policies suitable for the condition of each country. This falls into four categories: strengthening and diversifying production capacity, improving the level of incomes and the pattern of its distribution, adjusting public expenditure to people's needs, and providing institutional support for adjustment with transformation (par. 58). For example, instead of cutting down on social services which would hurt people, the UNECA menu suggests a "well-studied government expenditure switching". In this device resources can be switched from the military to the social services, and development projects (par. 78).

Some of the laudable economic programmes proposed by UNECA have been applied to the Nigerian situation. For example, the emphasis on agriculture and rural development, the integration of women in the overall development process, and the multiple exchange rate system, have all been practised by the Babangida regime. The last item was abandoned by the Central Bank of Nigeria because of the sharp practices of corporate organisations and individuals. The first and second led to the establishment of DFRRI (Directorate for Food, Roads and Rural Infrastructure) and the Better Life for Rural Women. DFRRI is said to be riddled with corruption, and controversy still rages around the Better Life programme which appears to benefit principally the wives of the urban elite and the ruling class. A formulation and an implementation of a people-centred economy require an ethical base. And in a continent where religious practice is very central to peoples' life, religious motivations have to inform convictions of the leadership to make the necessary sacrifices for a local structural adjustment with transformation to have the desired effect. Without such sacrifices by the ruling elite UNECA's **African Alternative Framework** will remain dead like so many development plans hatched for Africa. (Editor).