

UFAHAMU

AFRICAN ACTIVIST ASSOCIATION
AFRICAN STUDIES CENTER
UNIVERSITY OF CALIFORNIA
LOS ANGELES, CALIFORNIA 90024

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ACKNOWLEDGMENTS

We would like to express our appreciation to Erl MacPhee and Fritz Pointer for their participation in the founding of the journal. In addition, we would like to thank Alice McGaughey, our technical adviser, for making the publication a reality.

CONTRIBUTIONS

UFAHAMU will accept contributions from anyone interested in Africa. Contributions may range from scholarly articles and book reviews, to free lance writing and poetry.

Manuscripts may be of any length; however, the editorial board reserves the right to abbreviate any manuscript in order to fit page requirements (after consultation with the author). Articles of 20-25 pages are preferred. All submissions must be clearly typed and double-spaced on 8 1/2 by 11" paper. All contributions should be mailed to the above address. Any comments or letters to the editor should be similarly addressed.

SUBSCRIPTIONS

UFAHAMU will come out three times per year. The annual rate (three issues) is \$3.00 for individuals and \$5.00 for institutions. Single copies are \$1.50. Subscriptions should be mailed to the above address with remittance.

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COPYVol. I,
No. 1EDITORIAL STATEMENT

UFAHAMU (meaning *understanding* in Swahili) is the journal of the African Activist Association of the UCLA African Studies Center. The AAA is in its first year of activity and is already composed of some 150 students and faculty in Africa-related disciplines.

The activist orientation indicated in the name of the organization reflects the spirit of its foundation, for the African Studies Association meeting in Montreal, October, 1969, pointed out the need for Africanists to become more responsive to the pressing social and political issues facing Africa and Africans. The Montreal Conference also demonstrated that African and Afro-American scholars would no longer tolerate European and American control of Africanist organizations and activities. In keeping with these new directions, some of the goals of the AAA have been to recruit more black students into the African Studies Center, to bring about more emphasis on the relationship between African and Afro-American studies, and to act as a pressure group with regard to socio-political problems relating to Africa.

The editorial board made it a policy to solicit articles that reflected new and often controversial approaches to African studies. Hopefully, the content of UFAHAMU will encourage discussion and debate, as well as stimulate a better understanding of Africa's past, present, and future. The format is interdisciplinary. In this first issue there are articles representing the fields of law, history, geography, art and literature, as well as a book review. A special feature of the issue is the transcript of a tape-recorded conversation with Gil Fernandez, a Guinean revolutionary. We anticipate that such interviews will become standard features of UFAHAMU. Transcripts of discussions with such distinguished African historians as Boniface Obichere and T.O. Ranger are planned for future issues.

UFAHAMU will no doubt provoke reactions from our readers. Consequently, a correspondence section will be included in the Fall issue. We enthusiastically encourage your participation.

THE EDITORS



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PREFACE

UFAHAMU appears most auspiciously at a time of changing perspectives in African Studies. There is the clash of ideologies, as knowledge informed by older ideologies is challenged by the interpretations and knowledge derived under the influence of newer ideologies. There is a confrontation between races, as the racial source of ideas is accorded relevance, guaranteeing the validity of the ideas or signifying their falsity. There are the differences in culture and values among the scholars who contribute to the field of African Studies, thereby adding to the seeming relativity of knowledge about African societies. But if this is a period of doubt and questioning and conflict in African Studies, it is also a period of great stimulus, and potentially high creativity. It is for these reasons that I welcome the appearance of UFAHAMU, and hope that the young scholars who have founded it will realise their objective of contributing fresh approaches to the creative understanding of African societies.

Leo Kuper
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