

UFAHAMU
JOURNAL OF THE AFRICAN ACTIVIST ASSOCIATION
JAMES S. COLEMAN AFRICAN STUDIES CENTER
UNIVERSITY OF CALIFORNIA
LOS ANGELES, CA 90095-1310

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UFAHAMU accepts contributions from anyone interested in Africa and related subject areas. Contributions may include scholarly articles, political-economic analysis, commentaries, review articles, film and book reviews, poetry, and artwork. Manuscripts must be no more than 30 pages, clearly typed, double spaced, with footnotes on a separate page. We request that articles be submitted on one 3.5 inch diskette if possible. Contributors should keep copies of their manuscripts. The Editorial Board reserves the right to edit any manuscript to meet the objectives of the journal. Authors must submit two copies of their manuscripts and a brief biographical note, including position, academic or organizational affiliation and recent significant publications, etc. All correspondence—manuscripts, subscriptions, books for review, inquiries, etc.—should be addressed to the Editor-in-Chief at the above address. We regret that once submitted, materials cannot be returned.

Articles appearing in this journal are abstracted and indexed in HISTORICAL ABSTRACTS and AMERICA: HISTORY AND LIFE.

Partial funding for the publication of *UFAHAMU* is provided by the Graduate Students Association of UCLA.

Cover: Hand-written, illuminated Swahili Koran with Arabic script. Late 18th or early 19th century Siyu, East Africa. Illuminations in locally made inks of red, black and yellow, on handmade Northern Italian paper. UCLA Fowler Museum of Cultural History x90.184A.

UFAHAMU

**JOURNAL OF THE AFRICAN ACTIVIST
ASSOCIATION**

VOLUME XXV NUMBER I

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EDITORIAL

The recent bombings of U.S. embassies in Kenya and Tanzania, with their disproportionate damage to African life and property, remind us how cultural, economic, social and political power still operate along radically uneven lines among the world's regional and racial communities. The long-term loss to be suffered by Kenyans and Tanzanians, and probably by people throughout Africa, extends beyond the costs of funerals and of replacing important family income earners and family leaders, and beyond the costs of replacing broken windows, work equipment and automobiles. The potential damage exceeds the projected loss of tourist revenue sparked by U.S. government travel advisories and media warnings. Africa and people of African descent stand poised to experience potentially far worse damage as they will, in all likelihood, witness the reentrenchment of old stereotypes about Africa as the "dark continent" and host to brutal and inexplicable violence -- despite the fact that the violence was targeted at the United States and the perpetrators were, apparently, non-African. No less damaging is the short-term sympathy felt by many non-Africans, especially Americans who sense the most acute guilt for the loss of African lives, because such sympathy rarely translates into long-term commitment to transform the conditions which make such violence possible. Unfortunately, sympathy even poses the immediate danger of reinscribing the strict social and racial hierarchy where African and diaspora peoples remain inferior, by its tendency to view the recipient as a powerless victim and the sympathizer as an active agent. All this means that uneven global power relations are likely to be exacerbated rather than eradicated.

Ufahamu's founders began this journal in order to fight just such damaging representations of Africa and to offer a forum for views on how to challenge and transform radically unequal power relations. Today's editors continue this tradition and offer this newest issue as the latest installment in the history of helping make the world livable for all people, especially those of African descent. Oftentimes the most important and most powerful politics come from artistic expression because it speaks to people on so many different levels, drawing out an appeal to beauty, emotion, and intellect. Thus, we are pleased to be able to put poetry back inside *Ufahamu's* covers by printing two poems

by Moroccan poet and scholar Ahmed Saber. Two other articles, by Seodial Deena and Carol Sicherman take a close look at other peoples' writing as they impact political, social, and cultural relations. Sicherman's essay on east African academic history follows up an article published previously by *Ufahamu* on Ngugi's experience at Leeds University.

Pascal J. Kishindo and Russell G. Schuh remind us that individual words themselves are never without political implications. Schuh reexamines Cheikh Anta Diop's influential work, *Parenté Génétique de l'Égyptien Pharaonique et des Langues Négro-Africaines*, in order to refine Diop's analysis by correcting many unfortunate linguistic flaws. Schuh's piece should provide powerful new evidence to everyone who has found Diop's work so important. Kishindo explores how language functioned to shape Malawi's national identity during Dr. Kamuzu Banda's early postcolonial regime.

Analyzing a different form of political expression is Kwame Bofo-Arthur's article on the relationship between civil society organizations and democratic movements in Ghana. Bofo-Arthur surveyed over two hundred organizations throughout Ghana in order to make this very cogent analysis of political expression.

This is my final issue as Editor-in-Chief of *Ufahamu* and I want to thank all of you who continue to support the journal either by making it an important source of your research and education and/or by providing financial support through your subscriptions. I also want to thank everyone who has served on the editorial board during my brief tenure. All of your work makes mine almost effortless. Finally, I wish to express my appreciation to Susanna Wing and Meghan Moore who served as the Production Editors over the past several years. Without their dedication, there really would be no *Ufahamu*.

Beginning with volume 25, number 2, Shobana Shankar and Alhaji Maina Gimba take over the position of Editor-in-Chief sharing responsibilities between them. They bring excellent credentials, lots of energy and endless ideas and commitment with them. We all look forward to their leadership.

Matthew J. Christensen