

## BOOKS RECEIVED

- Research report 35. Magnusson, Ake, *The Voice of South Africa*. Uppsala 1976. 55 pp. Skr. 5:- ISBN 91-7106-106-1
- Research report 36. Ghai, Yash P., *Reflection on Law and Economic Integration in East Africa*. Uppsala 1976. 41 pp. Skr. 5:- ISBN 91-7106-105-3.
- Research report 37. Carlsson, Jerker, *Transnational Companies in Liberia*. The role of Transnational Companies in the Economic Development of Liberia. Uppsala 1977. 51 pp. Skr. 5:- ISBN 91-7106-107-X.
- Research report 38. Green, Reginald H., *Toward Socialism and Self Reliance: Tanzania's Striving for Sustained Transition Projected*. Uppsala 1977. 57 pp. Skr. 5:- ISBN 91-7106-108-8.
- Soyinka, Wole, *Myth, Literature and the African World*, Cambridge University Press, 1976. 168 pp + xii.  
[Reviewed in *Ufahamu*, Vol. VII, #2]

---

 ANNOUNCEMENT

Black Philosophers. A study is being conducted on the history of blacks in philosophy between 1790 and 1970. The research includes writings by such authors as Anton Wilhelm Amo, Leopold Sedar Senghor, Paulin J. Hountondji, Jerome R. Riley, Alain LeRoy Locke, and William Thomas Fontaine. Works by black lay and professional philosophers are included. Any information on published articles, books, unpublished manuscripts, and bibliographic data on philosophic works by these and other black authors would be appreciated.

Please forward information and inquiries to Leonard Harris, Ph.D., Moton Center for Independent Studies, 3508 Science Center, Philadelphia, Pennsylvania, 19104.

## REDEFINING TERMS USED FOR AFRICA

How many school educated Africans do not use such terms as "pagan", "tribe", "pygmies", "bushmen", "ancestor-worship", "primitive", "ritual", "witch-doctor", "stateless societies", etc., in a sense which is derogatory to Africa's image? How many of these terms do erstwhile colonialists use to describe their own societies? This is food for thought. *Ufahamu* is inviting observations on possible alternative terms and re-definitions for these. It is time Africa calls herself what she wishes to be called by *not* what alien peoples would want to call her. As we promised we made a beginning in our Volume VII, number 1. So, let us hear from all of you out there. Notes, letters, and articles no matter how long, are welcome.