

Our final version of *Ufahamu* finds the journal again in transition, as it is our last issue as editors-in-chief. In the past four years, *Ufahamu* has undergone an intensive process of evaluation and reevaluation to determine the viability of a future in the midst of budget crises. During these years, the *Ufahamu* family has come together to brainstorm, looking for alternative structures of management, dissemination, and sustainability, always aiming to ensure the journal's vision as a place for multiple and marginalized voices. This process, while challenging at times, ultimately provided the stable foundation that the journal is now built upon. With this stability in place, we are excited about the possibilities for *Ufahamu* as the new editors contribute their ideas and energy to the journal's continued evolution. We are equally excited to present our final issue, which engages with the conflicts and tensions that persist between various actors in development, politics, and education on the continent.

We begin with Jason Warner's piece analyzing the relationship between African governments and global inter-governmental organizations to determine the level of autonomy African governments have when assessing their development trajectory. Using a case study from Nigeria, Warner demonstrates that the decision by Leslye Obiora, the former Minister of Mines and Steel Development, to reject a World Bank loan on behalf of Nigerian civil society ultimately led to her resignation. Warner argues that this example showcases the World Bank's tendency to rebuff African elites who promote alternative development schemes, leading to the exclusion of African civil society from the global development processes.

Continuing with the theme of foreign influence on African development, Lucien Nola Nouck looks at the impact of global economic crisis on Chinese projects across Africa. Nouck analyzes whether the Chinese will be capable of meeting their commitments in Africa and how the crisis will impact the country's interests in Africa. Using examples from Angola, Nigeria, and the Democratic Republic of Congo, Nouck suggests that although Africa needs China's investments, African governments should not yet turn away from Western donors. Moreover, he argues that Western donors and the Chinese government can hold each other accountable by disengaging from corrupt and unfair practices on the continent.

Furthering the critique of Western influence across Africa, Jose Cossa's piece on African Renaissance as a response to globalization analyzes whether or not the concept provides an adequate framework for Africans to redefine the future. Highlighting connections between language, education, and freedom while critiquing the notion that globalization benefits individual Africans, Cossa conceptualizes responses that would enable Africans to engage in this Renaissance. Cossa argues that Africa must distance itself from a myriad of Western constructs, including time, nation-state, development, republic, and international, so that the development of indigenous perceptions of reality may take prominence.

UCLA's Michael Bulfin offers an analysis of a series of fieldnotes he collected covering higher education in Africa. Using the perspectives from people who have taught and studied at the university level in Africa, Bulfin examines the historical origins of African universities and the efforts of The New Partnership for African Development (NEPAD) to remedy historical trends. Through his fieldwork, Bulfin's study also addresses contemporary challenges and opportunities for the university professor and student in Africa.

Following these articles, two members of UCLA's Africanist community provide outstanding

book reviews. Beginning with an evaluation of Niyi Afolabi's *Afro-Brazilians: Cultural Production in a Racial Democracy*, Lara Rann examines Afolabi's critique of Brazil's denial of racial inequality while also celebrating Afro-Brazilians who have challenged social inequities through cultural reclamation.

Sybille Ngo Nyeck's review of Ivor Miller's *Voice of the Leopard: African Secret Societies and Cuba* discusses the author's assertion that Cuba's secret societies, *Abakuá*, and leopard secret societies in the Cross River basin of Nigeria and Cameroon, known as *Ékpè* practices, are both forms of history and political expressions.

We appreciate everyone who joined us on this journey of transition. Enjoy this edition of *Ufahamu* as we look forward to an even brighter and more innovative future that will always showcase the endeavors that inspire critical and progressive thought highlighting social, political, economic, and artistic work from the Africanist community.