

UCLA

Ufahamu: A Journal of African Studies

Title

Front Matter

Permalink

<https://escholarship.org/uc/item/1mq1q2sz>

Journal

Ufahamu: A Journal of African Studies, 1(2)

ISSN

0041-5715

Author

n/a, n/a

Publication Date

1970

DOI

10.5070/F712016355

Copyright Information

Copyright 1970 by the author(s). All rights reserved unless otherwise indicated. Contact the author(s) for any necessary permissions. Learn more at <https://escholarship.org/terms>



UFAHAMU
OFFICE
COPY

African Studies Center
University of California
Los Angeles, California 90024

Vol. I,
No. 2

UFAHAMU

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

EDITOR-IN-CHIEF
Renee Poussaint

EDITORIAL BOARD

Robert Cummings
Sondra Hale

Joy Stewart
Allen Thurm

TECHNICAL ADVISOR: Alice McGaughey

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 is published 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.

Advertising Rates are available upon request.

EXPLANATION

Read not
just what people
will submit to and pay
how found out the exact amount
of Education and money which will be
expended upon them; and those will continue
till they have either resented with spirit or blown
up with both. The limits of taxation are prescribed by the
substance of those who they represent." W. Douglas, 1833

To Judge Davis

who resented with spirit and only stands accused of having resented
with time.

African Studies Center
University of California
Los Angeles, California 90024

UFAHAMU

VOLUME 1, NUMBER 2, FALL 1970

TABLE OF CONTENTS

MALAWI IN CRISIS.....Henry B.M. Chipembere	1
MOTHER AFRICA.....James Lee Robinson	23
THE WESTERN SUDAN IN ITS CLASSICAL PERIOD.....Peter Waterman	26
NDABA (An Interview with Bernard Magubane)	37
T.V. AND STRUGGLE and I COME FROM FAR.....Gumede	60
AFRO-AMERICANS AND LANGUAGE.....Beverlee Bruce	63
GHETTO WOMAN.....Syl Cheyney-Coker	68
REPORT ON PORTUGUESE GUINEA and the LIBERATION MOVEMENT.....Amilcar Cabral	69
REFLECTIONS	ii
CORRESPONDENCE	vii

©1970, by the Regents of the University of California

REFLECTIONS

"Find out
just what people
will submit to and you
have found out the exact amount
of injustice and wrong which will be
imposed upon them; and these will continue
till they have either resisted with words or blows
or with both. The limits of tyrants are prescribed by the
endurance of those whom they suppress." (F. Douglass, 1849)

To Angela Davis

who resisted with words and only stands accused of having resisted
with blows.

IN MY VERSION: A Different View

by

Sonja Walker

*She came in summer
Controversy surrounding her.
Tall, slender and graceful
Her afro fitting like a golden halo
Abundantly defiant
And she, aware of who she was
Of whence she came
Of where she must return
When one talks of intellectual honesty
As it relates to real academic freedom
One instinctively thinks of her
Remembers hearing her say without hesitation
I am a member of the Che-Lumumba Club
Which is an all black collective
Of the Communist Party
One recalls how Ronnie
And his regimental regents
Reacted to these words
In a most vicious and cruel manner
Subjecting her to the most blatant forms
Of political harassment
Dragging her through a series
Of court battles
Many black people wondered why she
Was a communist.
They disagreed with her party affiliations
But that did not stop their admiration of her
And they continued to show
That they were not afraid of the word communist.
For such neurotic paranoia
Could only be found in white suburbia
She would not allow
Her academic and professional success
To stifle the commitment
She felt for her people
She spoke at rallies
Participated in community press conferences
Organized defense campaign committees
For political prisoners
Wrote classroom lectures
All of which contained realities
That frighten certain elements of affluence
I wonder why????
She lived in the community
Where she could always feel
With acute accuracy the pulse*

Of her people
Of oppressed people
Sometimes when she lectured in the classroom
It was difficult to grasp the full meaning
Of a specific concept,
Because of her extensive vocabulary
But she would bring the idea home
By using clear cut examples
Based on the day to day experiences
Of real people
People engaged in social change
She often said that she was still a student
Forever learning new things about the world
She would laugh at her clumsiness
Because she was just plain folks
One did not could not relate to her
As just another professor
But on a much higher level
As one human being to another
She did not especially glory in all
The publicity and notoriety accorded her.
She would frequently ask,
Why don't they leave me alone?
But they can't Angela
Because leaving you alone
Means they must admit their atrocious crimes
And no one likes to commit political suicide
Especially when one has a whole system
Of profitable arrangements,
When if disturbed will destroy
The reality of the American nightmare
The nightmare that plagues all of us
I wish you could explain
But I guess that is not cool for now
There are so many things
That aren't cool for now.
Besides I can wait
Because if your flight
From the immediate, oppressive situation
Means that I will never see you again
Then I never want to see you again.

Sonja Walker is a senior at UCLA majoring in History, and has served as Chairman of Cultural Affairs for the Black Student Union, UCLA.

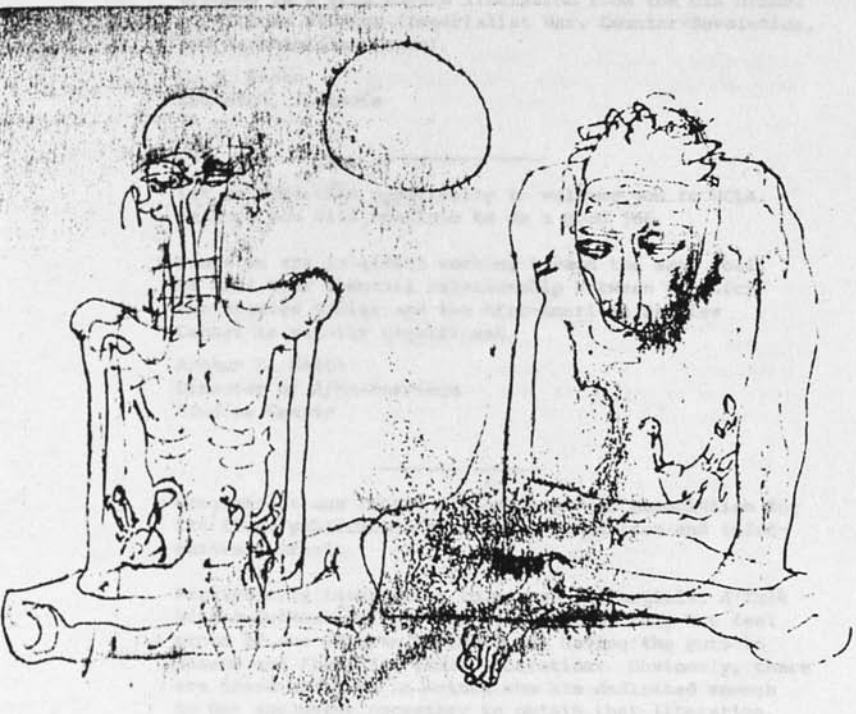
Reprinted by permission of *Nommo*, Black student newspaper, UCLA.

DISCUSSION

Dear Brothers in Struggle,

Very pleased to hear of this new journal. Action Studies is still dominated by colonialists, neo-colonialists, and their bourgeois sympathizers.

It is a pity that the CIA agent
and imperialist Mr. Dennis Austin,



...the necessity to obtain that liberation
...the fact that black people in America have a
...the fact that the white man has the power
...the fact that the white man has the power
...the fact that the white man has the power

...the fact that the white man has the power
...the fact that the white man has the power
...the fact that the white man has the power
...the fact that the white man has the power
...the fact that the white man has the power

The ink and wash drawings on page v and on the inside back cover are by Ibrahim el Salahi, the Sudanese graphic artist who is the core of one of the most exciting and active schools of art in Africa. Salahi is Head of the Painting Department of Khartoum Technical Institute, where he had his first training. After completing his art training at London's prestigious Slade Art School, he returned to Sudan to seek out his artistic roots in the surroundings of his native land. To him, Sudan is a mélange of the freedom of calligraphy, the geometrical forms of traditional handicraft, and the intricate ornamentation of Arabic art and architecture. In these two works, Salahi combines personal tragedy with Sudanese scenes. In the drawing on the back cover, personal agony is expressed in a beseeching prayer, with Khartoum represented below. The drawing on page v is one of Salahi's personal favorites, portraying the painter and his father shortly before the latter's death.

Salahi has won many international prizes and was featured in the premier issue of *African Arts* (1967), and in many anthologies of African art.

The drawings are from the collection of Sondra and Gerry Hale.

The UFAHAMU cover design is a reproduction of Kuba cloth from the Republic of the Congo. Reproduction done by Alice McGaughey.

CORRESPONDENCE

Dear Brothers in Struggle,

Very pleased to hear of this new journal. African Studies is still dominated by colonialists, neo-colonialists, and their bourgeois apologists.

UFAHAMU is a step toward liberation from the CIA School of African Studies (Imperialist War, Counter-Revolution, and Carthaginian Peace).

J. T. Wicke
Evanston, Illinois

Let me take this opportunity to welcome you to UCLA. We hope you will continue to do a good job.

Since we are in effect working toward the same goal, we feel that a mutual relationship between the African Studies Center and the Afro-American Studies Center is vitally significant.

Arthur L. Smith
Director of Afro-American
Studies Center

Congratulations to the African Activist Association for its first publication of a most stimulating and informative journal.

Particularly interesting to me was the article, *A Talk With a Guinean Revolutionary*. I cannot help but feel proud of our Guinean brothers for having the guts to demand and fight for their liberation. Obviously, there are those brothers in Guinea who are dedicated enough to use any means necessary to obtain that liberation. It may be well that Black people in America take a long look at Guinea. It is long past time that we too realize that if we are ever to be free, we must demand that freedom.

An oppressor who has founded a nation upon violence, cannot understand nonviolence. A nation which exploits one people for the advantage of another, cannot be humanistic or moralistic; and neither can a nation which still after four hundred years continues to subject people to social, political, and economic suppression feel compassion or love. Such a nation has no conscience.

As Black people all over the world begin to realize that we suffer at the hands of the same oppressor, we become concerned about our African brothers in Africa as we are about our African brothers in America. As we solidify ourselves under this brotherhood, intransigent in our fight for liberty, we move decisively closer to our ultimate goal - THE LIBERATION OF ALL BLACK PEOPLE.

In a time when Black people are seeking the truth about Africa, UFAHAMU is indeed a most necessary and welcomed journal. For far too long we have seen Africa as the slavemaster wanted it to be. It is my sincere hope that UFAHAMU will evolve into an African's view of Africa. This is what we so desperately need, for we are an African people.

Joan Burton
Santa Monica, California

Just a brief reaction to [Harry Meserve's article, *The Teaching of African History: a Marxist View*, Vol. I, No. 1]. Harry clearly has the same motivation as I. However, I have two volumes of *Sik*, and I would not waste my sympathy on him. Suret-Canale...tells me his latest volume on Africa is to appear in English. He runs the Centre des Etudes et des Recherches Marxistes for the PCF, but he is *serious* - and he knows Africa. Like me, Harry needs to know what Marxist method *is*, not just what it isn't. Basil Davidson might not be able to express himself ideologically, but he *thinks* Marxist. See "The Africans". The guy has been working on the material, not wasting his time finding something that fitted the latest kink in somebody's line. Wish I could be like that.

Peter Waterman
Centre of West African Studies
University of Birmingham
Birmingham, England

I wish to comment very briefly on Mr. Meserve's article, *The Teaching of African History: a Marxist View*. It appears to me that Mr. Meserve suffers from a degree of shortsightedness. He expounds that "imperialist-racist historiography" was biased (which is true to some extent) but then he suggests to replace it with a Marxist view of African history.

Unfortunately, he has to admit that the only example

could find (Endre Sik; *The History of Black Africa*) is not only biased but also inaccurate (to a degree which discredits the approach utilized; incidentally the second volume has been out since at least 1966).

I consider the reference to Mr. Basil Davidson as an attempt to give some prestige to the cause. Instead of stating "Davidson uses distinctly Marxist (?) models", why not ask him for a statement about the proposition?

Summing it up, I find Mr. Meserve's article remarkable, but with the comment "ut desint vires tamen es laudanda voluntas".

Louis J. Mihalyi
Assistant Professor
Department of Geography
Chico State College
Chico, California

Responses to my article, *The Teaching of African History: a Marxist View*, published in the first number of UFAHAMU, have been helpful. It is heartening to find that there are others seeking to define ways and means of applying Marxism to the histories of the "Third World", Africa in particular.

Both Peter Waterman and Louis Mihalyi have rightly strengthened my general criticisms of Sik's brand of Marxism. My sympathy for Sik is not based on an appreciation of his historical work, *per se*, but on my own feeling that liberal historiography has led us to deny the obvious fact that the white west continues to bear the responsibility for the oppression and attempted dehumanization of Africa and Africans. Sik challenges us in no uncertain terms to deal with our responsibility; our part in continuing this domination by clouding the confrontation with intellectualized "explanation" and pleas for detached objectivity.

Throughout my article, I attempted to convey my own deep feeling that something is very wrong with the whole experience of teaching and learning African History, as the process presently takes place in our universities. Threatened from within by uppity students and faculty and endangered from without by the oppressed and increasingly determined forces of the "Third World", teachers and students seem willing to try to forget it all by calling for "dispassionate" review while making gestures in the direction of "relevance". I sometimes think that African

(continued p. 104)

Certain religious sects, such as the Jehovah's Witnesses and a number of local fundamentalist millenarian groups, have been proscribed because they were considered politically dangerous, many of their members were clubbed to death. The people have been reduced to such a degree of resignation that it is easy to mistake their apparent acquiescence for acceptance of the regime's undemocratic methods and anti-African policies.

As early as 1966, before the enactment of more repressive legislation by the Banda regime, the International Commission of Jurists, an independent organization of distinguished jurists which enjoys consultative status with the United Nations and UNESCO, accused the Malawi Government of violating "principles of the fundamental rule of law principle" (2). Nine years later, a "pro-Dred" leftist newspaper in an article ostensibly laudatory on President Banda's policies, admits that the interests of the four million people of Malawi are "exclusively in the hands of the President" who rules "with the mailed fist" (3).

But the entire country is a powder-keg which requires but a small spark to start off an upheaval that will be at least as tragic and destructive as the recent Nigeria-Biafra conflagration. It is common knowledge that through the deliberate, unscrupulous "insult" of the people there runs a bitter undercurrent of alienation and resentment. Consciously it has boiled over into such recent acts as the rioting in the grounds of the northern radio station in Lilongwe two years ago when the President declared his own tribal language, Chewa, to be Malawi's national language and banned the use of all the other six Malawian languages in schools, radio broadcasts, public meetings, newspapers, periodicals, and books. It also manifests itself in the people's refusal to cooperate with the government in such matters as payment of poll tax, vote for renewal of membership of the Malawi Congress Party, and donations to voluntary funds launched by the government. But for the most part the people prefer to appear to acquiesce. Consequently, you have in Malawi a quiet but tense situation which the Sunday News of London, then a British-owned newspaper but now nationalized, once described as "the calm before the storm" (4).

The Independent Daily and Official of 1961 to 1966

All had been well in Malawi since August 1961 when the country, then still known as the British Protectorate of Nyasaland, attained an African majority in the Legislative Assembly, and Dr. Banda, as leader of the victorious Malawi Congress Party, became Chief Minister in a cabinet politically,