

5

developed a doctrine of "African-ness in one country" in the absence of any encouraging response to their appeals for African unity; perhaps even more striking is the failure—indeed, the still-birth—of these free countries' Union of African States and, above all, the absence of any unification between contiguous and politically similar Guinea and Mali. To the extent that Africans do identify as continentals, they deny the racial basis of their identification, for North Africa—which is both African and Arab—has little racial similarity to the sub-Saharan part of the continent. Even within this reduced segment of the island continent, similarity of color covers a multitude of physiological, cultural, social, economic, and political differences that make even the myth of racial unity hard to maintain.

Yet—as noted earlier, and as Ferkiss mentions—race does have some role in the identity process.

The error comes in seeing this initial role as final. Particularly in the colonial period, it was easy to make a distinction between white oppressor and Negro oppressed. After independence came, and as scapegoats give way to a search for real causes of problems, it becomes less and less satisfying to find the cause of all evils in the colonialist or white man in the woodpile. Race then gives an initial impetus and a negative answer to the search for identity, but it must—and does—soon give way to clear answers to the questions, Who am I? and What should I do? Perhaps this points out the greatest gap in a book that is to be a broad presentation of Africa: despite its laudable understanding of much that is historical, cultural, and political, it pays too little attention to the problems, attempted solutions, and future challenges of African economies and societies.

It would be unbalanced to con-

sider this book only in terms of a single broad point, since its many other judgments are useful and insightful. On South Africa and on American policy, Ferkiss has graphic analysis and imaginative suggestions to bring to the debate, even if the problems are too large for a single, conclusive answer. Similarly, the analysis of communism vis-à-vis Africa, of African views on international relations, and of African internal politics contains sound judgments often presented with sufficient clarity. Not the least of the book's skills is not being outdated by UDI in Rhodesia and the coups in Ghana and Nigeria, all of which the author was prepared for. There are already a number of good general books and collections on Africa, notably by Wallerstein, Goldschmidt, and Hanna, and a larger number that do not add very much to our understanding of the continent. Ferkiss' book joins the first group.

worldview

volume 9, no. 5 / May 1966

WORLDVIEW is published monthly (except for a combined July-August issue) by the Council on Religion and International Affairs. Subscription: \$4.00 per year.

Address: 170 East 64th Street, New York, New York 10021

EDITORIAL BOARD

James Finn, Editor

A. William Loos

William J. Cook

Editorial Assistant, Susan Woolfson

John R. Inman

Charles Frankel

worldview
170 East 64th Street
New York, N.Y. 10021

Return requested

341

NON-PROFIT ORG.
U. S. POSTAGE

Paid

New York, N. Y.
Permit No. 609

CONTENTS

The Press and the President.....	1
<i>Editorial</i>	
In the Magazines.....	2
Wars of National Liberation IV.....	4
<i>William V. O'Brien</i>	
Organized Religion and Peace.....	8
<i>Arthur Moore</i>	
C.I.A.: A Non-Inside Report.....	10
<i>Paul W. Blackstock</i>	
BOOKS	
Africa: Does Race Provide Identity?.....	14
<i>I. William Zartman</i>	

Opinions expressed in WORLDVIEW are those of the authors, and not necessarily of the Council on Religion and International Affairs. Copyright © 1966 Council on Religion and International Affairs.

Readers are reminded that worldview welcomes correspondence. Letters may be specific comments on articles in recent issues or general discussion, but readers are requested to limit their letters to 500 words.