

Moments for Reflections

Though Western education was to prove in its impact the most radical of all innovations introduced by the colonial powers, education as such was not foreign to African society. The NEW AFRICAN magazine at this juncture has travelled a great deal further than the original goal of the colonialist educators. What in effect the NEW AFRICAN has undertaken is a colossal task to re-educate the African on the one hand and educate the non-African on the other hand about the diverse cultural heritage of Africa, about the political, social and economic pressures that Africa is living with. The NEW AFRICAN has sought to concentrate tremendous resources on an expansion into the wider communication field. With this objective in mind, the NEW AFRICAN has brought to light for instance the depressing state of political and racial imbalance in South Africa. And at the same time telegraph into Africa with absolute precision the problems that beset the European and North American countries. In its scope of news coverage which is only a facet of the magazine's make-up, the NEW AFRICAN has published writings of formidable Africans and Europeans on subjects as diverse as 'Tribal Circumcision' and the 'Bronzes of Benin'. The magazine is bound to be different from that literature published about Africa in relation to global magnetisation. It was to be a journal worthy of the true confidence that a reader anywhere in the world demands. These being the untainted truths, journalism backed with sound reason and fertility of thought and courage. The magazine's task is to serve those 'born of the age we live in'. To translate the perceptions of the intellectuals from 'intellectual gymnasticism' to fundamental A B C. The magazine is to appeal to a whole new generation of Blacks and Whites aspiring to peaceful co-existence in an age stifled with war, oppression, racism, political and economic enslavement, automation and rising standards. As things stand the NEW AFRICAN has been able to live with modernity but still able to uphold radical thinking and also capable of admiring those who paved the way for such a climate of thought centuries ago.

The NEW AFRICAN constitutes the first act, the first concrete demonstration of African cultures awakening. An awakening to a culture which increasingly affirms its autonomous existence, thus breaking the still silence which it has held. The people who have read the NEW AFRICAN expect much and gain most. Because of the literary goal which is neither dogmatic nor ideological therefore, the new reading public that the NEW AFRICAN gets across to, feel very strongly about the necessary undertakings that the journal has fulfilled. That the NEW AFRICAN satisfied the legit-

imate and primary aims of all age groups is no question and that the NEW AFRICAN will succeed in winning more friends has never been doubted. This has been achieved through conviction backed with reason, bravery and coherency of ideas and thoughts. The magazine aims at harmonising the various diverse thinking of the minds whether in Europe or in North America who are now facing the thin line of indecision. If this message of brotherhood could be successfully telephoned with less force, then perhaps the original aim of 'INTERACTION' would have been successfully met. The NEW AFRICAN has accorded preference for African writers because these people have not found a literary promise in Europe or North America. And in order that the problems of Africa would be discussed at its core by people who live with the problem. As to our friends in other parts of the world, we have always kept open the corridors of communication while serving this calling. The NEW AFRICAN in collaboration between peoples artificially separated, provides the basis for common identity within the framework of universal understanding.

As the Editor of the NEW AFRICAN, among other preoccupations, my tasks are that of mustering and marshalling the universal consciousness particularly about Africa which often is distorted and always misrepresented.

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CALS	
University of KwaZulu-Natal Pietermaritzburg	
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