

## AFRICANISATION

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THE term Africanisation is already an established part of African political vocabulary. In Tanganyika—where many people of Asian and some of European origin have chosen permanently to live—the use of this term has caused occasional concern, especially because those who use it are actively engaged in the struggle for political, social and economic justice, and these are predominantly members of the black race, the indigenous population of Africa. Until recently, of course, the other races living in Africa have—with a few individual exceptions—always identified themselves with their countries of origin, and, to my knowledge, have never wished to be called or considered African. The word “African” has always been identified with the socially and economically backward, the politically unrepresented black people. In all industries and public services wages and conditions of employment were—and still are—divided into three classes, starting at the very bottom of the scale with the African and climbing through the Asian rungs to the European at the top. Indeed, terms such as “African Nurse”, “African Assistant Medical Officers”, and “African Field Assistant” are in common usage.

Hardly any Europeans and Asians living in Africa have identified themselves completely with the exploited blacks. The Europeans have settled in great numbers almost invariably where their own metropolitan powers have ruled: the Belgians in the Congo, the Portuguese in Angola and Moçambique, the English in East, Central and parts of West Africa. The colonial powers have always given greater protection and supplied more assistance for development to people of their own racial origin than to those they were colonizing; it is therefore hardly surprising that the Europeans have enjoyed greater social and economic advancement than the indigenous people amongst whom they settled. The Asians on the whole have kept silent and interested themselves mainly in trade. Some leading Asians, however, have in the past—some of them still do—come out openly on the side of the colonial power. Fortunately, a change is coming over multi-racial Africa in the track of the continental awakening. The term

African has now acquired a much wider meaning. It extends beyond the indigenous black population to all those who have chosen Africa as their home and, even more importantly, have identified themselves with the struggle for political, social and economic emancipation that is surging across the whole of Africa. The name "African" is no longer as degrading to European and Asian as it was before this struggle began, for the African today is speedily regaining his lost dignity. The African has proved to the world that there is no such thing as an inferior man or an inferior race, and that he is as capable of learning and creating as men in any of the other continents. An Asian or a European living in Africa today may be proud to call himself an African; but this is surely not enough. The mere fact of living in Africa and acknowledging it as home cannot convince the black people that such Asians and Europeans who have chosen to do so are their fellow Africans. Talk by itself is meaningless, it is what is done that means so much more.

The demand for Africanisation is made by the black people and means a replacement by them of those of different origin. Despite the wider meaning that the term African has acquired today, the blacks are still at the bottom of every ladder and identify themselves completely and practically with the struggle for change. To ask the indigenous Africans to forget the agony of their past is to ask them to ignore the lesson that their experience has taught them. Asians and Europeans are crying in Tanganyika today for non-racial parties, but just how practical is this? Those non-racial political parties which have been formed in Tanganyika have never succeeded, for they never aimed at emancipating the African, but only at deluding him into satisfaction with the lowest rung. It is the experience of the present that will constitute African reaction in the future; and the place that the Asian and the European will build for themselves in Africa will be governed by the degree of sacrifice they are prepared to make in the cause of a life in joint advancement and dedication with and amongst the Africans. Theirs must be the initiative, for theirs are the means with which to help the others. The social and economic backwardness of the blacks is not only their challenge, but a challenge to the white and to the brown. There can be no peace and no security where there are some who suffer for their colour and some who enjoy. In Tanganyika the African leaders have advocated racial co-operation in the past and will continue to do so. In the trade union movement, we have adopted a non-

racial policy and trade unions are open to workers of all races. It is particularly unfortunate that those Asians and Europeans who cry repeatedly for racial harmony have not seized the opportunity so offered them, in a field which provides such practical examples of inter-racial living. On the contrary Asians and Europeans have often acted as strike breakers during African strikes.

It is on the plane of social and economic activities that the true spirit of African fellowship will be discovered. In Tanganyika the right atmosphere already exists for effecting such a fellowship. Politically the races are advancing towards the objectives without which there can be no final peace, no proper harmony. If the people are to be persuaded to build up a non-racial society, in which man will neither climb nor fall by the colour of his skin, an opportunity must be seized at once practically to show them this. Africanisation is a racial demand only because advancement has been and still is a racial prerogative.

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