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AFRICAN NATIONALISM
BY

NDABENINGI SINDIGA.

With a Foreword by

The Hon. A.S. GARFIELD TUBO

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This view, though widely prevalent, is nevertheless wrong. African Nationalism is directed against European domination, and not against the white man, just as Canada, Australia, New Zealand, and South Africa wanted their full independence from Britain, but without repudiating friendship with Britain. What these members of the Commonwealth of Nations wanted was the removal of the domination of the United Kingdom Government. They wanted to manage their own affairs in their own country. What the African wants is not to drive away the white man, but to have his full independence. It is unfortunate that the African's move against European domination is interpreted as his hatred of the white man. When the Allied powers moved against Nazi Germany, it was not because they hated the Germans but because they hated German domination. The Allied powers did not set themselves against the German people but against German domination. Similarly, African Nationalism is a move against European domination which tends to drive the African people. The African hates European domination but does not hate the white man. He welcomes him. The physical presence of the white man in Africa is welcome, but his domination is unwelcome.

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Perhaps we should state now it comes about that most whites conceive the plausible but erroneous idea that in general African Nationalism is aimed at the white people.

The average white man in Africa equates his existence with white domination. He seems convinced that he can only thrive in Africa on domination. In other words, domination and the white man have come to be regarded by the white man himself as the sides of the same coin. European existence has become inextricably interwoven with white domination so that the average white man cannot see how he can live in Africa without it. It has become his very breath of life, and he who sets himself against white domination logically sets himself against the white man. To try to choke white domination is like trying to choke the white man himself, and hence the white opposition to African Nationalism.

But, of course, there is all the difference between the white man and white domination, although the average white man is so used to riding on the shoulders of Africans that he cannot be persuaded to believe that he can still live and move and have his being in Africa after the Africans have thrown him off their shoulders. There is room enough for many people who desire to live on equal footing. The 'domination space' in Africa is rapidly shrinking.

Talking to a University of Life Forum, in Newburyport, Massachusetts, in November, 1956, I tried, in the course of my address, to show that, 'Africa needs the friendship of the West, and the West the friendship of Africa. But while this is perfectly true, it is also equally true that Africa does not need, and does not want, the domination of the West, just as the West does not want African domination.'

To illustrate further that African Nationalism opposes not the white man, but white domination, we wish to quote once more from Prime Minister Kwame Nkrumah of Ghana: 'I stand for no racialism, no discrimination against any race or individual, but I am [unflinchingly] opposed to imperialism in any form.'

'What we stand against,' said a Rhodesian African politician, 'is not the white man, but this obnoxious practice of subordinating Africans to European interests so that they (Africans) become things to be manipulated by the white man according to the whims of the tempo. We want to be accepted as men by men of other races.'

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Africa Nationalism by Ndabonizi Sithole

African Nationalism is a move against European domination which tends to devalue the African people. The average white man in Africa equates his existence with white domination. He seems convinced that he can only thrive in Africa on domination. In other words, domination and the white man have come to be regarded by the white man himself as 2 sides of the same coin. European existence has become inextricably interwoven with white domination so that the average white man cannot see how he can live in Africa without it (white domination). It has become his very breath of life, and he who sets himself against white domination legally sets himself against the white man. To try to choke white domination is like trying to choke the white man himself, and hence the white opposite to African nationalism.

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The "domination space" in Africa is rapidly shrinking.

The ^{the} [attitude] of white supremacy represents the sum total of European attitudes towards the African people.

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