

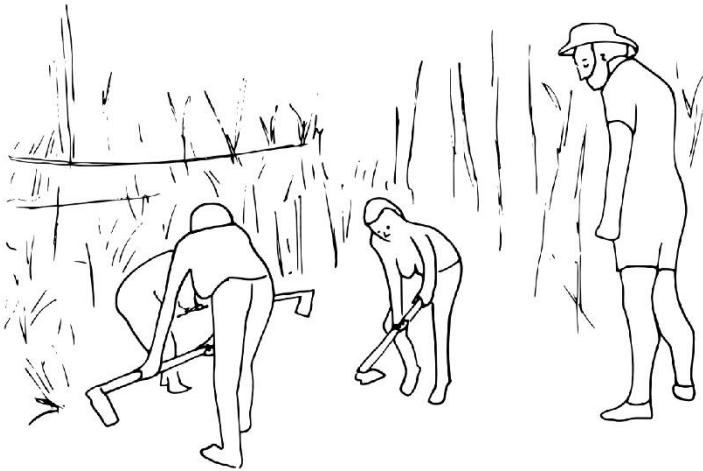


Fig.034 Illustration showing a white man overlooking the agricultural work he has planned for the natives. These sort of plans have been devised in order to guarantee the autonomy of the natives but they have always gone against their nomadic and hunter-gatherer nature which wants them to roam freely in the forest without being forced to work the land.

Vulnerability Among the Natives of Higher Africa

A black person looks down on a native "as a wild animal" or as "a chimpanzee" simply because the natives' way of life is as strange to him as his way of life is to us (Schebesta 1933). Even authorities do not consider the natives "real people" and give them "no right to complain" (Turnbull 1961). While black people demand "wild game or menial work in exchange for their beer and bananas", white tourists dole out "peanuts and candy" to the natives as though they are "feeding monkeys in a zoo" even throwing at them salt to see them getting down on their hands and knees "to lick the precious grains". Other gifts like "a cheap watch, a pen, a cigarette lighter" are given to get the natives "to climb into the trees and leap from one branch to the next" just to get them on camera. With the influence of tourists, natives had grown "indolent, arrogant and irresponsible in their new roles as professional beggars" (Hallet 1964). Anthropologists too offer natives "money", "knives", "magnifying glasses", "fishing line", "hooks" but also "empty containers" and "plastic bags" in exchange for food (Duffy 1984). Additionally, some modern scientists have gone as far as describing natives as "members" of the black stock and as an "aberrant branch that sprouted from the trunk of the human family tree" (Hallet 1973).