

Contents

Why an African perspective should be included in the curriculum	Page 2
Survey results – responses to questions	Pages 3-4
Useful resources on Africa	Pages 5-6
<i>Classroom teaching materials</i>	
Africa during the European Dark Ages and Middle Ages	Page 7
Powerful African empires and kingdoms in the AD period	Page 8
Western perspectives of African history	Page 9
Case study: Shaka Zulu	Pages 10-12
Colonial Project – Africa – a context to Indigenous Australian history	Pages 13-14
The Ivory Trade in Africa	Pages 15-16

Please contact me for any further information, resources , or if you have ideas. I'd be very happy to continue developing this work with other colleagues.

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Why an African perspective should be included in the curriculum

For all students

- If students grow up not understanding the complexity and diversity in Africa, this can deepen pre-existing misconceptions and prejudice.
- There have been times recently where Africans, particularly teenagers, have been reported negatively in the media, and this can create negative preconceptions. It is important to be aware that Africans are not more likely to commit crime, but they are more likely to have their racial background described by the media/the police than people of Anglo descent.
- Historically Africa has been conceptualised by the West as having no written tradition: it is crucial that anachronistic misconceptions such as these are redressed.
- Published materials tend to focus on the differences of non-Western places, reproducing the notion of 'other'. It is important to include African voices, and provide contexts where there is negativity, violence and suffering.

For students of African background

- A multicultural society should acknowledge all cultures, and recognise that every student has a right to have their background validated in the classroom
- People of African background, as a fairly recently arrived migrant wave, have to negotiate racism or ignorance frequently in public and in the media. It is important for self-esteem building and a sense of belonging that this ignorance is not replicated in the classroom

For teachers

- Most teachers come from a dominant culture (Anglo/Western European) background. When we were at school, we found our own family's pasts in the history we learned. We firmly understood our place in Australian/world history. What would it have been like to not have an understanding like this, if we understood our history through popular culture references to gangster culture/racism/slavery in America etc?

How should teachers cover Africa?

- Always look for African voices – show that Africans as capable people who are concerned and active about problems
- Question textbooks that imply Africans do unexplainably cruel things
- Question textbooks that imply colonialism was an inevitable, natural, almost biological process.
- Explain the origins of wars and conflict: provide context and understanding
- Discuss structural adjustment policies and other Western-controlled aid stipulations



Survey Results – responses to questions

This survey was conducted to find out what ideas students had about Africa. It included 55 responses (although students didn't have much time to fill them out) and represents students from up to two dozen schools in the western suburbs. These responses help us gain an idea of what students know about Africa and the different ways that schools include Africa in the curriculum.

1. What do you know about Africa? Write down the first thoughts that come to your head.

- poverty, desert, terrain, Ancient Egypt
- Ancient Egypt, Rhodes, Ethiopia, The Arab Empire, Failed attempts at democracy
- safaris -Africa has a warm climate -lots of exotic animals -under-developed society
- it's a cool place -it's under Europe and it's made up of lots of countries
- poor, pyramids, deserts, freedom fighters, war, islam, 3rd world conditions, Far-Cry 2 (video game)
- desert, lion, jungle, Madagascar - continent in the shape of a sitting dog. African people, it's hot, Egypt is there, pyramids, the Nile. - people with strong culture - people who don't have enough food or water to survive
- not much. I know a little about the apartheid from books and movies, but haven't learnt anything at school
- homeless children, poverty, child labour, diseases -poor environment, poor people
- it has a lot of conflict because borders were not thought through when they were drawn by the British
- nothing -savannah, elephants, desert landscape - elephants, sun
- Africa has a lot of people living in poverty. There lives lots of animals such as lions, elephants. Many deserts are there.
- (an African girl in my class) - Africa has cool music and the continent is divided into different countries
- South Africa, deserts, tourism, famine, water diseases, poverty, savannah, tigers, lions, elephants, Sahara
- Africa is a large continent that spans across the north and south hemisphere. My first thought would be safari, wild animals and primitives. -poor, large continent -I know that Africa has many reserves with wild animals, such as lions, giraffes, elephants etc. It is a country which does not receive many benefits.
- a continent, full of developing countries. Many famines, poverty and malnutrition, but also untouched wilderness.
- Animal kingdom, great view, sun -African history is a long and complex one. Animal kingdom and savannah
- hot, humid, dry, many deserts, soccer - soccer, Nelson Mandela, happiness, fun, hot, dry, friendliness.
- soccer, Nelson Mandela and different cultural things, for example African drums
- safari/deserts - American/African rights. Slavery. - The animals, giraffes, lions, rhinos etc.
- Jungle, tribe, music, wilderness - animal kingdom - lions, giraffes, monkeys, lion king, rhinos, elephants, grassland, savannah, safaris, sahara desert, zebra, Egypt- They are poor
- poverty, poor, hunger and thirsty. Nelson Mandela - I know that many people in Africa are poor. Child Labour
- It is a continent. a lot of the countries there are poor. I think of (an African girl in my class)
- Home, my homeland and Mama Africa
- South Africa held the 2010 FIFA World Cup. There are high rates of poverty in Africa. There is a lot of corruption and wars in Africa. Many people die in Africa because of not much access to medicines.
- Sahara Desert - Hot, Safari, Poverty - FIFA World Cup, Wakka Wakka
- (an African girl in my class), World Cup - dry, lots of elephants, safari
- It is big and has many animals. It was also colonised by many various countries and have a lot of conflict.
- Hot. Poverty stricken. African animals. Safari.



2. Think about times when Africa has been included in your studies at school. Describe what subject, and what was being taught.

- History, learning about Ancient Egypt; Economics – import and export in African countries
- History – Ancient Egypt
- Africa has been included in my Geogrpahy subject because we were researching on the different continents
- It hasn't been included yet
- Non
- (dash indicating never learned)
- It was in Humanities – we were doing a project to help school children in Zimbabwe
- Only Egypt: the pyramids
- Not really
- Ancient Egyptians, Humanities. The life of them.
- Never
- They taught me about poverty and this included Africa
- I haven't learned about Africa before
- None
- Never learned about it
- I wasn't taught about Africa at all at my previous school
- Nothing
- (dash indicating never learned)
- (dash indicating never learned)
- No
- Music – Africa drums
- The only time I was taught about Africa was when we were taught about poverty etc.
- Geography – developed and developing countries, regarding tourism
- We've never learnt about Africa in any subject
- I have never been taught about Africa in any subject
- We have never been taught on Africa
- Never
- Never
- French: African countries that speak French
- French: African studies
- We never learned about Africa in any of my subjects
- History – American African rights/racism/slavery
- Music: Rastafarianism: music theory
- I do not recall anything
- Nothing was taught to me, only the animals
- (dash indicating never learned)
- None
- Poverty and conflicts in Africa
- I learnt about Africa in religious education. I learnt how lucky I was to be in Australia, and the suffering of people who live in Africa
- I haven't studied Africa before I don't think.
- Music
- It was mentioned in World War II
- Madagascar; Rwanda/civil war; Animals
- Music
- Music
- Never been taught it
- The animals such as elephants/zebras/giraffes
- In primary school we learned about poverty in African countries like Kenya



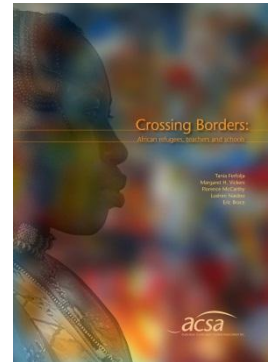
Useful resources on Africa

Book - Crossing Borders: African refugees, teachers and schools
Tania Ferfolja, Margaret H. Vickers, Florence McCarthy, Loshini Naidoo, Eric Brace, 2011

<http://www.acsa.edu.au/pages/page32.asp>

Published this year and available from ACSA (\$40-45)

(From the blurb: One of the measures of a just society is the way in which it deals with its most vulnerable people. There are few more vulnerable than refugees, and among the most vulnerable of refugees are young people from Africa. Schools and teachers are at the front line of resettlement of refugee families. Crossing Borders sets out to inform and clarify issues in relation to the education of African students, and explore some of the ways through which education systems, schools and teachers have developed effective strategies and approaches to meet the needs of their African students.)



Website - The Practice and Legacy of Colonialism in Africa

<http://exploringafrica.matrix.msu.edu/students/curriculum/m7b/activity3.php>

A brilliant site outlining various aspects of the way colonial Africa was governed. Good to link to Indigenous Australian history

Website - The frontier wars for control of land

<http://colonialwarfare18901975.devhub.com/>

A site that has many details on various wars. Good to examine whilst looking at Indigenous Australian resistance.

Website - African voices (America)

<http://www.mnh.si.edu/africanvoices/>

This is a wonderful website, developed by the Smithsonian Institute. It contains interactive timelines and small chunks of information. It also contains stories from individuals and tries to convey something of the atmosphere of being in Africa today. Good for younger year levels.

Website - Africa to Australia – Do I really belong here?

<http://www.sbs.com.au/africatoaustralia/#/do-i-really-belong-here>

Website - Sudanese Stories

<http://www.migrationheritage.nsw.gov.au/exhibition/sudanestories/sudanese-stories-intro/>

The first is an SBS TV site that has interviews or stories with a range of Australians of African background. It also contains fact sheets. The second is an oral history project from Blacktown in Sydney. It contains text and audio giving individuals' stories.

Students might write summaries of each person's experience. They are useful sites to help overcome prejudice.



Website - Darfur Australia Network Teaching Materials

<http://www.darfuraustralia.org/resources/education+kit>

This site has been assembled through a community grant by the activist organisation DAN, about the conflict in Darfur. It contains lots of up to date resources, aimed at both primary and secondary.

Website – Mr Donn’s Teaching Resources

<http://africa.mrdonn.org/dailylife.html>

History site full of lesson plans. Good for primary or younger students.

Websites – Australian African organisations

<http://africanoz.com/wordpress/about>

<http://www.att.org.au/articles.html>

The first website is a magazine called African Australian. The second is the website for the Africa Think Tank, which aims to provide a voice and a space for contributions by Africans to Australia. They both have good resources that show African perspectives.



Africa during the European Dark Ages and Middle Ages

There is not much written in European history about what was happening in Africa during the Dark Ages and Middle Ages. There is a myth that has become 'fact' in Western knowledge that Africa did not have literacy before the arrival of Europeans. Many people in Australia are unaware of the major powerful empires, the origins of the slave trade or that Timbuktu was a real place – let alone an important cultural centre.

Where does the name 'Africa' come from?

The naming of the continent of Africa is derived from Europe. However, there are conflicting hypotheses of the origins of the name. Here are some ideas:

- Around 2500 BC, there was a King of Egypt called 'Kh-Afre', or depending on how you interpret the hieroglyphs, 'Afre-Kh'.
- the Old Testament in Hebrew uses the name 'Ophir'. For example, I Kings 9:28 mentions travelling to 'Ophir-Auphirah'.
- The Greek word for place without cold is 'Aphrike', hence Africa got its name because it is a warm place.
- The Romans used the name *Africa terra* 'land of the Afri' (plural, or 'Afer' singular), therefore:
- The Roman use of 'Afer' may derive from the Phoenician word for dust, which is 'afar'
- 'Africa' may derive from a north African Berber group called the 'Afri'
- 'Africa' may derive from the Latin word for 'sunny' – 'Aprica'.

Case study: The manuscripts of Timbuktu

The name 'Timbuktu' conjures up ideas of the end of the earth. But far from being beyond the horizon, it was a city established by the Tuareg people in the 10th century. It became a place where wealthy merchants gathered, and it became an intellectual centre for the propagation of Islam throughout the whole African continent in the 15th and 16th centuries. Then the deserts took over. But now the manuscripts are being revealed again, out of caves, wooden boxes. These manuscripts tell a story of an African renaissance. The manuscripts tell about astronomy, poetry, music, medicine religion and women's rights. (Source: Ramona Kowal, Radio National Book Show 2007)

Activities

- Do some research on the internet to decide which hypothesis you agree is most likely to be the correct one. Justify your views.
- Listen to the interview with Shahid Mathee available at www.abc.net.au/rn/bookshowstories/2007/1995208.htm on the recovery of manuscripts in Timbuktu. Take notes as you listen. Write a summary of the challenges facing the people trying to save and catalogue the manuscripts.



Powerful African empires and kingdoms in the AD period

The Mali Empire existed between AD1230s and 1600s, and was spread around the Niger River, a major trading route. It covered what is now known as Mauritania to western Niger. Power was maintained by rulers through a decentralised system. Timbuktu was a major cultural centre, having a university that scholars would travel long distances to visit.

In the 7th Century, the Islamic religion spread rapidly across Northern Africa, and the east coast.

Ethiopia was the heart of the Kingdom of Aksum (or Axum), which was a powerful, urban civilisation which started around 50 BC and ended with a decline around AD 700, when Aksum was excluded from Arabic trade networks. Aksum rulers led a stratified society and written records remain today due to an emphasis on literacy. Large monuments, including obelisks, also remain today. (Source: <http://archaeology.about.com/cs/africa/a/aksum.htm>)

The Songhai (Songhay/Soninke) Empire covered an area in western Africa, including modern day Mali and Ghana. It was a powerful Islamic empire that ruled from AD 1340, when it gained independence from the declining Mali Empire. With highly developed military strategy, it gained great wealth and covered vast amounts of territory. This enabled it to control the trans-continental gold trade and take over Timbuktu. It lasted until 1591, experiencing decline due to internal

Zanzibar was an important slave and ivory trading city state. The slave industry existed before European colonialism.

"From the 9th Century, Mozambique's coast was part of a chain of civilised merchant kingdoms, visited by ships from as far as India, Arabia and Persia, sailing in on the monsoon winds to buy slaves, ivory, gold and spices. Muslim merchants intermarried with African families, giving birth to a new nation: the Swahili, whose language and culture are still alive and strong in Northern Mozambique today." (Source: p.760 *Lonely Planet Africa 20xx*)

Activities

- Using the internet, draw the location of each kingdom or empire on the blank map above. Include any natural landforms that were important to the kingdom.
- Choose one of these kingdoms or empires and undertake a research report.
- Discuss with your classmates why you think Ancient Egypt is the most commonly taught and documented kingdom in Australia.



Western perspectives of African history

Hegel: "This is the land where men are children.... let us forget Africa and never mention it again for Africa is no historical part of the world."

For many centuries in Europe, 'civilisation' was believed to have originated in Ancient Greece, and this in turn, in part due to Classical historian Herodotus, was understood to have emerged from Africa. However, Basil Davidson, an eminent British scholar of Africa, argued that a myth arose during the 1800s in European histories, that Africa had no history prior to 'direct contact with Europe'.

"Hegel [and others] declared that Africa had no history prior to direct contact with Europe. Therefore the Africans, having made no history of their own, had clearly made no development of their own. Therefore they were not properly human, and could not be left to themselves, but must be 'led' towards civilisation by other peoples: that is, by the peoples of Europe..."

The belief that Africans were 'childlike', and therefore needed Europe to help them, became a strong justification for the colonial invasion. Eventually, this notion became known as 'the white man's burden', implying that Europeans were noble and selfless in helping care for people incapable of looking after themselves.

So many European countries were competing for colonies in other parts of the world, that there was a 'scramble for Africa' in the late 1800s. Many of the borders between nations in Africa today were created in meetings in Europe, without consideration of existing cultural identities and their traditional boundaries.

In the post-World War II era, some prominent African and other non-Western scholars developed a theory to understand the ways Europe justified or maintained power and control over people in other parts of the world.

These scholars are generally known as postcolonialists, and they have attempted to reshape historical understanding of the colonial era in particular. They argue that the West has created a version of history where European perspectives are normalised, and Indigenous perspectives are silenced. Edward Said, a famous Palestinian postcolonial scholar, came up with the concept of Orientalism. He argued that in European histories of colonised people, 'Orientals' or non-Western people, are portrayed as primitive, exotic, violent and unchanging.

Consider the way history textbooks use the terms 'invasion' and 'colonisation'. We often find the world 'invasion' when European nations are being violated (i.e. the Vikings, World Wars). However, the term 'invasion' is regarded as highly contentious when referring to Australia, and is seldom used when referring to the period of European colonial expansion.

Activities

- Discuss the consequences today of the artificial creation of African colonial borders in the 1800s.
- Research the terms 'scramble for Africa' and 'white man's burden' on the internet.
- Analyse the cartoon above. What is the main message and the perspective of the artist?
- Research the ideas of Frantz Fanon, who inspired African nationalist movements. What was his understanding of the impact of Europe on the rest of the world? Do you agree or disagree with his views?



Figure 1 from Life Magazine, 1899



Case study: Shaka Zulu

Many of the stories and other texts about Africa that people in the West grow up with, or are exposed to, are told from a European perspective, or imply the superiority of Europeans. When they refer to Africans, they are often depicted as simple people or savages who do not think or act in the same, rational way as Europeans. Edward Said called this 'Orientalism', and noted that there was a systematic assumption that non-Europeans were primitive, exotic and mysterious. Read the text below, which came from a popular British education magazine *Look and Learn*, called 'Shaka – King of the Zulus'.

“When he was still only twenty-nine, Shaka seized the throne of the Zulus. It took him very little time to turn the Zulu people into an unsurpassable fighting race because he was absolutely ruthless, never moving without an escort of ‘slayers’, whose job it was to kill anyone who displeased him in any way. If his warriors could not run 50 miles a day, they died; if they were unable to dance barefoot on a carpet of jungle thorns, they died; if they showed anything less than suicidal courage in battle, they would be unhesitatingly murdered by the slayers. Shaka was inhuman, perhaps, but he built up a formidable army in a very short time.”

The following extract refers to the death of Shaka's mother, Nandi.

“Nandi was buried, and 12,000 warriors were ordered to guard her grave for a year. Then Shaka sent his regiments to scour the countryside and punish all those who had failed to be present at the funeral. Only after this had been done did he announce his orders for mourning: no crops were to be planted the following year; no milk was to be used; and all women who were found with child during the following year were to be put to death with their husbands. As the staple diet of Zulus consisted of grain and milk products, this order was little less than a sentence of national starvation.”

Activities

- *Underline specific words that help build a picture of the character of Shaka Zulu.*
- *Do you trust this history of Shaka Zulu? What particular parts might you dismiss as less believable than others? Discuss with others what Shaka Zulu might have said about himself.*
- *How does this text support the theory of Orientalism?*
- *These passages were recently presented as a factual history text for literacy students. What ideas might students form about African people as a result of reading this?*

Overleaf is another excerpt from *Look and Learn*. Explore the ways that this text presents the Europeans compared to the Zulu people.

- *What type of information is presented about each side (i.e. names, positions, awards)? What descriptions are used for the British compared to the Zulus?*
- *Look at how the Europeans are 'soldiers' and the Zulus are 'warriors'. What does this distinction imply about Africans, their society and the legitimacy of their resistance to European conquest?*
- *Rewrite the story of the battle from a Zulu perspective, either with an annotated diagram, dot points or a paragraph.*



✓ Extra Information

HOW 139 BRITISH SOLDIERS DEFEATED 4000 ZULU WARRIORS

- A. **First Zulu attack**
6:30pm: the Zulus attack the south wall and hospital.
- B. **Second Zulu attack**
Zulus attacking the side and front of the hospital come up against several British bayonet charges.
- C. Zulu reinforcements force the compound to be abandoned. The biscuit box defences are put up and the defenders take cover behind it.
- D. Six fit men (and 21 wounded) resist a concerted Zulu attack on the now burning hospital. Fighting rages for hours, they escape out of a window to run across the undefended compound. Several are killed.
- E. **Third Zulu attack**
British defenders forced to retreat from the eastern stone knoll (fort).
- F. **400m** The commander, Lieutenant John Chard, leads a small group into the compound to retrieve the water supply. They resist attack and bring it safely inside the perimeter.
- G. **7am** The Zulus finally retreat.

How 139 British Soldiers Defeated 4000 Zulu Warriors



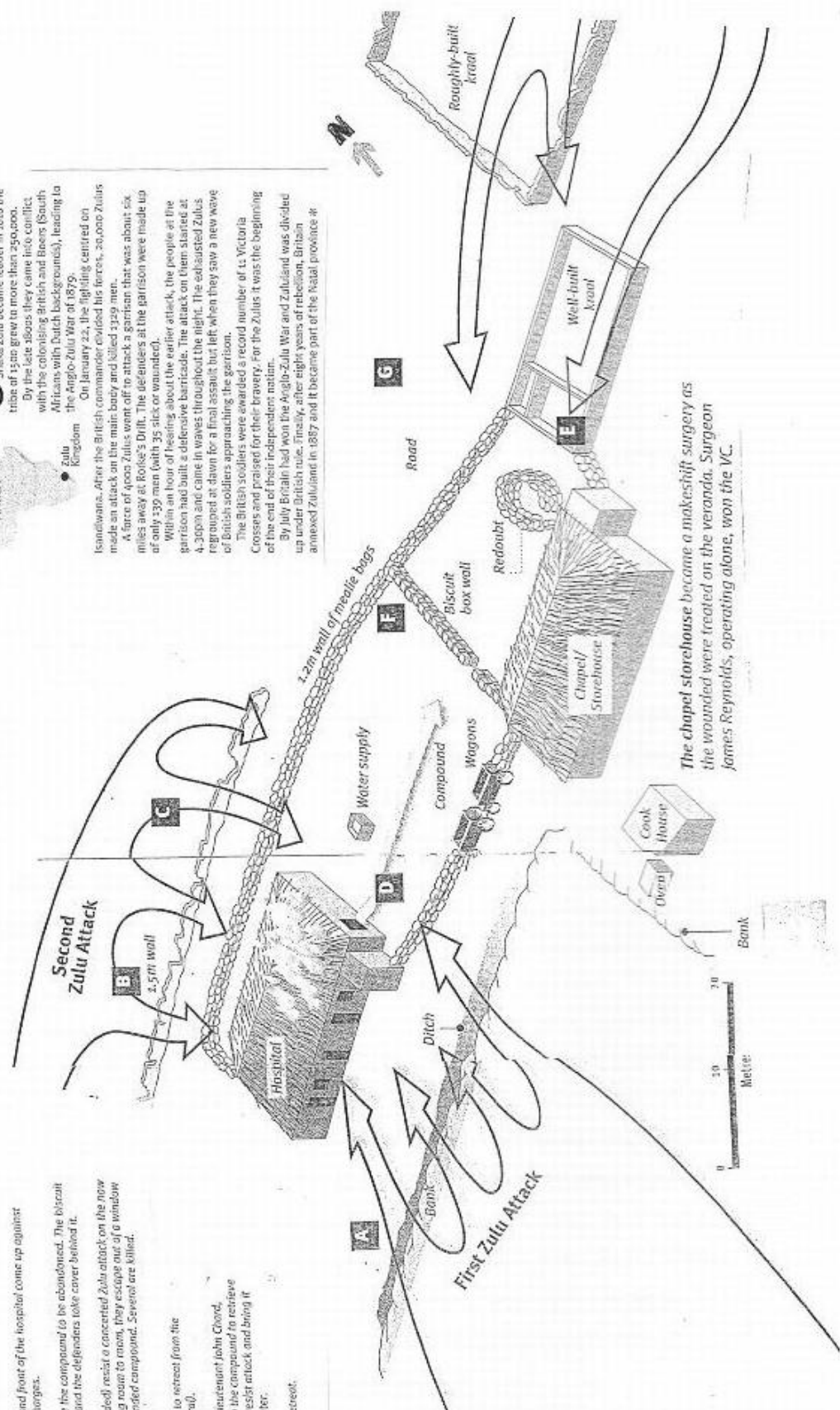
Until the 19th century the Zulus were a minor tribe in southern Africa. But after Shaka Zulu became leader in 1816 the tribe of 15,000 grew to more than 250,000. By the late 1800s they came into conflict with the colonising British and Boers (South Africans with Dutch backgrounds), leading to the Anglo-Zulu War of 1879.

On January 22, the fighting centred on Isandlwana. After the British commander divided his forces, 20,000 Zulus made an attack on the main body and killed 1359 men. A force of 4000 Zulus went off to attack a garrison that was about six miles away at Rorke's Drift. The defenders at the garrison were made up of only 139 men (with 35 sick or wounded).

Within an hour of hearing about the earlier attack, the people at the garrison had built a defensive barricade. The attack on them started at 4:30pm and came in waves throughout the night. The exhausted Zulus regrouped at dawn for a final assault but left when they saw a new wave of British soldiers approaching the garrison.

The British soldiers were awarded a record number of 11 Victoria Crosses and praised for their bravery. For the Zulus it was the beginning of the end of their independent nation.

By July Britain had won the Anglo-Zulu War and Zululand was divided up under British rule. Finally, after eight years of rebellion, Britain annexed Zululand in 1887 and it became part of the Natal province in



The chapel storehouse became a makeshift surgery as the wounded were treated on the veranda. Surgeon James Reynolds, operating alone, won the VC.



Questioning accounts of Shaka Zulu

The following information comes from the Wikipedia entry about Shaka Zulu. It presents a very interesting context for the previous texts.

"He is widely credited with uniting many of the Northern Nguni people, specifically the Mtetwa Paramountcy and the Ndwandwe into the Zulu Kingdom, the beginnings of a nation that held sway over the large portion of southern Africa between the Phongolo and Mzimkhulu rivers, and his statesmanship and vigour marked him as one of the greatest Zulu chieftains. He has been called a military genius for his reforms and innovations, and condemned for the brutality of his reign."

Scholarship on Shaka - Sources on Shaka's life

"Scholarship in recent years has revised views of the sources on Shaka's reign. The earliest are two eyewitness accounts written by white adventurer-traders who met Shaka during the last four years of his reign. Nathaniel Isaacs published his *Travels and Adventures in Eastern Africa* in 1836, creating a picture of Shaka as a degenerate and pathological monster which survives in modified forms to this day. Isaacs was aided in this by Henry Francis Fynn, whose diary (actually a rewritten collage of various papers) was edited by James Stuart only in 1950.

Their accounts may be balanced by the rich resource of oral histories collected around 1900 by the same James Stuart, now published in 6 volumes as The James Stuart Archive. Stuart's early 20th century work was continued by D. McK. Malcolm in 1950. These and other sources such as A. T. Bryant gives us a more Zulu-centred picture. Most popular accounts are based on E. A. Ritter's novel *Shaka Zulu* (1955), a potboiling romance which was re-edited into something more closely resembling a history. The work of John Wright (history professor at University of KwaZulu-Natal, Pietermaritzburg), Julian Cobbing and Dan Wylie (Rhodes University, Grahamstown) have been among a number of writers that have modified these stories.

Various modern historians writing on Shaka and the Zulu point to the uncertain nature of Fynn and Isaac's accounts of Shaka's reign. A standard general reference work in the field is Donald Morris's "The Washing of The Spears" that notes the sources, as a whole, for this historical era are not the best. Morris nevertheless references a large number of sources, including Stuart, and A. T. Bryant's extensive but uneven "Olden Times in Zululand and Natal" which is based on four decades of exhaustive interviews of tribal sources. After sifting through these sources and noting their strengths and weaknesses, Morris generally credits Shaka with a large number of military and social innovations, and this is the general consensus in the field.

A 1998 study by historian Carolyn Hamilton summarizes much of the scholarship on Shaka towards the dawn of the 21st century in areas ranging from ideology, politics and culture, to the use of his name and image in a popular South African theme park, Shakaland. It argues that in many ways, the image of Shaka has been "invented" in the modern era according to whatever agenda persons hold. This "imagining of Shaka" it is held, should be balanced by a sober view of the historical record, and allow greater scope for the contributions of indigenous African discourse."

Activities

- After reading this historiographical account, identify where you think the Look and Learn version of Shaka Zulu came from.
- What important information about Shaka Zulu has been omitted from the Look and Learn version?
- From all of your reading about Shaka Zulu, do you agree that he should be venerated as a theme park subject?
- What heroic historical characters exist in Western (i.e. European, American and Australian) history where they have made their name through violence? Are there any who you think are comparable to Shaka Zulu? Why/why not?
- How has this case study helped you understand the way that African history has often been written by Europeans? How will you use this information in the future?



The Colonial Project: Africa

The colonisation of Australia by the British was part of a process where European countries aimed to gain as much 'territory' as they could. The main motivation for Europe was to acquire wealth and power. A usual term for this period in history is 'the European colonial project'.

It is important to look at the international context of conquest and colonisation. Many similarities exist in the way that Europeans took over lands, and thought of the indigenous people in ways that justified the takeover.

It has been argued by historian Jared Diamond that there are three factors which enabled the Europeans to defeat indigenous populations: 'guns, germs (diseases) and steel'.

The process of conquest

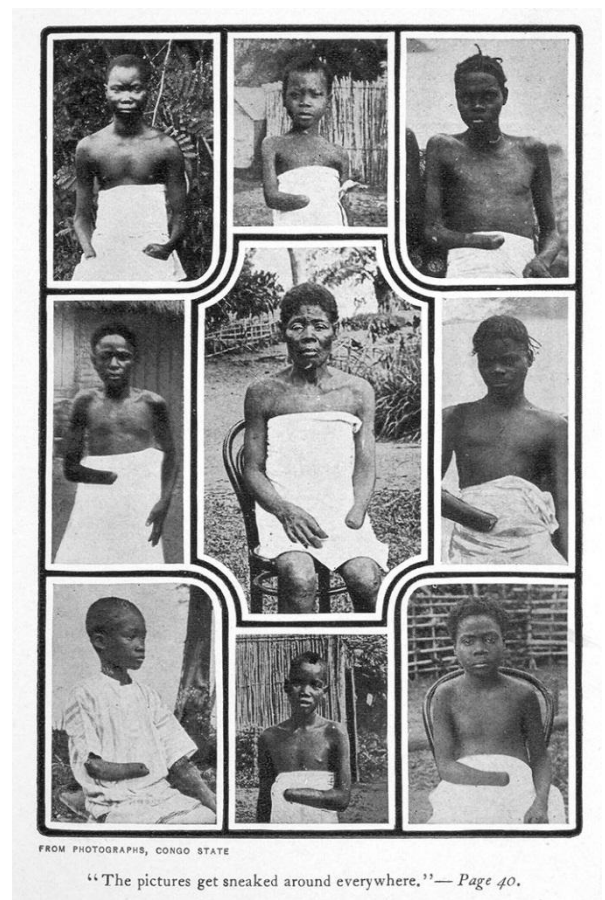
Although Europeans had been trading with Africa on a large scale since the Renaissance, and there were some annexations on the West Coast, the carving up of Africa - sometimes called the 'scramble for Africa' - occurred in the latter part of the 19th Century. Conquest was frequently violently opposed by the people who had their land invaded. Sometimes deals would be struck with existing leaders, so they could keep their position of power in concert with the new European authorities. In other places, indigenous people were displaced or suffered mass genocide. It is important to be aware that indigenous people in colonies had continuous attempts to defy European rule. However, not much information has been written about this, with generally only major uprisings being recorded. This is also a factor in Australian history, where it is fairly recently that accounts of struggle and resistance have been uncovered by scholars.

Here are two infamous examples of violent conquest and colonialism in Africa:

- German General Lothar Von Trotha and the massacre of tens of thousands of the Herero people in South West Africa
- Millions died or were killed in the Belgian Congo during the reign of King Leopold (the image on the right is from Wikipedia and shows mutilated children)

In some parts of Africa, notably the south, white settlers created farming communities, similarly to Australia. This type of colony is called a 'settler colony'. South Africa is different, however, to other settler colonies as the indigenous population outnumbered the migrant population. Many indigenous people worked as servants, farm labourers and in mines operated by European companies. South Africa had a system of government where only 'whites' were able to vote, and the different races were kept separate. This was known as 'Apartheid'.

In other parts of Africa, particularly the tropical regions, plantations were established, where the indigenous people were required in large numbers to be a labour force. It was a common belief that white people were unsuited to manual labour in tropical climates. Non-European people were regarded as physically more suitable to hard work in hot areas, and the historic use of Africans as slaves in the Americas helped reinforce such notions in Africa. Scientists in Europe developed various theories which were based on the assumption of white superiority.



The main industries set up in the colonies were the production of raw materials, such as rubber, cocoa and sugar, which would then be transported to European factories and manufactured into goods. Colonies had a crucial role in supporting the Industrial Revolution. The manufactured goods were then sold back to colonies at a profit. In the 1950s, when movements led to independence, many colonies, like Ghana, did not have their own manufacturing industries:

"[In 1957, Ghana] found [it] was exporting bauxite, importing pots and pans; exporting palm-oil, importing soap; exporting timber, importing furniture and paper; exporting hides, importing boots and shoes. The world's largest cocoa producer, [it] was exporting raw cocoa and having to import every bar of chocolate or tin of processed cocoa [it] required." (Source: J. Woddis, *An Introduction to Neo-Colonialism*, p.18)

The moral justification – the spread of Christianity and education

European histories have traditionally justified the invasion of other lands by using the term 'colonisation' rather than invasion. Europeans regarded themselves initially as being intrepid explorers, 'discovering' the world. Later they argued that they were improving living standards by increasing wealth by having access to jobs paid with the colony's new currency. Some schools and hospitals were built, although opportunities for education differed vastly between colonies. For example, the French trained an 'indigenous elite' to help take on important roles governing the colonies. The British preferred to provide primary education, or basic literacy.

European governments encouraged missionaries to convert indigenous people to Christianity. By doing this, missionaries helped create groups of people who were indoctrinated into the colonial system. The provision of Western schooling and literacy was also a justification to help enlighten African people and improve their lives. There was a belief that indigenous societies did not have appropriate education for their children, and had morals and cultural notions that needed to be replaced.

Western schooling had a contradictory position. On the one hand, it helped create efficient workers who could follow instructions. But on the other hand, European values of equality and democracy were part of the standard school curriculum in Europe. It was these values which underlined European self-belief about having a superior culture. Many Europeans in the colonies, for this reason, opposed education. One white settler in South Africa wrote:

"to educate them is to give them contact with world movements and world thinking which, of course...inculcates such mischievous and intolerable ideas as democracy, the brotherhood of man, fundamental human freedoms, and the like." (Source: Clive Harber, *Education, Democracy and Political Development in Africa*, p.114)

Colonial societies were strictly hierarchical in order to maintain power and control. Some European powers did not encourage white women, as it undermined the appearance of the 'strength' of men. Likewise, working class people from Europe were regarded by some as weakening the colonial project, as they were also regarded as inferior. In order to support notions of superiority and inferiority, indigenous men were often called 'boys', and words that Europeans often use to refer to children, such as 'cheeky' and 'naughty' were common.

Tunisian scholar Albert Memmi argued that Europeans substituted their economic desires for a logic which allowed them to conquer Africans. The destruction of indigenous culture, he maintained, was replaced with an imported culture that gave the colonised a distorted understanding of Europe.

Activities

- Find a world map that shows the colonial possessions at the height of the European colonial project. Describe in words the extent of each empire.
- Go to a website such as <http://colonialwarfare18901975.devhub.com/> and write a case study of one of the battles for control of land in Africa
- Find out more about the role of missionaries in colonial societies. Create a table listing the benefits and drawbacks of missionary involvement.
- Find out more about Albert Memmi and his views on European colonisation.
- Research more about the process for gaining independence from colonial control in an African country of your choice.



The Ivory Trade in Africa

Many textbooks that refer to endangered animals don't refer to how Africans themselves are working on the issue. Here is an article which shows the Kenyan government's involvement. Try looking on the internet for other examples of African organisations working to eradicate poaching.

Kenya president burns ivory to highlight poaching crisis

Mwai Kibaki sets fire to more than five tonnes of elephant ivory worth £10m in attempt to stem growth of illegal trade

Associated Press

guardian.co.uk, Wednesday 20 July 2011 19.45 BST



Kenya's president ignited several tonnes of ivory stockpiled in the country since being seized in Singapore nearly a decade ago. Photograph: Tony Karumba/AFP/Getty

[Kenya's](#) president has set fire to more than five tonnes of elephant ivory worth £10m to draw attention to poaching deaths.

Mwai Kibaki was almost burned as he lit the mound of 335 ivory tusks and 41,000 trinkets, which had been confiscated in Singapore.

"Through the disposal of contraband ivory, we seek to formally demonstrate to the world our determination to eliminate all forms of illegal trade in ivory," Kibaki told several hundred people at a rural Kenya [Wildlife Service](#) training facility. "We must all appreciate the negative effects of illegal trade to our national economies. We cannot afford to sit back and allow criminal networks to destroy our common future."

Kenyan officials first set fire to a mound of ivory in 1989, a desperate call-to-action to alert the world to a poaching crisis that sent [Africa's](#) elephant populations plummeting. Elephant numbers are much healthier today, but activists say that another second elephant crisis is coming as China's middle class seeks to satisfy its appetite for ivory.



The group Save the Elephants tracks elephant news from around the world, and cited newspaper headlines from last week that documented elephant-related busts in Kenya, Namibia and Zimbabwe.

The group's founder, Iain Douglas-Hamilton, said he hoped people would see Kenya's latest ivory burn as another warning that elephants are again being hunted. He said the economic loss from the ivory burning was part of the message.

"This is a clear signal that it's worth a lot more money than you could get on the market. We have to stop the buying if we want to stop the killing," he said as the ivory burned nearby. "I'm not totally pessimistic. I think the Chinese can be converted."

A global ban on the ivory trade in 1989 briefly halted the elephants' demise. But the ban's initial success has been undermined by Asia's booming demand and increasing human-elephant conflicts as people encroach on the [animals'](#) land.

Africa has about 500,000 elephants, down from 1.3 million in the 1970s. Kenya has 37,000 elephants, up from the 16,000 it had at the height of the crisis in 1989 but far below the country's peak.

Wednesday's burning, though hosted by Kenya, was carried out by the Lusaka Agreement Task Force, a group of seven African countries that work to protect flora and fauna. A member of the group, Ephraim Kamuntu, Uganda's minister of tourism, said it sent the signal that "the days of poachers are numbered".

The burned ivory was confiscated by officials in Singapore in 2002. It was then sent to Kenya, where DNA analysis determined that the tusks originated in Zambia and Malawi.

