

National Endowment for the Humanities
Africa in World History
Summer Institute
Project



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DBQ

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RUBRIC

Write an essay that:

- Has a relevant thesis and supports that thesis with evidence from the documents.
- Uses all of the documents.
- Analyzes the documents by grouping them in as many appropriate ways as possible.
- Does not simply summarize the documents individually.
- Takes into account the sources of the documents and analyzes the authors' points of view.
- Identifies and explains the need for at least one additional type of document.

You may refer to relevant historical information not mentioned in the documents.

AP EUROPEAN HISTORY

Key Concept 2.3: The popularization and dissemination of the Scientific Revolution and the application of its methods to political, social, and ethical issues led to an increased, although not unchallenged, emphasis on reason in European culture.

II. New public venues and print media popularized Enlightenment ideas.

C. Natural sciences, literature, and popular culture increasingly exposed Europeans to representations of peoples outside of Europe.

Learning Objective: Objective Knowledge and Subjective Vision 7

Analyze how and to what extent the Enlightenment encouraged Europeans to understand human behavior, economic activity, and politics as governed by natural laws.

AP EUROPEAN HISTORY

Key Concept 3.5: A variety of motives and methods led to the intensification of European global control and increased tensions among the Great Powers.

III. Imperial created diplomatic tensions among European states that strained alliance systems.

B. Imperial encounters with non-European peoples influenced the styles and subject matter of artists and writers and provoked debate over the acquisition of colonies.

C. As non-Europeans became educated in Western values, they challenged European imperialism through nationalist movements and/or by modernizing their own economies and societies.

Learning Objective: Individual and Society

Analyze how and why Europeans have marginalized certain populations (defined as "other") over the course of their history.

Using the following documents, analyze the attitudes of Europeans toward Subsaharan (black) Africans and their descendants in relation to Enlightenment ideals during the Eighteenth Century.

Historical Background: The Portuguese began exploring the coast of West Africa in the early 15th Century leading to Vasco da Gama rounding the Cape of Good Hope in 1497. European contact with Subsaharan Africa increased as European powers sought African slaves to work on their sugar plantations in the Americas.



DOCUMENT 1

Source: Scottish philosopher and judge, Lord Kames, in *Sketches of History of Man*, 1774.

... the negroes of the kingdom of Ardrah, in Guinea, have made great advances in arts. Their towns, for the most part, are fortified, and connected by great roads, kept in good repair. Deep canals from river to river are commonly filled with canoes, for pleasure some, and many for business.

DOCUMENT 2

Source: John Wesley, founder of the Methodist Church, in his essay, "Thoughts Upon Slavery," 1774.

Upon the whole, therefore, the Negroes who inhabit the coast of Africa, from the river Senegal to the southern bounds of Angola, are so far from being the stupid, senseless, brutish, lazy barbarians, the fierce, cruel, perfidious savages they have been described, that, on the contrary, they are represented, by them who have no motive to flatter them, as remarkably sensible, considering the few advantages they have for improving their understanding; as industrious to the highest degree, perhaps more so than any other natives of so warm a climate; as fair, just, and honest in all their dealings, unless where white men have taught them to be otherwise; and as far more mild, friendly, and kind to strangers than any of our forefathers were.

DOCUMENT 3

Source: Scottish philosopher, David Hume, in “Of National Characters,” 1748.

–I am apt to suspect the Negroes to be naturally inferior to the Whites. There scarcely ever was a civilized nation of that complexion, nor even any individual, eminent either in action or speculation. No ingenious manufactures amongst them, no arts, no sciences...

DOCUMENT 4

Source: Portrait (c. 1790) of French Général Thomas Alexandre Dumas, son of a French Nobleman and a Haitian slave. He is the father of the French novelist Alexandre Dumas.



DOCUMENT 5

Source: Swedish scientist Carl Linnaeus (1707-1778) in *Systema Naturae* (1767) describing what he believed to be varieties of human species.

- The *Europeanus*: white, sanguine, brown; with abundant, long hair; blue eyes; gentle, acute, inventive; covered with close vestments; and regulated by customs.
- The *Afer* or *Africanus*: black, phlegmatic, relaxed; black, frizzled hair; silky skin, flat nose, tumid lips; females without shame; mammary glands give milk abundantly; crafty, sly, careless; anoints himself with grease; and regulated by will.

DOCUMENT 6

Source: An entry in the *Großes Universallexicon aller Wissenschaften und Künste*, one of the most important German language encyclopedia's of the 18th century, 1739.

Amo (Anton Wilhelm), a baptized Moor, originally from Guinea in Africa. His Highness the Elector of Braunschweig-Wolfenbüttel, at his own expense, sent Amo to study philosophy and law for some years at Halle. In the year 1729, in the month of November, he defended a dissertation in law, with the Chancellor von Ludwig presiding, entitled *De jure Maurorum in Europa*, or on the law of Moors. In this work he showed from laws and histories that the kings of the Moors were enfeoffed under the Roman Emperor, and that each of them had to obtain a royal patent, which Justinian also issued. After this, he investigates how far the freedom or servitude of baptized Moors in Europe extends according to the usual laws. From this he obtained the Master's degree, and for some time gave private lessons in Halle. He must however have subsequently visited the University of Wittenberg, since we possess from him a *Disputationem philosophicam, continentem ideam distinctam eorum, quae competunt vel menti vel corpori nostro vivo & organico*, which he publicly defended as *spraeses* in Wittenberg on 29 May, 1734. In this dissertation he refers several times to another dissertation he defended, the *Dissertatio de humana [sic] mentis apatheia*.

DOCUMENT 7

Source: German philosopher, Immanuel Kant, in "Observations on the Feeling of the Beautiful and the Sublime," 1763.

The Negroes of Africa have by nature no feeling that rises above the trifling. Mr. Hume challenges anyone to cite a single example in which a Negro has shown talents, and asserts that among the hundreds of thousands of blacks who are transported elsewhere from their countries, although many of them have even been set free, still not a single one was ever found who presented anything great in art or science or any other praiseworthy quality, even though among the whites some continually rise aloft from the lowest rabble, and through superior gifts earn respect in the world. So fundamental is the difference between these two races of man, and it appears to be as great in regard to mental capacities as in colour. The religion of fetishes so widespread among them is perhaps a sort of idolatry that sinks as deeply into the trifling as appears to be possible to human nature. A bird's feather, a cow's horn, a conch shell, or any other common object, as soon as it becomes consecrated by a few words, is an object of veneration and of invocation in swearing oaths. The blacks are very vain but in the Negro's way, and so talkative that they must be driven apart from each other with thrashings.

DOCUMENT 8

Source: Letter from Reverend Laurence Sterne to Ignatius Sancho, a freed African slave who became a famous composer, actor, and writer in England.

There is a strange coincidence, Sancho, in the little events (as well as in the great ones) of this world: for I had been writing a tender tale of the sorrows of a friendless poor negro-girl, and my eyes had scarce done smarting with it, when your letter of recommendation in behalf of so many of her brethren and sisters, came to me—but why her brethren?—or your's, Sancho! any more than mine? It is by the finest tints . . . to the sootiest complexion in Africa: at which tint of these, is it, that the ties of blood are to cease? and how many shades must we descend lower still in the scale, 'ere mercy is to vanish with them?—but 'tis no uncommon thing, my good Sancho, for one half of the world to use the other half of it like brutes, and then endeavor to make 'em so.

DOCUMENT 9

Source: “Study of a Black Man” by Sir Joshua Reynolds, c. 1770.



DBQ

2

AP WORLD HISTORY

KEY CONCEPT 6.2

Groups and individuals, including the Non-Aligned Movement, opposed and promoted alternatives to the existing economic, political and social orders.

1. The Anti-Apartheid Movement in South Africa
2. Participants in the global uprisings of 1968.
3. The Tiananmen Square Protesters that promoted democracy in China.

Using the following documents, analyze the causes of and responses to the June 1976 student protests in South Africa.



Historical Background: South Africa was a member of the British Commonwealth until it voted to form a republic in 1961. The policy of Apartheid (racial separation) was officially introduced in 1948. Under Apartheid, South Africans were divided into four broad racial categories: black, white, “coloured,” and Indian/Asian. The last two groupings had further sub-groupings.

On June 16, 1976, students in the township of Soweto began protesting against discriminatory policies of the South African government.

- *township*: areas on the outskirts of “white” cities reserved for nonwhites who worked in those cities.
- *Afrikaans*: a language spoken by descendants of Dutch settlers in South Africa.

DOCUMENT 1

Source: Afrikaans Medium Decree, 1975.

*Northern Transvaal Region
"Regional Circular Bantu Education"
Northern Transvaal (No. 4)
File 6.8.3. of 17.10.1974*

*To: Circuit Inspectors
Principals of Schools: With Std V classes and Secondary Schools
Medium of Instruction Std V - Form V*

1. It has been decided that for the sake of uniformity English and Afrikaans will be used as media of instruction in our schools on a 50-50 basis as follows:

2. Std V, Form I and II

2.1 English medium: General Science, Practical Subjects (Homecraft-Needlework-Wood- and Metalwork-Art-Agricultural Science)

2.2 Afrikaans medium: Mathematics, Arithmetic, Social Studies

2.3 Mother Tongue: Religion Instruction, Music, Physical Culture

The prescribed medium for these subject must be used as from January 1975.

In 1976 the secondary schools will continue using the same medium for these subjects.

3. Forms III, IV and V

All schools which have not as yet done so should introduce the 50-50 basis as from the beginning of 1975. The same medium must be used for the subjects related to those mentioned in paragraph 2 and for their alternatives. ...

Your co-operation in this matter will be appreciated.

*(Sgd.) J.G. Erasmus
Regional Director of Bantu Education
N. Transvaal Region ...*

DOCUMENT 2

Source: 2006 interview with Obed Bapela describing his experience in overcrowded Bantu education schools in Alexandra Township outside of Johannesburg.

... the school that I went to was an overcrowded school, there were quite many of them in Alexandra that were overcrowded, there were not enough schools to take care of all of us so we used to share classes. There would be a morning class that goes up to 11 o'clock and then we'll go home and then other kids of the same grade will come after 11 o'clock up to 2 o'clock and therefore the teachers will then run two sets of class ... in some situations they will even use a tree in the schoolyard... We were around 70 to 80 [pupils in class] when I was in grade 1 and grade 2.

DOCUMENT 3

Source: "Anti-Afrikaans Pupils go on Strike in Soweto" *The World* (A black South African newspaper) 18 May 1976.

Students threatened to beat up their headmaster and threw (Afrikaans) textbooks out of classroom windows in a demonstration against being taught some subjects in Afrikaans. The 600 students from Phefeni Junior Secondary School, Orlando West, then went on strike and refused to attend any classes.

In a violent display of pupil power yesterday the students also demanded the re-instatement of Mr Mahlangu, chairman of the school board, whom they claimed had been sacked because he was against using Afrikaans for teaching. The demonstration started after the morning assembly when students from Form One and Form Two refused to go to their classroom ... Some let down the tyres of the principal's car. They then confronted the principal, Mr S. C. Mpulo, and demanded that he call the school inspector. They said the inspector should come and explain why difficult subjects were taught in Afrikaans ... The head went away and when he came back he told the students that the inspector had refused to come.

Note: Forms 1 and 2 in the British system of education are roughly similar to grades 7 and 8 in the American system.

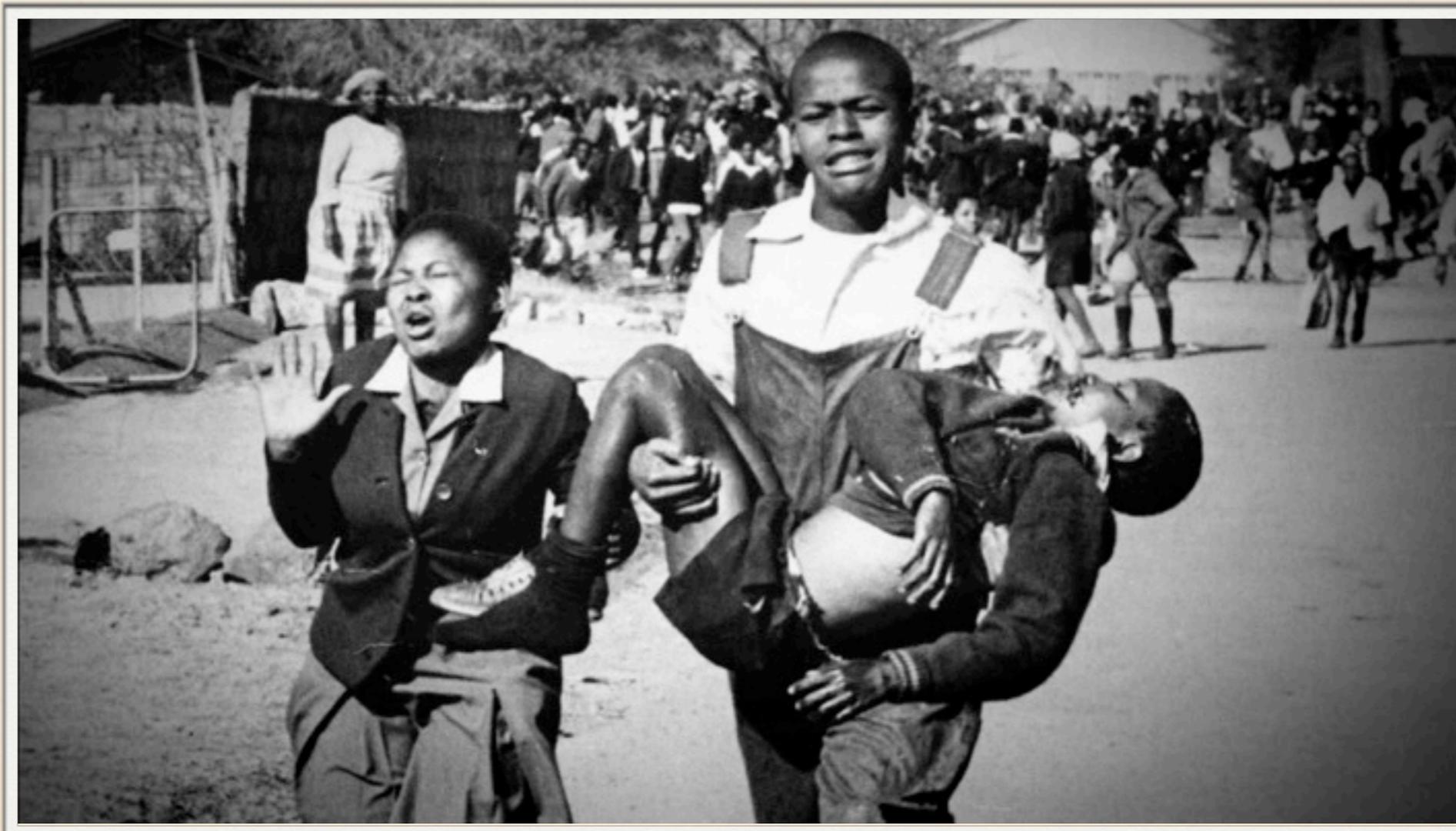
DOCUMENT 4

Source: The Sullivan Principles (1977) created by American religious and business leaders for corporations to follow as a condition for doing business.

1. Non-segregation of the races in all eating, comfort, and work facilities.
2. Equal and fair employment practices for all employees.
3. Equal pay for all employees doing equal or comparable work for the same period of time.
4. Initiation of and development of training programs that will prepare, in substantial numbers, blacks and other nonwhites for supervisory, administrative, clerical, and technical jobs.
5. Increasing the number of blacks and other nonwhites in management and supervisory positions.
6. Improving the quality of life for blacks and other nonwhites outside the work environment in such areas as housing, transportation, school, recreation, and health facilities.

DOCUMENT 5

Source: Photograph taken by photojournalist, Sam Nima, on July 16, 1976 of a student carrying the body of Hector Pieterse. at the student protests in Soweto. Hector's sister is on the left.



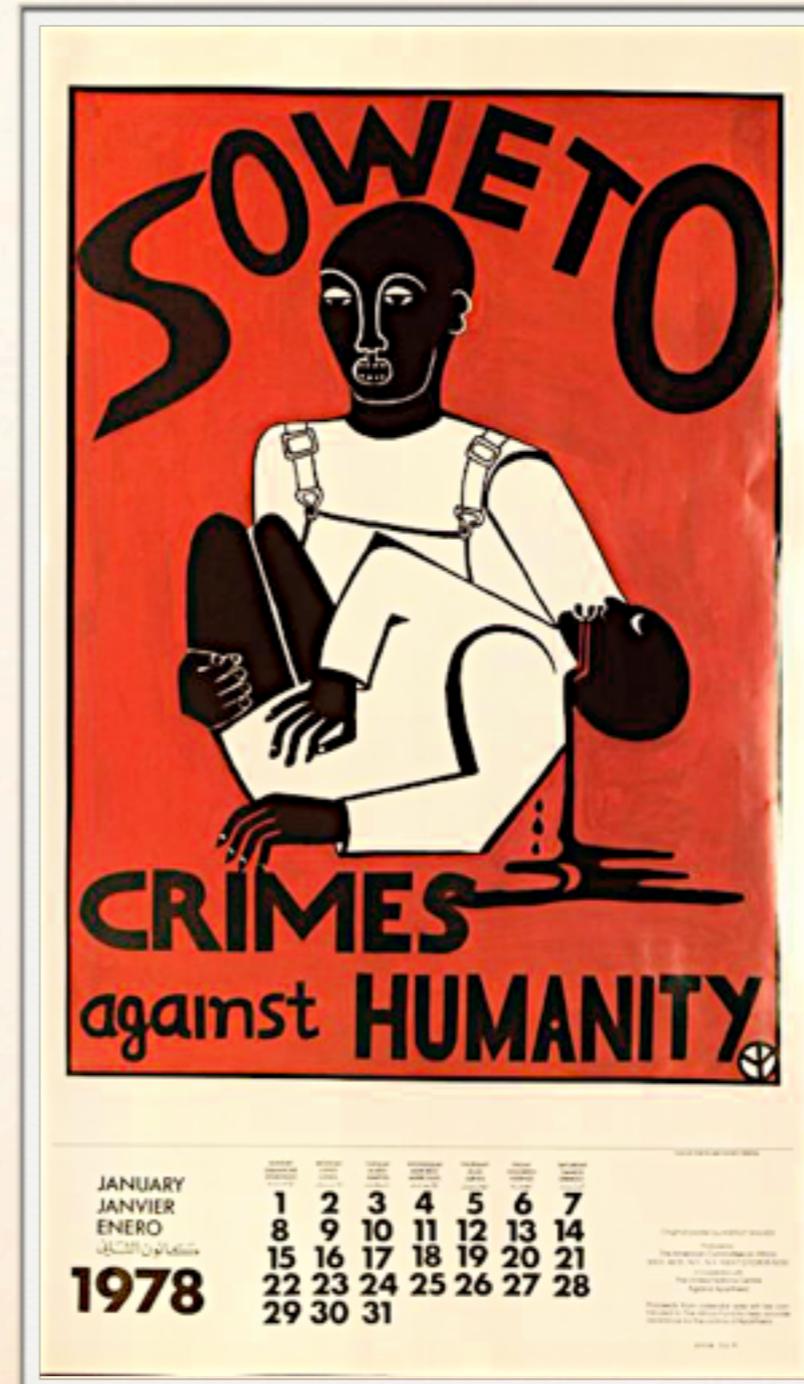
DOCUMENT 6

Source: Punt Janson, Deputy Minister of Bantu Education (1976)

A Black man may be trained to work on a farm or in a factory. He may work for an employer who is either English-speaking or Afrikaans-speaking and the man who has to give him instructions may be either English-speaking or Afrikaans-speaking. Why should we now start quarreling about the medium of instruction among the Black people as well? ... No, I have not consulted them and I am not going to consult them. I have consulted the Constitution of the Republic of South Africa.

DOCUMENT 7

Source: Calendar created by the American Committee on Africa, an American human rights organization whose purpose is to promote social justice in African nations.



DOCUMENT 8

Source: Sibongile Mkhabela remembering her high school days in Soweto in *Open Earth and Black Roses: Remembering 16 June 1976*.

The church was central to our family life. We were part of the then popular and dynamic Pimville district of the Methodist Church in Africa ... The YWCA had facilitated a positive reawakening among young people. It was exciting to listen to people such as Dr Ellen Khuzwayo, the then president of the YWCA, Bro Tom Manthata of the Black People's Convention, George Wauchope and other South African Student Organisation leaders who were organising students through the work of institutions such as the YWCA and convening seminars which addressed the political and social issues of the day. It was as a result of these seminars that young minds began to shift more and more towards a critical awareness then promoted by, and linked to, the philosophy of Black Consciousness ... We were feeling the impact of the activities of SASO as well as the University Christian Movement and Students Christian Movement. Through my links to the YWCA and other township youth clubs, I was exposed to seminars at the St. Aingers Ecumenical Centre and the Wilgespruit Fellowship Centre. My schoolbooks started to bear slogans such as 'Black man you are on your own', 'Black and Proud', 'Black is Beautiful' etc.

DOCUMENT 9

Source: police diary of events on the evening of June 20, 1976 in Katlehong Township presented to the Cillié Commission, a commission created by the South African government. It didn't present its findings until 1980.

19h30: Gatsha Buthelezi sighted at Natalspruit Hospital and was being watched by the police. Information about an alleged plan to attack railways and buses on Monday 21 June.

20h20: Unrest at Kwesine Hostel. Ambulance set alight.

21h15: All ERAB staff removed from the hostel.

21h20: SAP also withdraws from the hostel.

22h20: Hostel set alight.

01h30: Police suppress unrest at Kwesine hostel.

Note:

- a. Gatsha (Mangosuthu) Buthelezi was an antiapartheid leader and the founder of Inkatha Freedom Party.
- b. Hostels were places where migrant workers slept.
- c. ERAB is the East Rand Administrative Board. East Rand is a region of the of the greater Johannesburg area.
- d. SAP is the South African Police
- e. 19h30 is 11:30 pm on a twelve hour time system.