

RYERSON UNIVERSITY

DEPARTMENT OF HISTORY

**Themes in African History II:  
the Colonial and Post-Colonial Experiences**

**PLEASE READ THIS COURSE OUTLINE CAREFULLY FOR SCHEDULE**

HST 633

Winter 2010

Instructor: Joey Power

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Office Hours are posted on my office door. If you are not free at any of these times, we can make alternative arrangements.

Course Type: Half Year Upper Level Liberal Studies

Exclusions: History 034

This course deals with African history from the eve of European colonisation to the independence era. The course will be taught thematically and examples from across the continent selected to illustrate these themes. Topics to be covered include African resistance to and collaboration with colonial invaders, the different economic systems established under colonial rule, the development of nationalist politics in Africa and problems and prospects for independent Africa. The objective of this course is to give students a better appreciation of the complexity of the challenges faced by Africans in the twenty-first century.

Books:

I have assigned readings from various scholars and these are all on reserve in the Ryerson library. I have not ordered a specific text book for the course but a number are available for purchase in second hand bookstores around town and are also available in the Ryerson library. Here are some suggestions: Bill Freund, *The Making of Contemporary Africa*, *The Development of African Society since 1800*, Second Edition (Bloomington, 1998), Philip Curtin, Steven Feierman *et. al.*, *African History, From Earliest times to Independence* (on reserve); Basil Davidson, *The Black Man's Burden* (on reserve); Richard Olaniyan (ed), *African History and Culture*; the UNESCO scholars' African history series - this collection uses more African scholarship and has a slightly more radical bent. See in particular, Ali Mazrui (ed.), *Africa Since 1935*, Volume 8 and A. Adu Boahen, *Africa Under Colonial Domination, 1880-1935* Volume 7.

## Teaching Mode, Method, and Weight of Student Evaluation

Students will be expected to submit a term essay, write a mid-term in class test, attend tutorials and sit a final examination. The following is the breakdown for the final grades:

Essay	35%
Mid-term (one hour in class)	20%
Tutorial Attendance and participation	15%
Final Examination	<u>30%</u>
	100%

Essay topics and deadline information, length requirements and so on will be handed out within the first three weeks of term. You are well advised to begin your research early.

The final examination will cover major themes raised over the term in both lectures and tutorials, so take good notes.

The course is delivered through a combination of lectures and tutorial sessions. Tutorials are small group discussions focused on a set of readings which are found in your course packet. Times and dates for tutorials and the required readings are listed in the course lecture and tutorial schedule which will be handed out separately once I know what our enrolment is. **ALL READINGS FOR TUTORIALS WILL BE MADE AVAILABLE THROUGH THE RYERSON LIBRARY RESERVE SYSTEM.** Some are print and some on line. Tutorials are an essential part of the course and are worth 15% of the final grade. Evaluation will be based on attendance, preparedness and participation in group discussion. They are the forum in which you have the opportunity to argue out points raised in lectures and in the readings, and you will be encouraged to do so.

### Grades

The following is an explanation of the grading scheme followed by the History Department. Your marks will be based on these standards.

A+ A A-

An outstanding performance. A student must demonstrate a full knowledge and understanding of the subject matter, show a good ability to analyze and to criticize the analyses of others, organize material well and explain issues clearly, be able to discuss issues in their broader context, and demonstrate some originality.

B+ B B-

A good, above average performance. A student must demonstrate quite a full knowledge

and understanding of the subject matter, show a good ability to analyze issues, and some ability to be critical of the analyses of others, organize material and explain issues reasonably clearly and be able to discuss issues in a broader context.

C+ C C-

An adequate, average performance. A student must demonstrate a fair understanding and knowledge of the subject matter, organize material and explain issues fairly clearly, and show some ability to analyze issues involved in the material under study.

D+ D D-

A minimum passing grade. A student must be able to demonstrate some knowledge of the subject matter, some ability to organize material and explain issues, and some realization of what aspects of the subject under study are relevant to the questions asked.

F

A failing grade. The student has failed to meet the minimum standards outlined above, has failed to complete/submit a piece of work or has submitted a piece of work which bears little relation to the task assigned.

#### Additional Information

Students are advised that any alterations to the course assignments, tests, marking or evaluation scheme as noted in this course outline will be announced in class prior to implementation. Faculty Course Surveys will be administered after announcement in class in the period from Wednesday March 31 – Tuesday April 13, 2010.

Should a student miss a midterm test or final exam, make-up tests and/or exams will be arranged according to Ryerson University Course Management Policy (Policy 145 – Fall 2009). Please refer to <http://www.ryerson.ca/senate/policies/pol145.pdf>

**Finally, you are reminded NOT to make travel or employment plans until after posting of the final examination schedule.**

## **Lecture Topics and assigned readings**

Week One, January 8: Introduction to the course

Week Two, January 11: Early Colonial Encounters - three hours of lecture

Readings to go with lectures: Felix Ekechi, "The Consolidation of European Rule, 1885-1914" from Toyin Falola (ed.), *Africa, Colonial Africa, 1885-1939*, Volume 3 (Durham: Carolina Academic Press, 2002), 27-51, on reserve as reprint.

Week Three, January 18: Colonial Administration – Indirect and Direct Rule

Readings to go with lectures: A.I. Asiwaju and R.F. Betts, "Methods and Institutions of European Domination" from A.Adu Boahen (ed.), *Africa Under Colonial Domination, 1880-1935*, UNESCO General History of Africa VII, London: James Currey, 1990, pp, 143-152 ; John Iliffe, "The Creation of Tribes", *A Modern History of Tanganyika* (Cambridge: Cambridge University Press, 1994), pp. 318-341, both on reserve as reprints.

**Tutorial on "Missionaries, Mercenaries and Misfits" -- Group A on Friday – see separate handout for readings**

Week Four, January 25: World War One – Trauma and Resistance

**Tutorial on "Missionaries, Mercenaries and Misfits" – Group B – see separate handout for readings**

Week Five February 1: Colonial Economies I

Readings to go with lectures: Eric Gilbert, "The Economic Impact of Colonialism" from T. Falola (ed.), *Africa, Colonial Africa, 1885-1939*, Volume 3 (Durham: Carolina Academic Press, 2002), pp. 107-122 on reserve as reprint.

**Tutorial on "Resistance and African Independent Church Movements" -- Group A – see separate handout for readings**

Week Six, February 8: Colonial Economies II

Readings to go with lectures: Bill Freund, "The Material Basis of Colonial Society", Chapter 6, *The Making of Contemporary Africa, The Development of African Society Since 1800* (Bloomington: Indiana University Press, 1984), pp.111-136

**Tutorial on "Resistance and African Independent Church Movements" - Group B – see separate handout for readings**

READING WEEK FEBRUARY 15 TO 19

Week Seven: Feb. 22: Depression

**MID-TERMS TO BE WRITTEN in ONE HOUR BLOCKS ON FRIDAY, February 26.**

Week Eight, March 1: Africa at War ... Again

**Tutorial on “Africans and the World Wars” – Group A – see separate handout for readings.**

Week Nine, March 8: Nationalism and Post War Tensions – French Africa

**Tutorial on “Africans and the World Wars” - Group B – see separate handout for readings**

Week Ten, March 15: Nationalism and Post War Tension – Gold Coast

**Tutorial on “Decolonisation and Nationalism” Group A – see separate handout for readings**

NOTE: TUESDAY, MARCH 16 IS THE LAST DATE TO DROP A WINTER TERM COURSE IN GOOD ACADEMIC STANDING

Week Eleven March 22: Nationalism in Settler Africa – Kenya and Mau Mau

**Tutorial on “Decolonisation and Nationalism” Group B – see separate handout for readings**

Week Twelve, March 29: Independent Africa: Problems and Perspectives

GOOD FRIDAY ON 2 APRIL – NO CLASSES

Week Thirteen, April 5:

**Tutorial on “Nationalism and Decolonisation – the Politics of Violence” – Group A on Friday and Group B will meet in the first hour on April 12 – see separate handout for readings.**

Week Fourteen: April 12: Group B tutorial in first hour and second hour review??

## **Tutorial: Missionaries, Mercenaries and Misfits**

**Read:** “A Missionary Struggles to Convert King Mzilikazi and the Ndebele, 1859” and “King Lobengula Entertains European Guests” and “Lobengula Signs a Concession, 1888 [The Rudd Concession] on reserve as reprints.

Mzilikazi was the king of the Ndebele people of what is today Zimbabwe. The Ndebele were originally from Natal in present day South Africa, but they fled that region in the early 19<sup>th</sup> century after Shaka Zulu launched his wars of expansion. Originally, Mzilikazi's people did not identify as “ndebele” but as Khumalo (a northern Nguni people). The Ndebele reached the area of Zimbabwe in the 1830s and went about subjugating the resident Shona populations through a combination of conquest and intermarriage. Mzilikazi died in 1868 and was succeeded by his son, Lobengula. Lobengula became good friends with John Smith Moffat, son of the missionary, Robert Moffat who helped influence him to sign the Rudd Concession which effectively opened his territory up to external control (i.e. Cecil Rhodes British South Africa Company). Lobengula went to war with the company in 1893 in an attempt to restore his sovereignty. He was defeated by the company aided by some local Shona allies who saw this as a way to escape the Ndebele yoke. The Ndebele were defeated but some five years later, they and some Shona chiefs rose up again against European settlers in the Chimurenga War (1896-7). This too ended in African defeat and the further extension of British control over Shona and Ndebele peoples. These documents refer to an earlier time, before British control was established.

Questions:

1. What were the Barber brothers doing in Lobengula's territory? What are their attitudes toward the Ndebele they meet?
2. How do the Barbers receive Lobengula's “change of clothing”? Can you explain their reaction?
3. Reading between the lines, do you get any sense of what Lobengula thinks about his European guests? Might this help us to understand why he signed the Rudd Concession [treaty of 1888]?
4. What were the challenges facing the missionary Moffatt in converting the Ndebele?
5. What impression do you get of the two kings, Mzilikazi and Lobengula? How are they treated by their people according to our observers?
6. How do these “outsider” accounts of African societies compare? To what do you attribute the similarities and differences?

## **Topic: Resistance and African Independent Church Movements**

Read the two documents: John Chilembwe's "The Voice of Africans in the Present War" (reprint) and Y.Z. Mwasi's "My Essential and Paramount Reasons for Working Independently" (reprint). These are primary sources produced in the early 20th century.

As you may recall from previous reading, one of the most important kinds of contact between Europeans and Africans in the 19th century related to the establishment of European missions. Ekechi argued that Christian missions were on balance a negative influence on Africa in the early years. Other scholars like John McCracken have argued that they provided Africans with another "mode of resistance" to colonialism. He was alluding to the ideas disseminated by mission teachings which were taken up and expanded upon by independent African Churches. These churches, sometimes called, "separatist", "Ethiopian" or "Zionist" churches, were African-led institutions which broke away from the "white" missions. They did so for many reasons(see Mwasi's piece), but generally-speaking, the roots of Christian separatism lay in the contradictions inherent in the European-backed missionary endeavour as well as those related to the establishment of colonial rule. Whether rightly or wrongly, European missionaries frequently became associated with agents of the colonial state in the minds of those they hoped to convert.

The readings are examples of the writings of two independent church mission pastors, both of whom lived in early 20th century Nyasaland (present day Malawi). It is up to us to read and interpret these documents and see what they can tell us about the motives and beliefs of the two men who wrote them. First, I need to provide you with some historical context.

The boundaries of today's Republic of Malawi were established in 1907 with the declaration of the British protectorate of Nyasaland. Even before the establishment of colonial rule, this territory had been the focus of intensive missionary work. The first European missionaries to arrive were the Protestants - the Presbyterians and the Anglicans. They were soon followed by Dutch Reformed, Roman Catholic, 7th Day Baptist, 7th Day Adventist, Methodist, Baptist and Anabaptist groups. These missions enjoyed varying success in converting African populations and after several years, African converts began to take up religious vocations themselves. The first African ministers were ordained only in the 1910s (they were Presbyterians) and Yesaya Mwasi, the author of the second document, was one of them. His essay explains why he decided to break away from the European mission at Livingstonia. The editor of the paper, J.K. Parrat, provides some context for his story.

John Chilembwe was probably born c.1860-70 in southern Nyasaland. Even though he was educated at mission schools in the 1880s, he did not actually convert to Christianity until the 1890s. Chilembwe worked for a European missionary called Joseph Booth and travelled with him to the United States in the 1890s where he undertook theological training at an African American Baptist seminary in Lynchburg, Virginia. He returned to Nyasaland around 1900 and opened up his own independent mission which he called Providence Industrial Mission (PIM). The PIM philosophy emphasised economic self-reliance, the importance of Christian education and uplift. Its teachings applauded the protestant work ethic, monogamous Christian marriage and many other staunch "Victorian" values.

If the PIM philosophy embraced European notions of “progress” and “civilisation”, it also embodied the notion that Africans and Europeans were moral and intellectual equals. Over time, Chilembwe’s teachings began to include a more explicit political message. Unhappy with the use of African troops in the Somali campaigns of the early 1900s, appalled at the use of tenant labour on neighbouring European owned estates, insulted by the arrogance of some members of the European settler community who denigrated the achievements of “mission educated natives”, Chilembwe began to criticise the colonial government and the lack of African representation in it. After the outbreak of World War One in 1914, African troops were again called up to serve in the “white man’s war”, this time as *tenga-tenga* (carrier corps) in the north of Nyasaland on the border with Tanganyika. In November of 1914, Chilembwe wrote a letter to the *Nyasaland Times*, the protectorate newspaper, a copy of which you will read. The letter outlines a number of long-standing grievances (although not all) held by Chilembwe and others. The letter appeared in the first runs of the paper, but was later withdrawn by government censors.

This was not the last of John Chilembwe. For him, words were not enough and in January of 1915, he led an armed uprising to seize his part of “Africa for the Africans” (the rallying cry of “Ethiopianism”). The rebellions was brutally suppressed, but not before several whites and over fifty Africans were killed. Chilembwe, himself, was hunted down in Portuguese East Africa (now Mozambique) and shot. He remains one of the enduring symbols of anti-colonial resistance in Malawi and elsewhere and his experience is a good example of how frequently “politics masquerades as Christianity” in colonial Africa.

1. What are Chilembwe's main grievances? On what basis does he make his protest? What authority does he invoke?
2. What were Mwasi's reasons for separating from the mission and what do they tell us about the relationship between Christian missions and African societies? What do they tell us about Mwasi's perception of and relation to European missionaries?
3. What do you supposed Mwasi meant by "My fellow native Christians do not understand that mission is for the time being ... Mission may go Christianity remains with us"? (p.2)
4. How far are Mwasi's and Chilembwe's messages "political"? How far are they religious?

## Themes in African History: Part Two

### Tutorial Topic: Africans and the World Wars

Read: Myron Echenberg, "'Mort pour la France': The African Soldier in France During the Second World War," *Journal of African History* 26, no.4 (1985), 353-380, on reserve.

AND

David Killingray, "African voices from two world wars," *Historical Research* 74, no. 186 (November 2001), 425-443 on reserve.

Supplementary: Films: *Noirs et blancs en couleur* [*Black and White in Colour* – English title] (1976); *Camp de Thiaroye* (1987) and *Indigenes* [*Days of Glory* - English title] (2006)

1. How and why were Africans in each world war recruited?
2. What was the African contribution to the war effort?
3. Why might the French military have been integrated during the Second World War but not the British military?
4. Killingray downplays the politicizing impact of World War Two on African soldiers. Echenberg describes the impact of the war on them as "ambiguous". What did he mean by this? What were the different experiences of soldiers in the French versus the British military efforts?

## Themes in African History: Part Two

### Tutorial Topic: Nationalism and Decolonisation – the Politics of Violence

Read: “Time for Reflection” Mau Mau Freedom Fighter interviews from *Kenya’s Freedom Struggle, The Dedan Kimathi Papers*, edited by Maina wa Kinyatti (London: Zed Books, 1987), pp. 119-138 on reserve as reprint; Caroline Elkins, “Preface” and “Epilogue” from *Imperial Reckoning: The Untold Story of Britain’s Gulag in Kenya* (New York: Henry Holt and Co., 2005), xi-xvi; 354-367, on reserve as reprint; AND David Anderson, “Spoils of War: Decolonizing Kenya, Memorializing Mau Mau,” from *Histories of the Hanged. The Dirty War in Kenya and the End of Empire* (New York: Norton and Co., 2005), 328-344.

Supplementary: Frank Furedi, “The Social Composition of the Mau Mau Movement in the White Highlands” *Journal of Peasant Studies* Volume1, 4(1974), 486-505, on reserve as reprint.

1. Who were the main beneficiaries of Mau Mau? Did Mau Mau fighters gain from decolonisation? Why/why not?
2. To what extent was Kenyatta or the KAU involved in Mau Mau activities?
3. How did Mau Mau inform the eventual process of decolonisation in Kenya? What were the lessons learned on both sides?
4. What is meant by “forgive and forget”? In whose interest was it to “forgive and forget” in post-colonial Kenya?
5. Can you think of an historical event comparable to Mau Mau in its present day political sensitivity?

## Themes in African History

### Tutorial: Decolonisation and Nationalism

Read: Dunduzu Chisiza's article "The Temper, Aspirations and Problems of Contemporary Africa" (reprint on Reserve) from E.F. Jackson (ed.) *Economic Development in Africa* (New York, 1965), pp. 1-18 on reserve as reprint in library. The first piece was a presentation made by Dunduzu Chisiza at the 1962 Development Conference held in Blantyre, Nyasaland, shortly before independence (1964). At the time, Chisiza was Parliamentary Secretary for Finance in the first African majority government to be formed in the Nyasaland Protectorate. He was to have taken over as the country's first African Minister of Finance, but was killed in a car crash several weeks after the conference. Nyasaland attained independence in 1964 as Malawi. Its cabinet was torn apart by internal dissension within months of achieving this and various ministers fled into exile. For over thirty years the country was governed by the Life President Dr. H. Kamuzu Banda and members of the Malawi Congress Party, the party of nationalism and independence. Multi-party rule returned in 1994. Chisiza, with remarkable foresight, seems to have anticipated some of the problems with creating viable nation states from former colonies. His article deals with this.

According to Chisiza, what are the major problems/challenges facing African peoples in the creation of modern nation states? What is the role of the party and the leadership in this process?

What does Chisiza mean by the "African outlook"? Were you surprised to see such a discussion in what is meant to be a paper about economic and political development? Why is it here?

What were the origins and significance of the "modernization" and "development" impulses for nation-building?