Through African Eyes

TEACHING STRATEGIES

Volume 1:

The Past The Road to Independence

by Leon E. Clark

About the Author

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INTRODUCTION

A teacher once characterized his role this way: "I am asked to be producer, director, writer, and star performer of five one-hour specials every day, five days a week, forty weeks a year." He might have included, with equal justification, the functions of set designer, box office attendant, and Nielsen-rating expert.

To an outsider, this description may seem a bit extreme, but to a working teacher it is very real indeed. The demands on teachers' time are enormous, making it virtually impossible for teachers to excel at everything expected of them. In fact, one of the marks of a conscientious teacher is a feeling of frustration, a gnawing sense of unfulfilled potential because of a lack of time.

This condition, perhaps, is the best reason for providing lesson plans for teachers. Admittedly, there is something pretentious about designing another teacher's classes, but there is something even more pretentious about the expectations set for classroom teachers. *Through African Eyes* does not pretend to solve all the problems of the harried teacher, but it *is* designed with the teacher's role in mind.

In a very real sense, the readings in the student text reduce (if not eliminate) the need for the teacher to be a producer and writer; the lesson plans in this guide great1y simplify the teacher's job of director; and the method of learning embodied in the lessons should encourage the students to take over the role of "star performer." Students are always the stars in any good class, of course, and they should stand out even more with the active approach to learning that is employed here.

Design of Lesson Plans

Each lesson in this book is designed for a single class period. In some cases, however, a lesson might be extended beyond one day. Some topics are sufficiently rich to warrant extended treatment. Secondly, students themselves may find certain issues more engaging than others and may want to pursue them further. Obviously, student enthusiasm should take precedence over the best-laid plans of writers and teachers. The assumption, in fact, is that student responses are not predictable; if they are, beware of "teacher domination."

Thirdly, some lessons contain more material and exercises than one class period can accommodate comfortably; this "overloading" of some lessons has been intentional, designed to give teachers and students a choice of activities. However, if the entire lesson is used, more than one Class period will be needed to complete it. And finally, teachers themselves will undoubtedly have ideas of their own for class activities, thereby extending the time required for any given lesson.

The lessons in this book are not meant to be followed slavishly. They are merely suggestive of the types of strategies that can be used. Some teachers may ignore them completely; some may follow them closely; and others--

perhaps the majority--will use them in conjunction with their own methods. Moreover, some of the strategies used here should not be restricted to these lessons or to the study of Africa; they could be applied in many ways to many subjects.

Each lesson consists of five parts: **Preparation, Inquiry Focus, Concepts, Procedure,** and **Inquiry Evaluation**. The **Preparation** is simply the reading or other activity that students should complete before the lesson begins. It is entirely up to the teacher or students whether the preparation is completed at home or in class.

The **Inquiry Focus** is the general theme or goal of the lesson. It is deliberately stated in broad terms and presented as a series of questions, in keeping with the spirit of inquiry. To express the goal of a lesson in specific behavioral terms seemed inconsistent with the openness required of true inquiry. (However, those interested in the specific student behavior that the lesson might elicit may refer to the **Inquiry Evaluation**.)

The **Concepts** section simply lists the concepts that are explored or developed in the lesson. Drawn largely but not exclusively from the social sciences, the concepts provide "hooks" on which students can hang disparate data; they also provide focal points for analysis. A concept such as power, for example, immediately suggests a series of analytical questions. Who has the power? How did they get it? How do they use it? How is it controlled? How is it transferred? Answering such questions reveals the basic structure of any political system. The great advantage of focusing on concepts in a lesson (rather than on facts alone) is that students learn how to uncover the dynamic processes, the cause-effect relationships, that underlie the surface appearances of society. Moreover, concepts and the questions that follow from them can be applied to all societies at all times. Thus students develop analytical tools and intellectual habits that will serve them well in the future.

It is important to share the Concepts and the Inquiry Focus questions with students at the beginning of each lesson.

The **Procedure** is the main body or strategy of the lesson. It draws upon a number of classroom techniques: role-play, values-clarification exercises, small-group activities, class debates, and directed discussions. In most cases, the questions included for discussion are not answered directly in the lesson. Many of the questions can be answered by a close reading of the text. Those questions that cannot be so answered are generally speculative in nature; they cannot be answered easily, if at all. To proffer answers to unanswerable questions would have been foolish, if not arrogant. Moreover, with ready-made answers in hand, teachers might be tempted to lead students to predetermined conclusions, the antithesis of inquiry. The hope is that teachers will feel secure enough to ask questions for which even they may have no answers. Despite the absence of answers, comments are often included to provide additional background information that should be helpful in dealing with the topic at hand.

The final section of each lesson, the **Inquiry Evaluation**, consists of a series of cognitive and affective activities that students will perform if the **Procedure** is followed closely. In effect, the "evaluations" are behavioral

objectives for the lesson. They have been placed at the end of the lesson instead of at the beginning because they seem to make more sense if they are read after the strategy has been examined. Besides, objectives stated in behavioral terms are synonymous with criteria for evaluation. Theoretically, they should appear both before and after a lesson. Such duplication is obviously unnecessary, so the less conventional but perhaps more logical choice has been made: to place the behavioral objectives at the end of the lesson. At the very least, this arrangement reflects the reality of the classroom (if not the psychology of curriculum planners), since students do not complete objectives before a lesson begins. In any case, teachers can always turn to the last page of the lesson if they want to read the "objectives-evaluations" before they read the strategy.

Each statement in the **Inquiry Evaluation** consists of two parts of clauses, connected with the word “by”; for example, "analyze the sources of power in ancient Ethiopia by completing the 'Categories of Power list" or "increase appreciation of their family's history by designing a genealogical tree." The first clause expresses the cognitive or affective operation that students might be expected to perform; the second clause indicates the precise behavior that would constitute the performance.

The **Inquiry Evaluation** statements are prefaced by the phrase "Students might," instead of the customary "Students will," for reasons that are probably obvious to most teachers. Not only does the word "will" have a coercive ring to it, but it seems to express more assurance than most teachers would be willing to claim. After all, students **might** or **might not** perform these particular operations. Moreover, it is not important for teachers to use all the objectives listed for a given lesson; the word "might' suggests this freedom to pick and choose. Quite simply, only the most obvious objectives have been listed; there could be others, which you might or might not want to develop.

Final Note

Through African Eyes does not offer a watertight, "teacher-proof" program of study, whatever that could mean. Its goal is to increase freedom, not limit it. There is no substitute for the imagination of the individual teacher. And there is certainly no way to predict when the "teachable moment" will arise. Spontaneity has always been the hallmark of active minds. If this program can allow for spontaneity and even encourage it, if it can make students more active and adventurous in their own learning process, then it will have served its purpose. At the same time, it should go a long way in helping teachers with their five productions a day, five days a week, forty weeks a year.

Leon E. Clark

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Acknowledgement

I would like to thank two graduate students at The American University for their invaluable assistance in writing these lessons: Cristine Buckett and Ann Scholz. Not only did they review lessons and make suggestions, not only did they key lessons into the computer, but they converted ideas we conjured up in group discussions into teachable lessons. Without their contributions, these lessons would be far less exciting and certainly the process of creating them would have been far less fun. It is because of students like Cristine Buckett and Ann Scholz—colleagues, really--that teaching transcends the level of profession and becomes a passion.

LEC

LESSON l

IMAGES OF AFRICA

Student Preparation

None

Inquiry Focus

- What are students' attitudes toward Africa?
- What are the sources of these attitudes?
- How committed are students to their information and attitudes?
- What constitutes a sufficient basis for truth?

Concepts

- perceptions
- convictions

Procedure

1. Duplicate the following exercise and hand it out to students, asking them to complete each statement.

IMAGES OF AFRICA

a. When I think of Africa, the first thing that comes to my mind is ...

b. If I went to Africa, I would expect to see ...

c. Africa's greatest contribution to the world is ...

d. Africa's greatest weakness is ...

e. The Africans are especially good at...

f. The biggest difference between the Africans and the Americans is ...

g. The most important change to take place in Africa in recent years has been ...

2. Duplicate the following “Commitment to Images” sheet and hand it out

COMMITMENT TO IMAGES

	No Commitment 1	**Some Commitment 2**	**Strong Commitment 3**	**Total Commitment 4**
a.				
b.				
c.				
d.				
e.				
f.				
g.				

INSTRUCTIONS: Examining once again your "Images of Africa" sheet, indicate the extent to which you believe your statements to be true by placing a check under the appropriate number on the continuum for each statement. Number 1 signifies that you have very little (virtually no) commitment to the truth of your statement; number 4 signifies that you are totally committed to the truth of your statement.

3. After students have completed both exercises, ask them to write 1-3 sentences describing their composite view of Africa and the depth of their commitments. Ask for volunteers to share their descriptions with the class. Hold a general discussion.

4. Ask students to identify the sources of their images. Ask them to rank their sources of information on Africa from most to least influential. Their list might include: newspapers, television, magazines, movies, relatives, friends, etc.

5. A final question for discussion:

> "How much evidence is sufficient to convince you of the truth of anything? What kind of evidence do you look for?"

6. Ask students to keep their "Images of Africa" and "Commitment to Images" worksheets. They may wish to re-evaluate their information, attitudes and their level of certainty as the course continues.

Inquiry Evaluation

Students might

- clarify their images of Africa by completing sentence stems on the "Images of Africa" handout
- identify the origin of their images by rank ordering a list of possible sources
- evaluate the importance of these sources by checking the appropriate column on the "Commitment To Images" sheet
- clarify their impressions of Africa by writing a composite view derived from the images exercises just completed
- clarify their criteria for determining the truth of a statement by oral discussion

LESSON 2

STEREOTYPES

Student Preparation

Read the Foreword: “The Hands of the Blacks,” pp 15-18.

Inquiry Focus

> What are some of the effects of the myth of racial superiority?

> What is a stereotype?

> What is prejudice?

Concepts

> stereotypes
> prejudice

Procedure

1. Ask students to recount some of the explanations Luis Honwana was given when he asked why the hands of blacks are so much lighter than the rest of their bodies?

   After each account have students summarize the details on the "Hands of the Blacks" chart below.

HANDS OF THE BLACKS

Explanation	Image of Blacks Shown	Source

2. After students have completed the chart, ask them if they can draw any conclusions about what effects these images may have had on Luis Honwana's self-image.

3. Ask students to think or other similar stories they have heard about blacks or other groups or people--Jews, Arabs, Asians, etc. What are the sources or these images? Have students ever been the subject or other's inaccurate images?

4. Have students fill out the "Social Distance Scale," printed at the end or this lesson. Process the activity with the students. Ask them to speculate on why they are more accepting of some groups than others.

5. Ask the students to define stereotypes?

   (A stereotype is an oversimplified view of a person or group, having some but very little basis in fact. It is a means of making a complex world simple, often making it fit our own preconceptions rather than seeing the world as it is. It is a way of perpetuating myths and prejudice.)

6. "What can we do to change our own false images?"

   (We should get the facts, stop looking at others in terms of our own interests. We must attempt to get "inside" the others and see the world through their eyes.)

Inquiry Evaluation

Students might

> analyze the relationship between misinformation and prejudice by completing the "The Hands of the Blacks" chart

> recognize that prejudice often rests on misinformation by analyzing the falsity underlying the myths given in "The Hands of the Blacks"

> identify their own prejudices by filling out the "Social Distance Scale"

> derive a definition of stereotype by reflecting on the reading "Hands of the Blacks" and by examining their own experience

> develop empathy for the victims of prejudice by comparing the experience of Luis Honwana with their own

SOCIAL DISTANCE SCALE

Instructions: After each group listed below write a number from 1 to 7, indicating how far you would go in accepting each group.

CATEGORIES OF ACCEPTANCE

1. I would not let them in my country.
2. I would let them in my country but only as visitors.
3. I would let them become citizens in my country.
4. I would welcome them as students in our schools.
5. I would welcome them as neighbors on my street.
6. I would let them in my community as personal friends.
7. I would be willing for my sister or brother to marry (or date) them.

LIST OF RACIAL, ETHNIC, NATIONAL, AND RELIGIOUS GROUPS

Arabs_____	**Italians_____**
Blacks_____	**Japanese_____**
Canadians_____	**Africans_____**
Catholics_____	**Jews_____**
Chinese_____	**Mexicans_____**
Chicanos_____	**Moslems_____**
Indians (U.S.)_____	**Puerto Ricans_____**
Indians (India)_____	**Russians_____**
Irish_____	**Whites_____**

Adapted from Gary E. McCuen, *The Racist Reader,* (Anoka, Minnesota: Greenhaven Press, 1974).

LESSON 3

PERCEPTIONS

Student Preparation

Read "Body Ritual Among the Nacirema," printed at the end of this lesson and "The African Past: Introduction," pp, 21-26.

Write a short paper listing five points of comparison between the Nacirema and North Americans.

Inquiry Focus

> What colors our perception of reality?

> How does our mental set determine what we see?

> How free are we to see "other realities"?

Concepts

> perception

> misperception

> cultural preconditions

> ethnocentrism

Procedure

1. Divide the class into two groups. Ask Group B to leave the room. Tell the group that remains (Group A) that you are going to show them a picture of an old woman. Show them Picture A. They will be expected to describe the woman to Group B later.

2. Ask Group A to leave the room and invite Group B to return. Tell them that you are going to show them the profile of a young woman. Show them Picture B. Ask them to briefly describe the lady they see in preparation for describing the picture to Group A when they return.

3. When both groups are back together show them picture A-B. Ask volunteers to describe what they see. Alternate descriptions between the two groups.

4. Ask students to explain why half of them see one woman and the other half another. Their comments will probably lead to a discussion about perception, misperception, and preconditioning. (You prepared one group to see one thing and the other group another. Discuss "mental set" with students. When you are prepared to see something when it appears, you have what psychologists call a "mental set."

5. Ask students to take out their written assignments comparing the cultures of North America and the Nacerima.

   "How do the cultures of North America and the Nacirema compare?"

   "How accurate was this anthropologist's description of the cultural practices of the Nacirema?" "Explain?"

   "What got in the way of his seeing?" (Discuss the concept of ethnocentrism with the class.)

   Discuss this Chinese proverb with the class:

   "We see what is behind our own eyes".

   "What are the advantages of looking at Africa through African eyes? What are the disadvantages?"

   "Given our natural "outside" perspective on Africa, what must we do if we are to see Africa accurately?"

6. It may be necessary to begin the "**Preparation**" for Lesson 6 at this time in class. Please refer to page 28.

Inquiry Evaluation

Students might

- extrapolate from their own preconditioned perceptions (derived from the Old Lady/Young Lady experiment) the nature of subjective influences on human perception
- identify the effects of an "outside view" by discussing the inaccuracies of the "Body Ritual of the Nacirema"
- analyze the positive and negative consequences of looking at cultures from the "inside" by sharing ideas in class discussion

BODY RITUAL AMONG THE NACIREMA

The magical beliefs and practices of a group of people known as the Nacirema are interesting because they are so unusual. The Nacirema have many magical beliefs, but the most interesting are those about their own bodies and how they should be cared for.

The Nacirema are a group of people who live in the territory north of the Tarahuamare people of Mexico. No one knows much about their origin, but traditional legends say they came from the east. Their customs have been studied for many years, yet their culture is still poorly understood.

The Nacirema have a highly developed market economy. They live in a rich natural habitat. The people devote much of their time to economic activity. However, a large amount of money and a great deal of time each day are spent on ceremonies. The subject of these ceremonies is the human body. The Nacirema are extremely concerned about the health and appearance of their bodies. They believe that certain rituals and ceremonies must be practiced to maintain and improve the condition of their bodies. Though it is not unusual for people to be concerned about their own bodies, the rituals practiced by the Nacirema are unusual and extremely time consuming.

The main belief of the Nacirema appears to be that the human body is ugly and that the only way to prevent it from growing weak and diseased is to practice powerful rituals devoted to this purpose. Every household has one or more shrines devoted to this goal. The more powerful people in the society have several ritual shrine rooms in their houses. In fact, the wealth of the owners of the houses is often measured in terms of the number of such ritual shrine rooms in a house. The shrine rooms of the more wealthy people are walled with stone. Poorer families imitate the rich by applying pottery plaques to their shrine room walls.

While almost every family has at least one shrine in the home, the ritual ceremonies associated with it are not family ceremonies but are private and secret. The rites are normally discussed only with children, and then only during the period when they are being initiated into these mysteries. I was able, however, to make friends with the natives and they allowed me to examine the shrine rooms. Though they were reluctant to talk about them, they finally described the rituals to me.

The most important part of the shrine is a box or chest that is built into the wall. In this chest are kept the many charms and magical potions without which no native believes he could live. The natives get the charms and potions from specialized practitioners. The most powerful of these are the medicine men, whose assistance must be rewarded with generous gifts. However, the medicine men do not provide the curing potions for their clients, but decide what the ingredients should be and write them down in an ancient and secret language. This writing is understood only by the medicine men and the herbalists who, for another gift, provide the required charm.

The charm is not thrown away after it bas served its purpose, but is placed in the charm box of the household shrine. Since the people believe that a new magical material must be obtained each time a new problem arises, and since the real or imagined problems and diseases of the people are many, the charm box is usually not to overflowing. The packets and containers of magical materials are so numerous that the people often forget what their purposes were and fear to use them again. While the natives are very vague on this point, we commonly assume that the reason for keeping all the old magical materials is that their presence in the charm box before which the body rituals are conducted, will in some way protect the worshipper.

Beneath the charm box is a small basin. Each day every member of the family, one after another, enters the shrine room, bows his head before the charm box, mixes different sorts of holy water in the basin, and conducts a brief ceremony of ritual cleansing. The holy waters come from the Water Temple of the community, where the priests conduct elaborate ceremonies to make the liquid ritually pure.

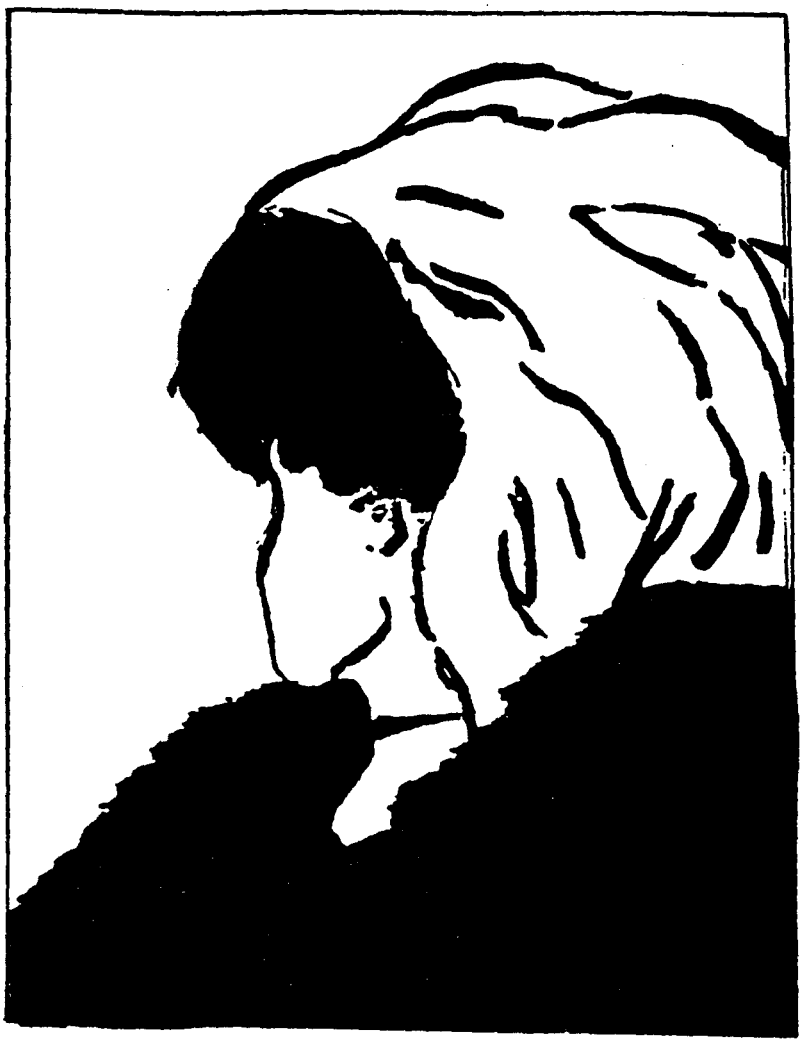
The Nacirema have another kind of specialist whose name is best translated as "holy-mouth-man." The Nacirema have an almost extreme horror of and fascination with the mouth, the condition of which is believed to have a supernatural influence on all social relationships. Several times each day, the natives rub the insides of their mouths with a small bundle of hog bristles. Those who neglect this ritual are forced to visit the holy mouth man who, as punishment, digs holes in their teeth with sharp instruments. Though small children must be forced to undergo this punishment when they neglect the mouth ritual, adults willingly accept it. Were it not for the rituals of the mouth, they believe that their teeth would fall out, their gums bleed, their jaws shrink, their friends desert them, and their lovers reject them. I observed that those nearing marriageable age even decorated their teeth with strips of metal that are believed to improve their appearance.

The medicine men have a special temple, or latipsoh, in every community of any size. The more elaborate ceremonies required to treat very sick patients can only be performed in this temple. The maidens who conduct the ceremonies move quickly about the temple chambers wearing special costumes and headdresses. No matter how ill the native may be or how serious the emergency, the guardians of many temples will not admit a client who cannot give a rich gift to the temple.

The people willingly go to the latipsoh even though they fear it. In fact, I observed that many people who went to the latipsoh for a cure died during the curing ceremonies, which appear to be very harsh. One curing ceremony that takes place at this temple involves allowing the medicine men to cut out and throwaway parts of their bodies. The Nacirema believe that this ceremony will remove the evil from their bodies and improve their health. The medicine men who conduct these ceremonies own a large collection of special knives which the client is never allowed to see. The Nacirema also allow the maidens of the temple to place sharp wires in their bodies and to remove small amounts of their blood in order to cure them.

Our review of the ritual life of the Nacirema has certainly shown them to be a magic-ridden people. It is hard to understand how they have managed to exist so long under the burdens they have imposed upon themselves.

Reprinted from Horace Miner, *American Anthropologist* 58(1956): 503-507.



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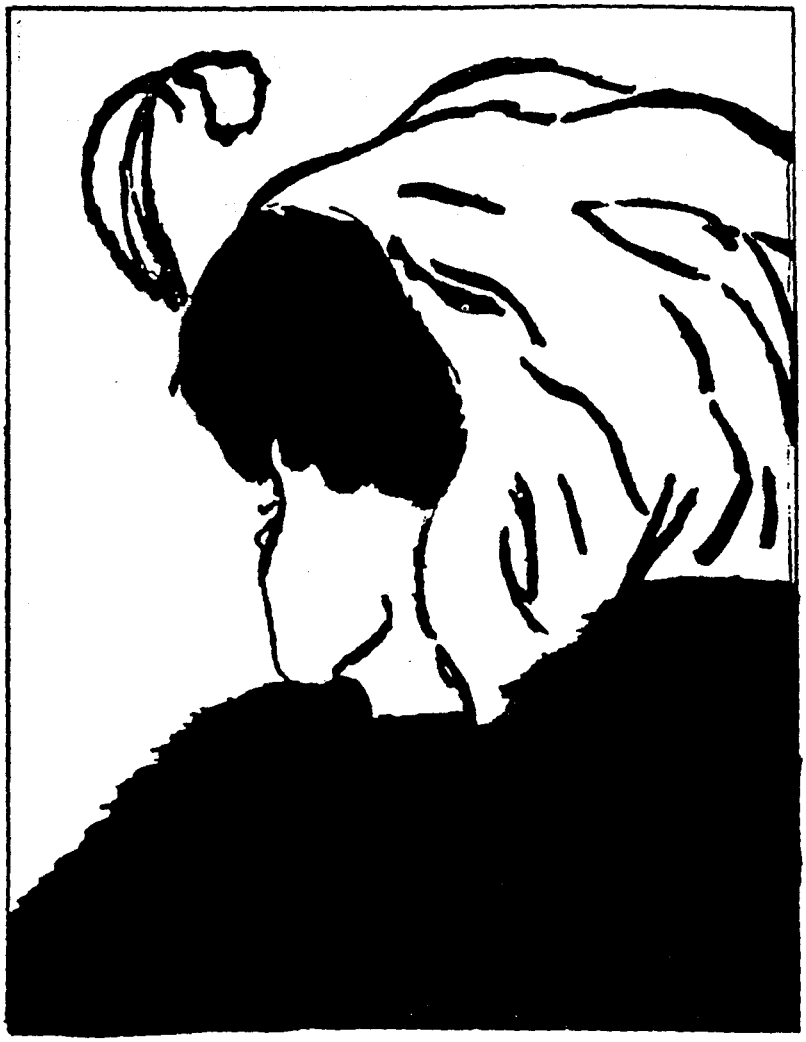

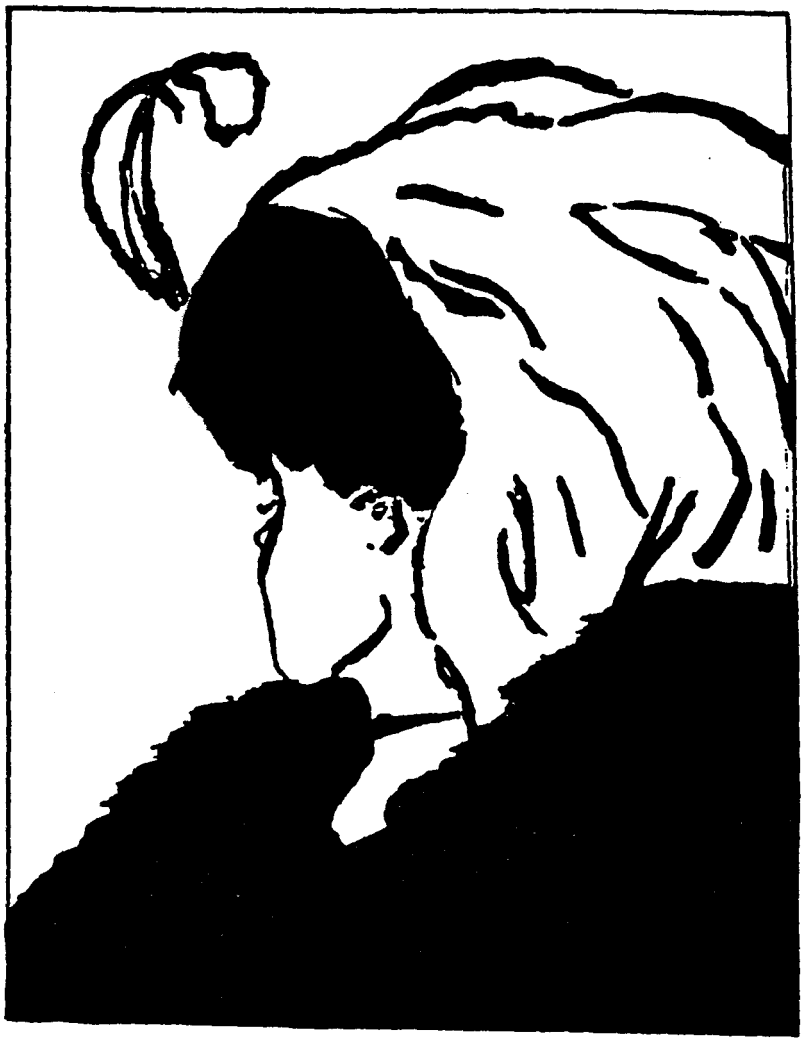

LESSON 4

"ANCIENT GHANA: KINGDOM OF GOLD"

Student Preparation

Read "Ancient Ghana: Kingdom of Gold," pp. 27-36.

Ask students to begin a list of 5-10 items that they think make a nation "great." They will be using this list with this lesson and the next.

Inquiry Focus

> What makes a nation "great?"

> How does ancient Ghana measure up to the criteria for "greatness?"

> How important is trade to today's "great" powers?

Concepts

> scarcity

> national power

> supply and demand

> middleman

Procedure

1. Hold up a bottle of water and ask the class to bid on it. You probably won't get many offers.

   "Why won't you offer $5.00 or $10.00 for the water?"

2. Change the situation slightly and see if you can up the bids. Ask students to imagine they are in the middle of the Sahara Desert and haven't had any water in three days.

   Reopen the bidding.

Ask students:

"What changed the value of the same bottle of water?" "What other commodities in short supply dramatically increase in value?" (oil, land, rock concert tickets, etc.)

3. Change the situation again.

   a. Divide the class in half. Meet privately with Side A and explain to them: "You have all the water you could ever want or need. Therefore, you would like to sell water to anyone willing to buy it. I think the other side needs water, so I will talk to them to see what they are willing to pay for your water."

   b. Meet with Side B and explain to them: "You have absolutely no water and are extremely thirsty. I think the other side has water and would be willing to sell some to you. What are you willing to pay for a pint of water, a quart, a gallon?"

   c. You, the teacher, are the only one allowed to talk to both sides. Tell the students they are not allowed to talk to the students on the other side. They must negotiate through you. (Of course, you may ask a student to play your role of middleman, if you wish.)

   d. Ask each side to select a spokesperson who will meet with you to negotiate the terms of trade.

   e. Meet first with the representative from Side B. Make sure your negotiations are secret. Then meet with the spokesperson from Side A, again in secret. Play it out for a few rounds and see what you, the middleman, can gain for yourself.

4. Discuss the power or the middleman.

   "Who had the most power in this role play?"

   "Who was in the best position to bargain?"

   (The middleman is probably in a stronger bargaining position than either group. He is the only person in touch will all parties and is therefore in the best position to profit from the deal. Each group has to depend on his information.)

5. Ask students to relate this role play to the reading "Ancient Ghana: Kingdom or Gold."

   "Where did Ancient Ghana derive its power?"

   "Where did it get its wealth?"

   "What allowed Ghana to play the role of middleman?"

6. Ask students to take out their list or "Factors That Make A Nation Great. " Discuss:

   "What made Ghana great?"

7. Divide the class into small groups and ask each group to come to agreement on the three factors of greatness they think are most important.

8. List each group's conclusions on the blackboard or on a chart. Hold on to the chart for the next lesson.

9. Obviously there are many factors that go into making a nation great. Ask one final question:

   "Is there anyone quality that a nation *must* have in order to be great?"

Inquiry Evaluation

Students might

- identify the source of power of the middleman by analyzing the results of the class simulation
- identify the elements of national "greatness" by drawing up a list of such elements
- develop an appreciation for the achievements of early Africans by applying the criteria for "greatness" to ancient Ghana

LESSON 5

"THE KINGDOM OF MALI"

Student Preparation

Read "The Kingdom of Mali," pp.37-46.

Based on the assigned reading, have students add to the list they began in Lesson 4, "Factors That Make A Nation Great."

Inquiry Focus

> How important is a moral code to a nation's power?

> What is the difference between a powerful nation and a great nation?

Concepts

> power

> greatness

Procedure

1. Write the following quotation on the board:

   "Good guys always finish last!"

   Ask students to vote on the statement, agreeing to it or disagreeing, by raising their hands. Record the vote on the board. Lead a general discussion. Ask each side, the pros and the cons, to explain why they voted the way they did.

   "What objective evidence might be found to settle this dispute?"

2. Ask students to take out a blank sheet of paper.

   a. Ask them to write down the names of three people from history they most would like to meet.

   b. Have them share the names. Write them on the board.

c. Ask students to decide whether each person listed is a "Good Guy" or a "Bad Guy."

d. Discuss: "Do good guys always finish last?"

3. Shift the discussion directly to Mali. Divide the class into small groups and ask each group in 5 to 10 minutes to come to consensus on three values they think made Mali great. Encourage the students to consider the role or religion in the creation of these values.

Have a representative from each group give a brief oral report.

4. Discuss:

"To what extent is a nation's moral code an element of its power?"

"Should these values be added to the list of Factors That Make A Nation Great?"

"Do values rank with other power factors, such as, leadership, wealth, technology, etc.?"

"What's the difference between a powerful country and a great country?"

"Can an immoral country be powerful?" Can it be great? Explain."

5. Homework Assignment:

Write an essay in which you comment on Robert F. Kennedy's statement:

"Some people see things the way they are and ask, 'Why'?

I dream of things that never were and ask, 'Why not?'"

Inquiry Evaluation

Students might

> clarify their assessment of the relationship between morality and success by participating in a values voting exercise and a general class discussion

> analyze the role of ethics in national "greatness" by devising a list of three moral values that contributed to ancient Mali's greatness

> clarify their own thinking about "greatness" by listing three figures from history that they would like to meet

LESSON 6

AFRICAN HISTORY:

THE ORAL TRADITION

Student Preparation

> Read "Griots: The Oral Tradition," and "Sun, Science and History." pp.47-56.

> Complete the following activity, which should have been started in class approximately one week ago.

Ask students to draw a family genealogical tree, filling in as many names and as much information about their ancestors as possible.

After the trees have been completed, hold a brief discussion.

"How far back could you go with your tree?"

"How much would you say you know about your family history?"

"What kinds of information did you write down? What other kinds of information would you like to have?"

"Where could you get more information? Who are the 'experts' on your family's history?"

> Ask students to write this title on a piece of paper: *My Family History: Information I Would Like to Get.* Under this title, students should make a list of at least 5 questions they would like answered.

> As a homework assignment, ask students to interview family members or use other sources to answer their questions. On the day Lesson 6 is used, students should turn in a paper containing: (1) an expanded family tree; (2) their list of questions; and (3) a description of how they found answers to these questions, e.g., which family members they interviewed, what other sources they consulted, etc.

Inquiry Focus

> How is history recorded? Passed on?

> How important is the oral tradition (word of mouth) in recording history?

> Why is history important to people?

Concepts

> recorded history

> oral history

Procedure

1. Begin class by asking the following "circuit rider" question: "In designing your genealogical tree, what was the most interesting new fact you learned about your family?"

   Each student should answer quickly, in no more than a couple sentences.

2. Continue with a general discussion:

   "What did you learn about your family that makes you feel proud of your ancestry, your heritage?"

   "Who were the historians in your family, those with the most information?"

   "What other sources of information did you tap other than relatives? Records? Documents? Books?"

   "How is family history generally passed from generation to generation? How is it recorded?"

   "How is a nation's history passed from generation to generation? How is it recorded?"

   "What's the difference between a family history and a national history? Which is more important? To whom? Why?"

   "In general, why is history important to people?"

3. Turn to "Griots: The Oral Tradition: To help students get a "feel· for the role of the griot, read the first part of this selection aloud to the class. Include other parts if you think it is important. (Note: all or the African names are written phonetically, so don't worry about pronunciation. Remember, you're telling a story.)

   After the reading, ask:

   > "How is the griot different from your family's historians? How is he similar?"
   >
   > "How valid would you say the griot's stories are *as history?"* "How important would you say the oral traditions in "recording" human history?"
   >
   > "How can the griot's words, or the words of any oral historian, be verified?

4. This last question should lead naturally into a discussion of “Sun, Science, and History.”

   > "What is the main point of this reading?"
   >
   > "What tools do modem historians use in investigating or reconstructing the past?"
   >
   > "Is it worth the trouble?"

5. Finish the class with "The Amnesia Game.

   > "You have developed amnesia and cannot find anyone who knows you. If you never regain your memory and never find anyone who knows you, what will you have lost about yourself?"

   Ask students individually to make a quick list of what they will lose and then to share their lists.

   Repeat the game using this scenario:

   > "The United States as a nation has developed amnesia, and all history books have disappeared. What would the U.S. lose as a result of its amnesia?"

Inquiry Evaluation

Students might

- increase their appreciation of their family's history by designing a genealogical tree
- gather historical evidence by interviewing "experts"
- analyze the qualities of oral history by discussing "Griots: The Oral Tradition" and comparing it to their experiences in writing family histories
- analyze the nature and importance of history for their own identity and for their nation's by completing "The Amnesia Game"

LESSON 7

"THE RISE OF SONGHAY"

Student Preparation

Read "The Rise of Songhay," pp.57-62.

Inquiry Focus

> How do students perceive the reward system of American society?

> How do social class and caste differ?

> How would students design the reward system in their ideal society?

Concepts

> social status

> caste

> class

Procedure

1. Play the American Galaxy game. Make copies or the following chart for students.

AMERICAN GALAXY
An Inventory of Who Makes it in the United States

Star Categories	Specific Stars	Star Dust: Rewards Given To the Stars	Pathways to Stardom
athletes	Doug Williams	money	talent
politicians	Ronald Reagan	power, prestige	popularity

a. Under **Star Categories**, students should list all those occupations and activities that they think are highly rewarded in American society. Next to each category, under **Specific Stars**, they should list as many living Americans as they can think of who fit into that category. Under **Star Dust**, they should list the rewards--even specific amounts of money--that each star gets. Finally, they should list under **Pathways to Stardom** the means or requirements for reaching stardom. (The examples given under each heading are only suggestions to get the students started.)

b. After students have completed their charts, have them share their analyses of the American payoff system in open discussion.

"Who are the stars in American society?"

"What are the top five **Star Categories**?"

"Which five categories are you most familiar with?"

"For which were you able to list the most stars?"

"What are the most effective or direct pathways to stardom?"

"Which do you think is more important, the family you're born into or your own efforts and talent? Why?"

"How long do stars shine?"

"Is there a class system in the United States or does America have a classless society?"

"How do you get into a given class?"

2. Shift the discussion to "Songhay:

"How was Songhay's society organized?"

"How does it differ from the U.S.?"

"How is Songhay's caste system different from the U.S.'s class system?"

Divide the class into small groups of 4-5. Have the students discuss the following question:

"If you were starting a civilization from scratch, who would be the stars in your society? What would be the most common **Pathways to Stardom**? What would the **Stardust** be?" Each group should construct a diagram reflecting their ideal social system, indicating its stars, pathways, and stat' dust. Groups should be encouraged to be creative and come up with any kind of design that reflects their social system.

4. Once they have designed their ideal systems, groups should elect a spokesperson to present the design to the whole class. Open class discussion about the individual designs should follow.

Inquiry Evaluation

Students might

- analyze the reward system of American society by completing the American Galaxy exercise
- derive major characteristics of class and caste systems by analyzing the structure of ancient Songhay and contemporary USA
- clarify their values concerning social structure by designing an ideal social system

LESSON 8

"ETHIOPIA AND EAST AFRICA"

Student Preparation

Read "Ethiopia and East Africa," pp. 63-74.

Inquiry Focus

> What enabled Ethiopia to endure for 3,000 years?

> How was traditional Ethiopian society organized?

> Why have history books generally ignored the glories of the East African past?

Concepts

> elements of power

> historical continuity

Procedure

1. Divide the class into small groups. Distribute the following "Categories of Power" list:

-geography
-wealth
-trade
-agriculture
-technology
-leadership
-government structure
-military
-national morality

Assign 2 or 3 categories to each group. The job of each group is to identify the ways its assigned categories played a role in ancient Ethiopian society. Students should list descriptive words and phrases under each category. For example:

geography:	coastline, perfect climate, ideal location for trade
wealth:	ebony, gold, panther skins, cinnamon, myrrh, frankincense, eye cosmetics
agriculture:	highly productive land, terrace farming
technology:	written language, excellent architecture, roads of stone, minting of coins
leadership:	continuity of strong leaders, central authority

2. Make a class list summarizing the small group reports.

3. Lead the class in an open discussion about whether or not it is possible to prioritize the categories of power. Ask the students if they can decide upon the five "top" elements of power and discuss why these five are more important than the others.

4. Ask the students to compare Ethiopia and East Africa to the Western Sudanic kingdoms, keeping in mind elements of power.

   "What are their similarities?"

   What are their differences?"

   (Topics to be discussed might include: economics, language, religion, continuity, leadership, and technology.)

5. As a final discussion point, ask the students:

   "Given the past glories of East Africa, how do you explain the fact that history books have generally ignored this area of the world?"

   "What are the consequences of this 'oversight' for both East Africans and outsiders?"

Inquiry Evaluation

Students might

- analyze the sources of power in ancient Ethiopia by completing the "Categories of Power" list
- classify and evaluate various elements of national power by rank ordering the items from the "Categories of Power" list
- compare and contrast ancient Ethiopia with Western Sudanic kingdoms by deriving a list of similarities and differences
- infer the causes and consequences of ignoring the history and culture of East Africa by holding a general discussion of the readings for this lesson

LESSON 9

THE COMING OF THE EUROPEAN

Student Preparation

Read "Part II: The Coming of the European, Introduction," "Slaves, Guns, More Slaves," and "The Story of a Slave, Part I," pp. 71-93.

Inquiry Focus

> Why did the Europeans first explore Africa?

> How did the slave trade begin?

> Why did Africans sell other Africans to the European slave traders?

Concepts

> exploration

> slavery

> economic motivation

Procedure

1. Begin class with a general discussion of the "Introduction."

   "Why did the Portuguese explore Africa?"

   "What was the European motivation behind the slave trade?"

   "How different are Western interests in Africa today, if they are?"

   (Note: economic interest served as one of the major sources of motivation in European exploration and slave trading; it continues to playa role in Western interests in Africa.)

2. Ask students now to read "The Story of a Slave, Part II."

3. Use the following statements on the board or hand them out to the class.

   a) Europeans, with the power of the gun, were able to put a stop to African tribal wars.

   b) In a very real sense, Africans were forced to engage in the slave trade for their own survival.

   c) There is really no comparison between the slavery that existed in Africa and the slavery practiced by the Europeans.

   d) The brutal treatment of slaves aboard ship and the separation of family members upon sale gave no advantage to European slavers and owners. Such practices were motivated solely by cruelty.

4. Divide the class into four groups. Each group should discuss one of the statements and prepare a five-minute class presentation based on the group's response to the statement. Each group should be ready to defend its position.

   Encourage the audience to ask probing questions after each presentation.

5. As a conclusion to the class, ask students to respond to one or both of the following questions:

   "Imagine that you are taken as a slave and transported to a totally alien land, perhaps to another planet. What would you miss most about home? What simply could not be duplicated elsewhere? How would Equiano answer these questions?"

   "There was a time in history when slavery was very common and broadly accepted. Many people came to the United States not only as slaves but as indentured laborers, temporary slaves, so to speak. Today, slavery seems archaic, totally unacceptable to us. What current social practice do you think will be just as unacceptable in 100 years, in 1,000 years?"

   These questions could also serve as writing assignments.

Inquiry Evaluation

Students might

- interpret the past by analyzing primary source material and discussing their observations in class
- form inferences about the motivation of historical actors from primary sources by sharing them orally in class
- support personal interpretations by selecting appropriate evidence and presenting it in public and responding to audience questions
- learn to appreciate the changing nature of socially accepted values by comparing past, present and possible future values through class discussion

LESSON 10

THE SLAVE TRADE

Student Preparation

Read" Ivory First, Child Afterwards" and "The Triangular Tempest," pp. 100-108.

Inquiry Focus

How did the slave trade affect Africa?

What kept the slave trade going?

Concepts

> value conflict

> exploitation

Procedure

1. Begin the class by discussing "Ivory First, Child Afterwards:

   "Why would the slave traders put ivory ahead of a child?"

   "How could human values become so perverted?"

2. To help students see the value traps--the sources of value conflicts that can arise in every day life, ask them to complete the following chart.

Perverted Pairs

child	ivory
diligence	
freedom	
(others)	

After students have completed their pairs, conduct an open discussion, sharing pairs, listing them on the board, and asking the question with each pair cited:

"How did this value become perverted?"

3. Turn to the 'Triangular Tempest."

"How long did the Atlantic slave trade go on?"

"What kept it going?"

4. Ask students to draw a triangle on a piece or paper and write ill each comer or the triangle: (1) the global location or each comer in the triangle; (2) the goods traded at each corner; and (3) the people who benefited at each comer.

Share the results in discussion. Draw the triangle and fill in the comers on the board, if necessary.

5. Complete this lesson by raising some general questions:

"How did the slave trade affect Africa?"

"How did the Africans in North and South America react to slavery?"

"The Spanish were able to conquer the Americas (along with other Europeans such as the English and the French) but what happened when the Portuguese and others tried the same in Africa? Why?"

"It has been suggested that reparations be paid to the descendents of African slaves (and Native Americans, as well as Japanese Americans held in camps during World War II). Would such reparations be justified?"

"To what extent can people living today be held responsible for the acts of people in earlier periods of history?"

Inquiry Evaluation

Students might

- analyze ways in which values can be subverted by completing the "Perverted Pairs" chart
- identify the major economic components of the slave trade by completing the triangle exercise
- clarify their attitudes towards "historical justice" by discussing the issue of reparations for past "sins"

LESSON 11

ENDING THE SLAVE TRADE

Student Preparation

Read "Ending the Slave Trade" and "Treaties for Trade," pp.109-115.

Inquiry Focus

> What were the factors that brought an end to the slave trade?

> How did African traders react to the ending of the slave trade?

> What are the advantages and disadvantages of a one-commodity economy?

Concepts

> single-commodity economy

> economic dependency

Procedure

1. Hold a general discussion on the concerns or the English and the Africans in connection with the ending or the slave trade.

   "What prompted the English to seek the abolition of slavery?"

   "What did the English have to gain or lose by abolishing the slave trade?"

   "What did the Africans stand to gain or lose?"

   "Why might some Africans be reluctant to end a practice which brought so much suffering to their continent?"

2. Divide the class into two working groups. One group will represent the interests of the Africans and the other the interests of the English. Ask each group to study the agreement between England and King of Mellela, River Congo, and prepare to renegotiate the treaty. After each group has prepared its position, it should choose two representatives to send to the negotiating session.

3. Invite the English negotiators and African negotiators to sit opposite each other and conduct a negotiating session with the class serving as observers. After the session invite the observers to comment on the negotiations and to compare the new treaty with the original.

4. End with a discussion of the "Justice" of both the original and the newly negotiated treaties.

Inquiry Evaluation

Students might

- identify the motives of the English for ending the slave trade by citing examples from the readings in general discussion
- explain the Africans' reluctance to end the slave trade by discussing the economic dependency created by a single-commodity economy
- come to appreciate the limited power of the Africans by participating in a renegotiation of the treaty between the English and the King of Mellela, River Congo
- evaluate the fairness of the European-African treaties for trade by comparing the "justice" of the real treaty and the one negotiated in class

LESSON 12

THE COLONIAL EXPERIENCE

Student Preparation

Read the "Introduction," pp. 114-122.

Inquiry Focus

> What were the motivating factors behind the European scramble for Africa?

> What was the "white man's burden?"

Concepts

> colonia1ism

Procedures

1. Begin with the general question: "What factors led to the colonization of Africa?" As students mention the factors write them on the board.

   The factors could be organized under three categories: economics, European politics, cultural expansion.

2. Ask three groups of three students each to volunteer to present a European defense for each of these factors. Allow about five minutes for the groups to prepare their presentations. Have the rest of the class jot down how they think an African might respond to the European defense the groups are preparing.

3. Have each of the three groups make their presentations, allowing time after each one for the class to provide an African response.

4. At the end of the discussion, have the students evaluate the exercise they just completed. Ask them if they felt they had enough information to deal with the issues and, if not, what other information would be useful in making a case to deal with these issues. Have the students make a list of at least three aspects of colonialism they need more information about.

5. Tell the class: “The rest of this unit will deal with colonialism in Africa.”

Inquiry Evaluation

Students might

- recognize the motivating factors of European colonization of Africa by listing at least three of them orally in group discussion
- develop a sense of empathy for both the Africans and Europeans by participating in a class debate
- identify further information they will need to understand colonization by making a list of at least three areas in which they need more information

LESSON 13

THAT WAS NO WELCOME, "THAT WAS NO BROTHER"

Student Preparation

Read "Too White, Like a Devil," pp.123-124.

Inquiry Focus

> What factors slant the writing of history?

> How can historical truth be determined?

Concepts

> perspective

> historical bias

Procedure

1. Divide the class in half. Ask one half to read "That Was No Welcome" and the other half "That Was No Brother."

   Tell the students that they are historians trying to determine what happened when Europeans and Africans first met in Africa. Half of the class has come across the evidence, "That Was No Welcome" and the other half has discovered, "That Was No Brother." On the basis of this evidence, they are to draw their conclusions or form their hypotheses.

2. When students have finished reading, ask Group I: "What happened when these European explorers and Africans first encountered each other?"

   (Students will probably say: "The Africans attacked the Europeans. They weren't friendly. They were hostile and violent. They provoked the confrontation which ensued, etc.")

   Ask Group II for their version of the encounter: "How did you see the meeting?"

(Students will probably say: "The Africans were friendly and gracious. They offered an elaborate welcome and the Europeans didn't appreciate it. The Europeans were hostile and violent.")

3. For general discussion, ask, "Which group is right?" "How can we make an historical judgment here?"

4. Ask the groups to trade reading assignments. After they have finished reading, ask: "Who is right, Stanley or Mojimba?" In the course of the discussion, encourage students to examine these related questions:

   "Whose report do you think is more reliable? Why?"

   "For whom was Stanley writing?"

   "How would his audience affect what he reports?"

   "To whom was Mojimba giving his report?"

   "What was each man expecting to find in the behavior of the other? How does the choice of words in their written accounts indicate their expectations? How would their expectations affect the way the other's behavior is interpreted?"

   "In this situation, would Stanley or Mojimba be more likely to be fearful and therefore to fire the first shot? Why?"

   "In general, how do we react to situations or things that are strange to us--e.g., walking into a pitch-dark room, eating food without knowing its ingredients, picking up a hitchhiker?"

   "How did Firempong react to the first white man he saw?"

   "How did he satisfy his doubts?"

   "What did he conclude about white men?"

   "How can we stop associating the devil with people who are different?"

5. As a final question for discussion (or a writing assignment) ask: "Is there any way to write unbiased history? If so, how? If not, why not?"

Inquiry Evaluation

Students might

- detect bias in history by analyzing and comparing conflicting historical accounts of the same event in class discussion
- analyze the origin of historical bias by forming hypotheses to explain the differences in the two accounts
- analyze the role of culture in creating bias (coloring perceptions) by comparing the expectations of Stanley and Mojimba in class discussion
- propose ways to avoid associating difference with inferiority in other people by class discussion

LESSON 14

SOMETHING HAS TAKEN AWAY THE MEANING OF OUR LIVES

Student Preparation

Read "King Ja Ja, Business Whiz," "The Coming of the Pink Cheeks," and "The Hut Tax War" pp.131-151.

Inquiry Focus

> How did the Europeans undermine the authority of traditional African leaders?

> How did colonialism affect the traditional way of life of the Africans? How did the Africans "fight back?"

> What causes the breakdown of authority in a society?

Concepts

> colonialism

> authority

> power

> social conflict

Procedure

1. Ask students to respond to this question:

"Who has authority over you?"

Eventually they will probably mention you, the teacher. Explore the idea with them.

"What kind of authority do teachers have? Where does a teacher's authority come from? What are the signs of this authority? How do teachers exercise and maintain authority? How is one teacher able to exercise authority over thirty students?"

Discuss with students what would happen if power was taken away from teachers.

> "What would happen if teachers could no longer give grades, send students to the principal's office, threaten their athletic eligibility, write letters of recommendation, etc.? What would happen to teachers' authority if diplomas no longer meant anything, and jobs were tied, instead of to education, to hair color, weight, surname, etc.?"

2. After you have begun this exploration of the concept of authority, ask the students to relate the discussion to colonial Africa and specifically to the reading they did in preparation for class.

> "How did the British try to fix the price of palm oil to the disadvantage of the Africans?"
>
> "How did the British manage to undermine King Ja Ja's ability to lead his people?"
>
> "In what ways did the Europeans disrupt traditional life among the Kikuyu in East Africa?"
>
> "By what right or authority did Munene become chief?"
>
> "What factors are essential if someone is to exercise authority in a group?"

As a way of summarizing the discussion ask students to list answers to the following question:

> "How did the Europeans undermine the authority of King Ja Ja, Chief Kabongo and the other traditional African kings and councils?"

3. Ask students to speculate on what they think happens to a society when "meaning" is stolen from it? Students may wish to comment on the words of Chief Kabongo:

> "Something has taken away the meaning of our lives; it has taken the full days, the good work in the sunshine, the dancing and the song; it has taken away laughter and the joy of living; the kinship and the love of family; above all it has taken away our wise way of living .. ."

4. The Hut Tax War was a direct result not only of the unfair tax imposed by colonial authorities, but also of the breakdown of traditional African society. Begin the discussion of the War by asking the students to relate some of the basic facts about the Hut Tax War.

   "Why did the Europeans tax the Africans?"

   "What effect did the tax have on the people?"

   "When and where did the war take place?"

   "Why did the 'war boys' go on the 'rampage'?"

5. Conclude by asking the students to serve as a sort of "Jury of World Conscience." They are to examine the evidence surrounding the death of the Creole minister, Joseph Elias Hughes, and to determine who is to blame.

6. Help the students assess the <u>costs</u> and <u>benefits</u> of European colonialism in Africa. Divide the class into four groups. Give each group one of the topics listed below to examine. Ask each group to go back through the evidence that they have before them in the readings and list the appropriate facts.

   The *benefits* of Colonialism for *Europe*

   The *cost* of Colonialism for *Europe*

   The *benefits* of Colonialism for *Africa*

   The *costs* of Colonialism for *Africa*

   Share the information from each of the small groups.

7. Ask students to write an essay in which they evaluate the effects of European colonialism on African society. Ask them to consider both the short and long-term effects.

Inquiry Evaluation

Students might

- identify sources of authority by examining the factors that give teachers authority over students
- develop empathy for colonized Africans by assessing the personal and social effects of undermining teacher authority over students (and relating this to Colonial Africa)
- assess blame for the events of the Hut Tax War by participating in the "World Conscience" exercise
- analyze the costs and benefits of colonialism by examining rust hand accounts and listing the relevant evidence
- evaluate the effects of colonialism for both Africans and Europeans by writing an essay based on evidence from class readings and activities

LESSON 15

COLONIAL CLEPTOMANIA

Student Preparation

Read "Rhodes Steals Rhodesia" and "Leopold, the Janitor," pp. 152-166.

Inquiry Focus

> What techniques did Europeans use to take control of Africa?

> What were the "rules" of the Colonial game, as played by the Europeans?

Concepts

> exploitation

> greed

Procedure

1. Ask three students to read aloud the "court" scene involving Rev. Rhodes, Mr. Rudd, and Rev. Helm on pp. 153-161

   Then lead a general discussion. Some questions that might be pursued:

   "How did Rhodes' agents mislead Lobengula?"

   "How did Rev. Helm's Christianizing mission coincide with Rhodes' economic mission?"

   "How did Lobengula interpret the treaty he had with Rhodes?"

2. Divide the class into four groups. Ask each group to prepare for a role play in which Rhodes meets with Lobengula, as follows:

Group 1	Rhodes as he was in reality.
Group 2	Lobengula as he was in reality.
Group 3	Rhodes as his father would have wanted him to be, i.e., an ideal Rhodes.
Group 4	Lobengula as his father would have wanted him to be, i.e., an ideal Lobengula.

Ask each group to elect a representative to play the role. Then conduct two encounters:

1. Rhodes negotiates with Lobengula over his land (Group 1 representative and Group 2 representative)

2. Rhodes negotiates with Lobengula over his land (Group 3 representative and Group 4 representative)

After both encounters are played out, ask:

"Who strayed farthest from the ideal, Rhodes or Lobengu1a? Why?

3. Moving to "Leopold, the Janitor: ask:

"How does Leopold compare to Rhodes?"

List Leopold's offences on the board as students mention them.

At the end of the discussion, ask for a vote:

“Who was the more blameworthy in your opinion, Leopold or Rhodes?”

4. As a final activity, ask students to examine the three charges made against Leopold by the Europeans (p. 163) and to infer the values or goals underlying these charges and therefore underlying European colonialism.

Inquiry Evaluation

Students might

> recognize the deception and exploitation practiced by Europeans during the colonial period by conducting a role play based on historical evidence

> infer the values underlying European colonialism by examining specific charges made against Leopold by other Europeans

LESSON 16

CULTURAL COLLISIONS

Student Preparation

Read "White Man's Cotton" and "Ibrahimo Becomes a Christian," pp. 167-187.

Inquiry Focus

> How did African and European cultures clash during the colonial period?

> What happened to the Africans caught in the middle between two cultures? .

Concepts

> culture conflict

Procedure

1. Divide the class into small groups and give them the following instructions:

   "You are members of an organization called Volunteers in Victim Assistance. The main objective of VIVA is to identify people and cultures around the world who are victims of culture conflict, i.e., people whose cultural values are under attack in one way or another. VIVA has a simple form that it uses to record information. I'll pass this out to you now."

   Pass out this form.

VIVA Data Form

Victim's Name	Victim's Culture	Victim's Conflicts	Alledged Victimizer	Ways in which victim is suffering

"Your task now is to fill out this form according to the evidence you have from "White Man's Cotton" and "Ibrahimo Becomes a Christian." Ideally, groups would display their forms on newsprint. If this is not possible, they could write them on the board, or simply share their analysis with the rest of the class.

2. Ask students to remain in their small groups and to do the following:

   a. Individually, write at least three values that they cherish, values that, if lost or taken away, would impoverish their lives in some way.

   b. As a group, share the individual lists and form a consensus group list of three values, listed in order of priority. These group lists should be posted around the room or written on the board.

   c. As a full class, examine the group lists and form a consensus class list of three values, listed in order of priority.

   Questions for discussion:

   "How easy or difficult (or impossible) was it to form a consensus?"

   "What has this process taught you?"

   "Which of your values would you be willing to die for?"

Inquiry Evaluation

Students might

> identify the culture conflicts caused by colonialism in Africa by completing the VIVA exercise

> evaluate the personal cost of these conflicts by completing the same exercise

> identify three values important to them by drawing up both a personal and a group list of values

LESSON 17

THE WHITE MAN'S BURDEN

Student Preparation

Read "A Missionary Meets His Match," "Anglo-Saxon Destiny," "Is There Anybody Here?" and "Martyr," pp.188-197.

Inquiry Focus

> What did Europeans mean by the expression "white man's burden?"

> How did colonialism affect human relations between Africans and Europeans?

Concepts

> paternalism

> ethnocentrism

Procedure

1. Begin with a brief discussion of "A Missionary Meets His Match."

   "There is a saying: 'Never discuss politics or religion.' Why do people say this?"

   "How does Mr. Brown run into a problem by ignoring this warning?" "What arguments does Mr. Brown use in trying to persuade Akunna that Christianity is *the* right religion?"

   "Why don't these arguments work with Akunna?"

   "What would Akunna gain by believing in Christianity?"

2. A debate could be organized around the following topic: Resolved, that truth must be spread by whatever means necessary.

   Such a debate would probably deal with some of these questions:

   "Do ends justify means?"

"Is religious truth objective or subjective?"

"Does a person who thinks he or she has the truth have a responsibility to share it with others?"

"Does a person with truth have the right to ignore other truths?" "Can we be more confident of some truths than others?"

"Does truth take different forms in different cultures?"

3. Turn to "Is There Anybody Here?"

"Did the woman *really* see Tom Mboya when she asked if anybody was there?"

"Why didn't she see him as a relevant or significant person?"

4. Ask a student to read "Martyr" aloud. Then ask:

"If you were the speaker in this poem, how would you react to this white man and his command? What would you do or say to him?"

5. As a culminating activity, ask students to respond to "Anglo-Saxon Destiny" by writing a response to the author. You might say: "Imagine you are an African; write a letter to Josiah Strong, the author or the article, reacting to his position."

Encourage students to tap all the information they have gathered thus far in Part III of the text. This assignment is a built-in evaluation of many of the objectives in Lessons 12-17.

If the assignment is completed in class, have students read their letters aloud. List the main points they make on the board. If the assignment is completed at home, use the same follow-up activities the next day in class.

6. Writing Assignment: To help students pull together the various elements of Part III of the text, ask them to write a 1500-word paper on European imperialism in Africa. Each student may be allowed to choose his or her own focus and method of presentation, but all students must deal to some extent with all of the following subjects:

Economic imperialism

Political imperialism

Cultural imperialism

As much as possible, students should draw from material in the text for concrete illustrations. As an aid in organizing their information, they might list each reading in Part III under one of the three headings above. This preparation should help students see how these categories are distinct and yet interdependent. Outside sources can also be used to supplement the information in the text.

Inquiry Evaluation

Students might

- analyze the nature of religious truth by discussing a fictional debate and engaging in an actual debate on the subject
- empathize with African reactions to European paternalism by writing a response to "Anglo-Saxon Destiny."
- synthesize the economic, political and cultural aspects of colonialism in Africa by writing a paper on the subject

LESSON 18

THE RISE OF NATIONALISM

Student Preparation

Read "Introduction" and "The Parable of the Eagle," pp. 201-211.

Special Note: There is a writing assignment as part of the Preparation for Lesson 19. It should be given prior to the teaching of that lesson.

Inquiry Focus

> What factors led to the growth of African nationalism and eventually to independence?

> What were the major legacies of European colonialism in Africa?

Concepts

> nationalism

> independence (freedom)

> paternalism

Procedure

1. Write on the board: "Freedom is ... " and ask each student to write on a piece of paper at least three concrete definitions of freedom, e.g., "Freedom is having your own car."

   Have students exchange papers and read aloud the definitions they think are good. Seven or eight responses will probably be enough to get a sense of student attitudes towards freedom.

   Then ask students to compare their ideas of freedom with those of Ndabaningi Sithole on p. 202. "According to Sithole, what did freedom mean to Africans?"

2. Lead a general discussion of the following questions; record major points on the board. (Alternatively, form small groups and have each group give a brief presentation on one of the questions. The groups should not require more than 15 minutes to prepare their answers.)

"What were the factors that led to the rise of African nationalism and eventually independence?"

"What parallels can be drawn between the African and American struggles for-independence? How were the African and American colonial situations different?"

"What were the major legacies of European colonialism in Africa?" "What lesson is 'The Parable of the Eagle' teaching?"

(Note: This last question should be discussed last; it leads into the next step in the lesson. If it is not discussed here--because there were only three small groups or for some other reason--then use it as part of step 3.

3. Turn to "The Parable of the Eagle" and discuss these questions:

"What is the main lesson of this parable?"

"How does the parable relate to African nationalism?"

"Who is the man (symbolically) who treats the eagle like a chicken?"

"Who is the naturalist (symbolically)?"

4. Class presentation (or writing assignment):

Write "paternalism" on the board and indicate that "pater" means "father" in Latin and "paternalism" is a derogatory term for treating others like children.

"Have you ever been a victim of paternalism? Explain. How did you feel?"

Point out that telling an eagle that he is a chicken is like telling a man he is a child, which is exactly what the European colonialists told the Africans when the Africans demanded independence. "Wait," the Europeans said, "until you are ready. You are not yet sufficiently developed to rule yourselves."

Ask each student to prepare a two-minute presentation arguing against the European myth of the" African Child. " (Alternatively, write a two- or three-page paper). Give the presentation (or write the paper) from the point of view of an African nationalist.

Ask for volunteers to give their presentations.

Inquiry Evaluation

Students might

- clarify their own perceptions of freedom by completing in writing at least three sentence stems beginning with “Freedom is ...”
- analyze African perceptions of political freedom by comparing their written definitions with those of Sithole in the "Introduction"
- identify the major legacies of European colonialism in Africa by drawing up a list from class discussion
- derive a working definition of paternalism by discussing the meaning of "The Parable of the Eagle"
- analyze the major components of African nationalism by comparing u. S. and African independence movements and listing at least three points of comparison

LESSON 19

THE NEW POLITICS

Student Preparation

Read "The New Politics" and "The Congo Wins Freedom," pp. 212-226.

Writing Assignment: Hand out the following directions to students as an advance assignment for this lesson.

> "You are a correspondent for an American newspaper. You have been assigned to cover the Independence Day ceremonies in the Congo. The most important event of the day is Patrice Lumumba's speech. Write a news story explaining the content of Lumumba's speech and commenting on its significance--for the Congo and for other countries. The first part of your story should be a straightforward report of what Lumumba says; the second part should be your interpretative comment. (Note: pay particular attention to the structure of the speech; it seems to break down into three sections).

Inquiry Focus

- What were the major elements in the independence movement in Ghana?
- What role did Nkrumah play in this movement?
- What goals did the Congo set for itself after achieving independence?

Concepts

- mass movements
- charismatic leadership

Procedure

1. Begin with a general discussion or Ghana and Nkrumah.

   "Why was Nkrumah successful in leading Ghana to independence?"

   "What elements of Ghanaian society was he able to bring together?"

   "What did Nkrumah feel was the one indispensable element in the success of his independence movement?" (mobilizing the masses; creating a mass movement)

   "What personal qualities did Nkrumah have which contributed to his success?"

2. Focus on Nkrumah as a charismatic leader.

   "How did Nkrumah make people politically aware?"

   "How did he get them 'out of the kitchen'?"

   "How would you describe the people's attitudes toward Nkrumah?"

   "Why do some leaders inspire a passionate following while others do not? What special qualities do such leaders possess?"

   Write "charisma" and "charismatic" on the board and tell students that these words are used to describe such leaders, those with a special "magic" that brings out a passionate following.

   "What charismatic leaders can you think of?"

   "How important is charismatic leadership to a mass movement?"

   Ask students to cite specific examples from the reading of mass behavior that would indicate that Nkrumah was a charismatic leader.

   Besides his personal appeal, Nkrumah came to symbolize the idea of freedom. "Specifically, what did freedom mean to the people of Ghana?"

3. Turn to "The Congo Wins Freedom" and the writing assignment. One way to handle the topic would be as follows:

   Organize a panel discussion consisting of five or six "journalists" who have just returned from observing Independence Day ceremonies in the Congo.

The discussion might be handled like a TV news panel, with the "journalists" giving the details of Patrice Lumumba's speech and interpreting its significance.

One student (or the teacher) should serve as the moderator to help provide organization and stimulation to the discussion.

Some questions the moderator might ask would include:

"How does Lumumba see the recent colonial past?"

"What was the nature of Belgian rule?"

"How will the colonial experience affect Congo nation-building?"

"What are some of the problems facing the Congo?"

"What are the ideals of the new government?"

"What are some of its goals?"

"What does Lumumba ask of his people?"

The speech seems to break down into three sections: recalling past experiences under colonial rule; stating goals for the future; and asking for the help of the Congolese people.

The end of the panel discussion should include a question and answer period with the "audience."

Inquiry Evaluation

Students might

> deduce the effects of a mass movement in politics by analyzing and discussing its effect in one instance

> derive a definition of charismatic leadership by discussing concrete examples of it in narrative writing

> analyze the historic significance of a political speech by writing a report of the speech and discussing it in a panel discussion

LESSON 20

THE AFRICAN OUTLOOK

Student Preparation

Read "The African Outlook" and "Negritude," pp. 227-238.

Special note: See "Student Preparation" in Lesson 23 for advance assignment.

Inquiry Focus

> What was the Negritude movement?

> What role did cultural nationalism play in African independence movements?

> What are some of the dominant values found in African cultures?

Concepts

> Negritude

> cultural nationalism

> cultural traits

Procedure

1. Begin with a general discussion of "The African Outlook."

"What are the dominant traits of African culture?"

List the responses (the traits) on the board.

"According to Chisiza, how is African culture different from other cultures, say, Western or Eastern?"

"Where does he seem to feel African culture has the edge?"

2. After Chisiza's points have been discussed, ask the class to examine each or the African cultural traits listed on the board by asking themselves:

"Is this an American trait as well?"

Put a check next to those traits that students think Americans share with Africans. Then ask:

"What other traits, not listed here, would you say are typical of Americans?"

Record students' responses.

"What would you say are the most important differences between Africans and Americans?"

"What would you say are the most important similarities?"

"To what extent would you say it is possible to make general statements about cultures?"

"What difference is there, if any, between the values of a society and its actual practices?"

"Why would Africans feel a special need to point out their cultural traits, especially during the nationalist period?"

3. Turn to the issue or culture as a factor in the anti-colonial, pro-independence movement.

"What role did culture play in European Colonialism in Africa?"

Students should draw on their earlier readings to respond to this question.

"What comparable role did culture play in African independence movements?"

A general discussion of the Negritude movement should follow. Then turn to the poems, and ask a student to read "African Heart" aloud.

"How does this poem illustrate the concept of Negritude?"

"What ideas or sentiments in this poem could only arise from the black or African experience?"

Have a student read "Africa" aloud, and ask the same questions as above.

"Why will the fruit of the African tree have 'the *bitter* taste of liberty'?"

Have a student read "Limbo" aloud and ask:

> “How does this poem illustrate the concept of Negritude?”
>
> "Why would Africans, particularly African writers, find the concept of Negritude useful? What similarities can you find between 'Negritude' and 'soul' as it is used by black Americans?"
>
> "Can you see any possible objections to concepts like 'Negritude' and 'soul'?"

Inquiry evaluation

Students might

- identify dominant African cultural traits by discussing African writing on the subject
- infer the values of the Negritude movement by analyzing poems of that period
- analyze the significance of cultural nationalism in African independence movements by discussing the topic in class

LESSON 21

WHAT PRICE FREEDOM?

Student Preparation

Read "Kenya: the Man and the Elephant" and "The Mau Mau Revolt," pp. 239-252.

Inquiry Focus

> Who were the Mau Mau?

> What conditions led to Mau Mau violence in Kenya?

> Who was the aggressor in Kenya?

Concepts

> land-poor

> violence

Procedure

1. Begin by discussing "Kenya: The Man and the Elephant."

   "What is the story of the man and the elephant about? What is the main issue?"

   "What is the attitude of the commission toward the man, his kind, his ideas and his problem with the elephant?"

   "What is a fable?"

   "Whom does the man represent?"

   "Whom does the elephant represent?"

   "What is the moral of the story?"

2. Hand out the following checklist, "Viewing Violence." Ask students to consider carefully each of the actions described and to check those that they consider to be violent acts.

"VIEWING VIOLENCE"

Which of these actions would you consider to be violent?

_taking the land from the Kikuyu?

_keeping more land than they actually needed?

_forcing the Kikuyu to work for them?

_arresting KCA leaders?

_banning oath taking

_detaining the Kikuyus

_declaring a "state of emergency"

_retaliating for the Mau Mau raid

_Jomo Kenyelta's words?

_demands for freedom from colonial domination?

_oath taking?

_the values expressed in the oath?

_the raid on the police station?

_the raid on the loyalist chief Laka Lari

3. Lead a general discussion of student responses to the checklist. Ask for a show of hands on each item. Record the numbers on the board, and discuss the following questions:

   "Which items got the highest scores, i.e., were considered violent by the most people?"

   "What do these items have in common?"

   "Who tended to commit these violent acts, Europeans or Africans?"

4. Divide the class into small groups and ask each group to write a three sentence definition of violence. Groups should then share their definitions.

5. Conclude the lesson by discussing the question:

"Who was the aggressor in Kenya?"

Using information from their discussion of violence, the definition they composed and the statistical information provided in the reading (summarized below), students should try to come to a consensus on their answer.

Statistics:

Europeans, who made up less than 1% of the population, controlled 25% of the land

Half of the Kikuyu were landless

Average Salaries 1952

European--$1739

Kikuyu---- $74

Mau Mau Revolt

Deaths

Kikuyu---11,503

Europeans---95

African Loyalists---1,920

Detention

Kikuyu---80,000 +

Inquiry Evaluation

Students might

> make historical inferences by interpreting the allegorical meaning of a fable

> analyze the actions of the colonialists and the Mau Mau by completing the violence checklist

> synthesize the meaning of violence by writing a definition of the term

> evaluate the actions of both sides during the Mau Mau Revolt by classifying their acts on the violence checklist

LESSON 22

MISCOMMUNICATION

Student Preparation

Read "The Martyr," pp. 253-262.

Inquiry Focus

> How were individuals affected by the independence struggle in Kenya?

> What effect did colonialism (and the subsequent struggles for independence) have on personal relationships between Africans and Europeans?

Concepts

> martyrdom

> class conflict

> literary irony

Procedure

1. Conduct a general discussion of “The Martyr.”

   "Mrs. Smiles and Mrs. Hardy 'wore a look of sad triumph' when discussing the Gladstone murder. Why sad and triumphant at the same time?"

   "What did they believe about the Africans?"

   Ask a student to read aloud the sixth paragraph of the story, beginning with "How could they do it?"

   "How would you respond to Mrs. Smiles from an African point of view?"

   "How is Mrs. Hill's attitude toward the Africans different from her friends'? How is it the same?"

   Encourage students to examine the tone and tenor of Mrs. Hill's language.

"How well did Mrs. Hill really know Njoroge?"

"How does Njoroge feel about Mrs. Hill's liberalism?"

"What are the major reasons Njoroge gives for wanting to kill Mrs. Hill?"

To reinforce the idea that he wanted to avenge the death of his father and the loss of his family's land, ask a student to read aloud the paragraph, in the middle of the story, that begins "He remembered his father as he always did ... "

"Why does Njoroge change his mind about killing Mrs. Hill?"

"Why do people often characterize the enemy as 'they'--as chinks, gooks, dinks, etc.? What does such distancing allow people to do?"

"Why couldn't a real person-to-person relationship develop between Njoroge and Mrs. Hill, or between many of the Africans and the Europeans?"

"At the end of the story, how are both Njoroge and Mrs. Hill victimized by the system?"

"Why is Njoroge a martyr, if he is? What cause did he die for?"

"What good did his death do for the cause?"

Ask a student to read aloud the ending of the story, beginning with "On the following day ... "

2. Divide the class into four groups. Ask each group to prepare a five-minute report on one of the following themes drawn from the story. In other words each group should explain how its theme appears in the story, what events or narration illustrate the theme, and how the theme contributes to the final meaning of the story.

martyrdom

class conflict

literary irony

communication

Each group should also indicate how its concept applies to colonialism in Africa.

Inquiry Evaluation

Students might

- analyze historical conditions by interpreting literature that depicts those conditions (through discussion)
- interpret the significance of four concepts (martyrdom, class conflict, literary irony and communication) in a piece of literature and then apply these concepts to historical experience by giving a class presentation

LESSON 23

EDUCATION OF A LEADER

Student Preparation

Read "Reflections of a Leader," pp. 263-271.

Writing Assignment: Ask students to write a short paper (500 to 700 words) comparing the career of Kenneth Kaunda with that of Martin Luther King, Jr. They should address the questions listed under "Inquiry Focus" as well as the four concepts listed below.

Inquiry Focus

> What kind of training did African nationalist leaders receive? Specifically, in reference to the writing assignment:

> How are Kaunda's and King's backgrounds similar or different?

> How do their philosophies of life compare?

> What is the driving motivation of each man's career?

> How was Kaunda influenced by the West, particularly the United States?

> How does Kaunda think Africa and the West differ?

Concepts

> Christian ethics

> nonviolent resistance

> social injustice

> racial discrimination

Procedure

1. Form small groups of four or five students each. Ask each group to draw up a list of similarities between the careers and experiences of Kenneth Kaunda and Martin Luther King, Jr.

2. Ask the groups to post their lists on newsprint or to write them on the board.

   "What similarities appear on all of the lists?"

   Discuss the similarities and circle the ones students agree on.

   "To what extent were these experiences shared by Kaunda and King a good preparation for the leadership roles they were to take later?"

   Discuss the questions listed under the "Inquiry Focus."

3. Turn to the four concepts of the lesson. These concepts serve as major themes that run through the lives of Kaunda and King. Make sure students students discuss them in detail.

   Christian ethics

   nonviolent

   resistance social

   injustice

   racial discrimination

   "In what ways did Kaunda and King apply Christian ethics and nonviolent resistance to the problems of social injustice and racial discrimination?"

Inquiry Evaluation,

Students might

> compare the careers of Kenneth Kaunda and Martin Luther King, Jr. by writing a paper in which similarities and differences are discussed

> make inferences about the relationship between a person's values and that person's behavior by tracing early influences on the lives of Kaunda and King (in the paper assigned)

> evaluate the applicability of Christian ethics and nonviolent resistance to issues of social injustice and racial discrimination by analyzing the ways in which they were applied by Kenneth Kaunda and Martin Luther King, Jr. (in the paper assigned and in class discussion)

LESSON 24

"UNFINISHED BUSINESS"

Student Preparation

Read "Unfinished Business," pp. 276-280

Inquiry Focus

> What is the current independence status of African states?

> What remains to be done before all of Africa is free?

Concepts

> independence

> sanctions

Procedure

1. Ask students to look at the "Independence Ledger" on pp. 272-275 and to respond to the following questions. This exercise could be conducted in small groups with each group reporting its findings in a general discussion.

   "What was the first African country to get independence? What was the last?"

   "Which countries were never colonized?"

   "Three countries are not listed on the Ledger. What are they and why aren't they listed?"

   "What patterns can you detect in the African independence movement? What generalizations can you form?"

   "What inferences can you draw, if any, about the colonial policies of the various European powers?"

2. Focus on “Unfinished Business”. Make sure a wall map of Africa is displayed.

Divide the class into 10 groups, representing the following countries: Angola, Botswana, Lesotho, Malawi, Mozambique, Namibia, Swaziland, Tanzania, Zambia and Zimbabwe.

Point out that Namibia is controlled by South Africa and South Africa is ruled by a white government representing only 13 percent of the population.

The task of each group is to form a policy concerning the independence of Namibia and the liberation of South Africa. Specifically, each group must decide what sanctions its country can apply to South Africa, or why it might find it difficult to apply any sanctions.

Each group should report to the full assembly of Southern African nations.

Inquiry Evaluation

Students might

- analyze the general patterns of independence in Africa by answering a series of questions based on the Independence Ledger
- make inferences about African independence from data presented in the Ledger by responding to questions in discussion
- propose a Southern Africa policy for the liberation of Namibia and South Africa by participating in a role play