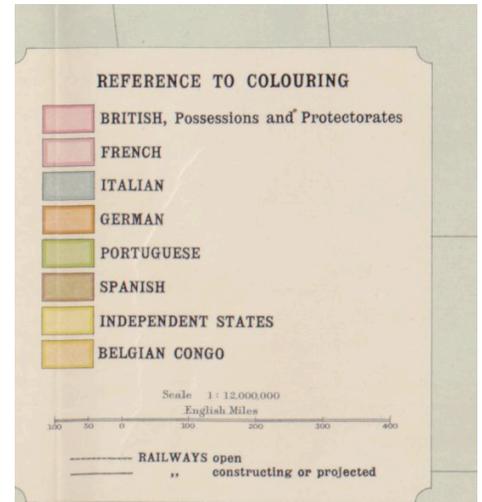


# European Imperialism in Africa: DBQ

## Section 1: Examine Primary Sources

**Document #1:** “The Map of Africa by Treaty” by Sir Edward Hertslet, London, 1909.



(enlarged version of map key to aid in student evaluation-not originally separate from map)

Questions to Consider:

1. Consider the source: list the date, creator, and where map is produced?
2. Explain how the map's source might influence interpretations of the map.
3. What is the purpose of

the map: why was it drawn, what evidence can we draw from it, what has the mapmaker avoided including, how does the map add to or contradict what you already know?

**Document #2:** quote from Haile Selassie (Ethiopian emperor, 1892-1975)

*“Throughout history it has been the inaction of those who could have acted, the indifference of those who should have known better, the silence of the voice of justice when it mattered most that has made it possible for evil to triumph.”*

Questions to Consider:

4. What is the perspective of the author? What events might have caused the author to think as he does?
5. Why might the author be making this statement? For what audience? For what purpose?
6. How does this quote relate to Imperialism in Africa? Explain.

**Document #3:** “Images of Colonial Africa” Photos made from glass negatives brought back by female missionary to Kenya, Laura Collins, in order to show supporters images of Kenya and its missionary work.

1/13/1914 letter to Miss Young of the AIM (missionary) office:

*“The other day I rec'd a letter from the St. Louis, Mo. paper asking that I send them material sufficient concerning my work to fill a page in their Sunday issue, with such pictures of myself and natives as I would care to have published.”*

2/15/1914 reply to Mr. Palmer, AIM's Director of North America

*“I have ordered a stereoptican [projector for stereo slides]. They wanted me to do so and now they suggest of taking up a collection or charging admission at the door when I show the pictures.”*



“a native family” (Kenya):



“brick chapel in Kijabe” (Kenya):

Questions to Consider:

7. Consider the viewpoint of the source of these pictures. What is unique in her situation? What is her background?
8. Why would Laura Collins want to send these photos back to the United States? What evidence from the photos or her quotes supports your claims?
9. What can you infer about the people and objects in the pictures?
10. What do you understand about Africa during the Age of Imperialism due to the coupling of these pictures? In other words, by looking at both photos as a collection, what can you glean from them to understand the time period better?

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**Document #4:** “On French Colonial Expansion” a speech before the French Chamber of Deputies, March 28, 1884, by Jules Ferry (1832-1893): Ferry was twice prime minister of France, from (1880-1881, 1883-1885).

“Gentlemen, we must speak more loudly and more honestly! We must say openly that indeed the higher races have a right over the lower races .... I repeat, that the superior races have a right because they have a duty. They have the duty to civilize the inferior races .... In the history of earlier centuries these duties, gentlemen, have often been misunderstood; and certainly when the Spanish soldiers and explorers introduced slavery into Central America, they did not fulfill their duty as men of a higher race .... But, in our time, I maintain that European nations acquit themselves with generosity, with grandeur, and with sincerity of this superior civilizing duty.

I say that French colonial policy, the policy of colonial expansion, the policy that has taken us under the Empire [the Second Empire, of Napoleon III, to Saigon, to Indochina [Vietnam], that has led us to Tunisia, to Madagascar-I say that this policy of colonial expansion was inspired by... the fact that a navy such as ours cannot do without safe harbors, defenses, supply centers on the high seas .... Are you unaware of this? Look at a map of the world.”

Questions to Consider:

11. Who is the author of this piece of evidence? What is his viewpoint?
12. What justifications does he offer to support his viewpoint?
13. Why might he be giving this speech? What is the purpose of the speech?
14. What does this speech tell you about life and attitudes at the time?

**Document #5:** “The Rhodes Colossus: Striding from Cape Town to Cairo” Published in Punch, or the London Charivari, Dec. 10, 1892. Artist: Linley Sambourne.



Questions to Consider:

15. Where and when was this political cartoon published? What impact might this have on its perspective or bias?
16. Examine the title of the political cartoon. How does this clarify the purpose or understanding of the political cartoon (or does it?). What meaning does the title give to the illustration. Why might the author have chosen the words he did? (colossus, striding, Cape Town & Cairo)
17. What is being depicted in this political cartoon? Who is the man? What objects do you see?
18. What is the artist's viewpoint? What evidence from the political cartoon support your claims?

**Document #6:** “Moshweshewe: *Letter to Sir George Grey, 1858*” written by Mark X of Moshweshewe, Chief of the Basutos.

*Allow me, however, to bring to your remembrance the following circumstances: About twenty-five years ago my knowledge of the White men and their laws was very limited. I knew merely that mighty nations existed, and among them was the English. These, the blacks who were acquainted with them, praised for their justice. Unfortunately it was not with the English Government that my first intercourse with the whites commenced. People who had come from the Colony first presented themselves to us, they called themselves Boers. I thought all white men were honest. Some of these Boers asked permission to live upon our borders. I was led to believe they would live with me as my own people lived, that is, looking to me as to a father and a friend.*

*About sixteen years since, one of the Governors of the Colony, Sir George Napier, marked down my limits on a treaty he made with me. I was to be ruler within those limits. A short time after, another Governor came, it was Sir P. Maitland. The Boers then began to talk of their right to places I had then lent to them. Sir P. Maitland told me those people were subjects of the Queen, and should be kept under proper control; he did not tell me that he recognized any right they had to land within my country, but as it was difficult to take them away, it was proposed that all desiring to be under the British rule should live in that part near the meeting of the Orange and Caledon rivers.*

*Then came Sir Harry Smith, and he told me not to deprive any chief of their lands or their rights, he would see justice done to all, but in order to do so, he would make the Queen's Laws extend over every white man. He said the Whites and Blacks were to live together in peace. I could not understand what he would do. I thought it would be something very just, and that he was to keep the Boers in my land under proper control, and that I should hear no more of their claiming the places they lived on as their exclusive property. But instead of this, I now heard that the Boers consider all those farms as their own, and were buying and selling them one to the other, and driving out by one means or another my own people.*

*In vain I remonstrated. Sir Harry Smith had sent Warden to govern in the Sovereignty. He listened to the Boers, and he proposed that all the land in which those Boers' farms were should be taken from me. I was at that time in trouble, for Sikonyela and the Korannas were tormenting me and my people by stealing and killing; they said openly the Major gave them orders to do so, and I have proof he did so. One day he sent me a map and said, sign that, and I will tell those people (Mantatis and Korannas) to leave off fighting: if you do not sign the map, I cannot help you in any way. I thought the Major was doing very improperly and unjustly. I was told to appeal to the Queen to put an end to this injustice. I did not wish to grieve Her Majesty by causing a war with her people. I was told if I did not sign the map, it would be the beginning of a great war. I signed, but soon after I sent my cry to the Queen. I begged Her to investigate my case and remove "the line," as it was called, by which my land was ruined. I thought justice would soon be done, and Warden put to rights.*

*I tried my utmost to satisfy them and avert war. I punished thieves, and sent my son Nehemiah and others to watch the part of the country near the Boers, and thus check stealing. In this he was successful, thieving did cease. We were at peace for a time. In the commencement of the present year my people living near farmers received orders to remove from their places. This again caused the fire to burn, still we tried to keep all quiet, but the Boers went further and further day by day in troubling*

From: G. M. Theal, ed., *Records of Southeastern Africa* (Capetown: Government of Capetown, 1898-1903).  
Scanned by Jerome S. Arkenberg, Cal. State Fullerton. The text has been modernized by Prof. Arkenberg.

Questions to Consider:

19. Who is the author? Why is he writing this letter? What is the purpose?
20. The letter includes the names of several individuals and groups. Who are these individuals and groups? How do they impact the meaning of the letter? (if you are unsure, you may need to do a bit of research on this)
21. Do you think this letter was successful in fulfilling its purpose? Why or why not? Use evidence (quotes) from the letter to support your claim.

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### **Document #7: "Gustave Freensen: In the German South African Army, 1903-1904"**

This story is by a soldier in the German army telling of his experiences in the campaign against the indigenous people of southwest Africa in 1903-04.

*Sometimes when we were all sitting about our fire-holes, I would take myself off over to the old Africans, who always had their fire by one of the wagons which Sergeant Hansen conducted. Then Hansen would motion to me, for he liked me since I had talked to him in the courtyard of the fort. They always sat by themselves, not entirely out of pride, but also because they were mostly from five to twenty years older than we were. Some of them had been already ten years or more in the country.*

*I used to sit down quietly with them and listen with great eagerness to their talk. Sometimes they talked of the wild fifteen years' struggles in the colony, in all or part of which they had shared, and of the fighting in the last three months. They recalled the scene of many a brave deed, and named many a valiant man, dead or living. I was surprised that so many hard undertakings, of which I had never heard or read so much as a word, had been carried through by Germans, and that already so much German blood had been lavishly spilled in this hot, barren land. They touched, too, upon the causes of the uprising; and one of the older men, who had been long in the country, said: "Children, how should it be otherwise? They were ranchmen and proprietors, and we were there to make them landless workingmen; and they rose up in revolt. They acted in just the same way that North Germany did in 1813. This is their struggle for independence." "But the cruelty?" said some one else, and the first speaker replied indifferently: "Do you suppose that if our whole people should rise in revolt against foreign oppressors it would take place without cruelty? And are we not cruel toward them?" They discussed, too, what the Germans really wanted here. They thought we ought to make that point clear. "The matter stood this way: there were missionaries here who said: "You are our dear brothers in the Lord and we want to bring you these benefits; namely, Faith, Love, and Hope.' And there were soldiers, farmers, and traders, and they said: "We want to take your cattle and your land gradually away from you and make you slaves without legal rights.' Those two things didn't go side by side. It is a ridiculous and crazy project. Either it is right to colonize, that is, to deprive others of their rights, to rob and to make slaves, or it is just and right to Christianize, that is, to proclaim and live up to brotherly love. One must clearly desire the one and despise the other; one must wish to rule or to love, to be for or against Jesus. The missionaries used to preach to them, "You are our brothers,' and that turned their heads. They are not our brothers, but our slaves, whom we must treat humanely but strictly. These ought to be our brothers? They may become that after a century or two. They must first learn what we ourselves have discovered,--to stem water and to make wells, to dig and to plant corn, to build houses and to weave*

clothing. After that they may well become our brothers. One doesn't take anyone into a partnership till he has paid up his share."

From: Eva March Tappan, ed., *The World's Story: A History of the World in Story, Song and Art*, (Boston: Houghton Mifflin, 1914), Vol. III: *Egypt, Africa, and Arabia*, pp. 465-484.

Scanned by Jerome S. Arkenberg, Cal. State Fullerton. The text has been modernized by Prof. Arkenberg.

Questions to Consider:

22. Who is the author? Whose perspective does this writing reflect?
23. Who are the "old Africans"? What is their viewpoint on Germany's involvement with African colonization? Why do you they have this viewpoint? (give specific examples from the memoir)
24. What do you think is the author's attitude? Does he agree or disagree with the "old Africans"?
25. What social or economic benefits or detriments does this memoir explain about German colonization in Africa during the Age of Imperialism? (give specific examples from the memoir)

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**Document #8:** Smithsonian Institution sponsored African expedition for Theodore Roosevelt 1909-1910. Photo was used as an illustration in Theodore Roosevelt's book "African Game Trails" published 1910.



Questions to Consider:

26. Describe the people and objects in this photograph. What are the people and objects doing?
27. What is the purpose of the photograph? Why was it taken? Why (and where) was it published?
28. What economic or social implications does this photograph indicate about Africa in 1909?

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**Document #9:** Excerpt from "The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African. Written by Himself. Vol. I" by Equiano, Olaudah, 1745

*The first object which saluted my eyes when I arrived on the coast was the sea, and a slave ship, which was then riding at anchor, and waiting for its cargo. These filled me with astonishment, which was soon converted into terror when I was carried on board. I was immediately handled and tossed up to see if I were sound by some of the crew; and I was now persuaded that I had gotten into a world of bad spirits, and that they were going to kill me. Their complexions too differing so much from ours, their long hair, and the language they spoke, (which was very different from any I had ever heard) united to confirm me in this belief. Indeed such were the horrors of my views and fears at the moment, that, if ten thousand worlds*

*had been my own, I would have freely parted with them all to have exchanged my condition with that of the meanest slave in my own country. When I looked round the ship too and saw a large furnace or copper boiling, and a multitude of black people of every description chained together, every one of their countenances expressing dejection and sorrow, I no longer doubted of my fate; and, quite overpowered with horror and anguish, I fell motionless on the deck and fainted. When I recovered a little I found some black people about me, who I believed were some of those who brought me on board, and had been receiving their pay; they talked to me in order to cheer me, but all in vain. I asked them if we were not to be eaten by those white men with horrible looks, red faces, and loose hair. They told me I was not; and one of the crew brought me a small portion of spirituous liquor in a wine glass; but, being afraid of him, I would not take it out of his hand. One of the blacks therefore took it from him and gave it to me, and I took a little down my palate, which, instead of reviving me, as they thought it would, threw me into the greatest consternation at the strange feeling it produced, having never tasted any such liquor before. Soon after this the blacks who brought me on board went off, and left me abandoned to despair. I now saw myself deprived of all chance of returning to my native country, or even the least glimpse of hope of gaining the shore, which I now considered as friendly; and I even wished for my former slavery in preference to my present situation, which was filled with horrors of every kind, still heightened by my ignorance of what I was to undergo. I was not long suffered to indulge my grief; I was soon put down under the decks, and there I received such a salutation in my nostrils as I had never experienced in my life: so that, with the loathsomeness of the stench, and crying together, I became so sick and low that I was not able to eat, nor had I the least desire to taste any thing. I now wished for the last friend, death, to relieve me; but soon, to my grief, two of the white men offered me eatables; and, on my refusing to eat, one of them held me fast by the hands, and laid me across I think the windlass, and tied my feet, while the other flogged me severely. I had never experienced any thing of this kind before; and although, not being used to the water, I naturally feared that element the first time I saw it, yet nevertheless, could I have got over the nettings, I would have jumped over the side, but I could not; and, besides, the crew used to watch us very closely who were not chained down to the decks, lest we should leap into the water: and I have seen some of these poor African prisoners most severely cut for attempting to do so, and hourly whipped for not eating.*

Questions to Consider:

29. What event is the author describing? Why might the author be writing about this experience?  
What is the purpose of this excerpt?
  30. Based on this document, what might be the background history and experiences of the author?  
How might this influence his statements and beliefs?
  31. What greater economic and social impact might this narrative have a variety of different audiences? What interpretations might various groups take away from this excerpt?
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## **Section 2: Essay**

Based on your analysis of the previous documents, **analyze the social and economic effects of European Imperialism, or colonization, of Africa**. Support your thesis with evidence from all of the previous documents and from your understanding of history.

While writing remember:

- Develop a relevant thesis and support that thesis with evidence from the documents.
- Use all of the documents.
- Analyze the documents by grouping them in as many appropriate ways as possible. Does not simply summarize the documents individually.
- Take into account the sources of the documents and analyze the authors' points of view.
- Be sure to include relevant historical information not mentioned in the documents.