

The College at Brockport: State University of New York
Digital Commons @Brockport

Education and Human Development Master's
Theses

Education and Human Development

Summer 8-4-2014

Racism and Education

Alicia M. Hunt

The College at Brockport, ahunt2@brockport.edu

Follow this and additional works at: http://digitalcommons.brockport.edu/ehd_theses

 Part of the [Education Commons](#)

To learn more about our programs visit: <http://www.brockport.edu/ehd/>

Repository Citation

Hunt, Alicia M., "Racism and Education" (2014). *Education and Human Development Master's Theses*. 466.
http://digitalcommons.brockport.edu/ehd_theses/466

This Thesis is brought to you for free and open access by the Education and Human Development at Digital Commons @Brockport. It has been accepted for inclusion in Education and Human Development Master's Theses by an authorized administrator of Digital Commons @Brockport. For more information, please contact kmyers@brockport.edu.

Racism and Education

Alicia Hunt
Summer, 2014

This research focuses primarily on the effects of imperialism on the spread of racism. By evaluating specific historical relations, such as the British Empire and the Xhosa of Southern Africa, race relations are examined and their effect on American students of Social Studies clarified. Students are not always adequately instructed on the role of race in many historical events, and too often the role of minorities is minimized or even deleted from teaching materials. By understanding the legacy of imperialism, teachers may use carefully selected texts within their classrooms to help alleviate the disproportion of history taught in schools and elevate their awareness of race issues today, as well as creating a diverse curriculum for all students.

Table of Contents

Part I: *Race in Modern Imperialism: 1835-1950*

PartII: *Pseudo-Science and False History: The perpetuation of racism in post-imperial nations*

Part III: *Diversity in Text: Utilizing literature to teach tolerance*

Race in Modern Imperialism: 1835-1950

Alicia Hunt

There is no place today that does not feel the reverberations of imperialism. Every nation, as either a former colony or colonizer, has contributed to the world system that continues to impact today. The study of imperialism is as varied as the imperial relations themselves. Schools of thought range from Marxian to post-colonial to gentlemanly capitalist, with countless other theories in between. These theories can often be understood by their definition of the relationship between the metropole (colonizing nation), and the colony. By examining how countries interacted in these unequal associations, imperialism can begin to be understood, and its ties to the modern day become starkly apparent.

Imperialism exists in a hegemonic state. In theory, imperialism could have become a reciprocal relationship with each side benefitting equally, but that is not how history played out. An imperial relationship only exists in which one group or nation has dominance over another. That is not to say that the power is complete in every instance of imperialism, but a definite inequality in political and economic arenas was created. By examining case studies of British, French, and Japanese imperial history, the picture can begin to become clearer as to how imperialism began and developed into the system that would define modern national relations.

Great Britain is nearly always the center of every conversation of imperialism. With arguably the most dominant empire of the modern era, Great Britain extended its influence from North America to Asia. Looking specifically at their reign in South Africa after the Boer War, Richard Price's book, *Making Empire*, examines how the British imperial state came to dominate native groups, specifically the Xhosa tribes. This comes after 1833, when Britain outlawed slavery in its colonies, which means the evil of slavery was recognized, but not necessarily the humanity of the people who were enslaved. South Africa is one instance where the motives to create an imperial relationship were based on religious beliefs. British Protestant ministers flocked to South Africa in order to spread Christianity in the 1830s, and by 1850 these men had failed to spread Christianity, yet succeeded in redefining race relations between Europeans and Africans.¹

According to Price, the missionaries set out for Africa with the noble intentions of "saving the savage," and spreading civilization, but were not successful.² In the case of the interactions with the Xhosa people, their relationship was based off of notions the British already had about the Zulu. The Zulu were seen as manly warriors to the British because although they lost their wars with the European powerhouse, they had fought valiantly with a military style of "set pieces, rather than the guerilla warfare preferred by the Xhosa."³ This show of strength and determination frightened the British enough to force

¹ Richard Price, *Making Empire: Colonial Encounters and the Creation of Imperial Rule in Nineteenth-Century Africa*, (Cambridge: Cambridge University Press, 2008), 158.

² Price, 158.

³ Price, 175.

some respect towards the Zulu in future affairs. This is common in British imperial history: the British challenge a powerful regional group and once defeated they create close ties with these groups.⁴ By doing this, the British protected their interests in the area by gaining dominance over the strongest local groups. The Xhosa, however, were not like the Zulu. The Xhosa were a herding tribe of people with a complex chieftain political system. Chieftainship was somewhat hereditary, but also relied on leaders earning and keeping the trust of their peoples.⁵ Instead of outright fighting the missionaries and colonists that came to their lands, the Xhosa saw how the Zulus were defeated in battle and chose to deal with the British in a more political manner. Chiefs made agreements that missionaries could live amongst them, but made no promises to convert to Christianity.⁶ Although these initial concessions gave the missionaries an optimistic view that the Xhosa would readily become Christianized, they were gravely mistaken.

The Xhosa already had strong spiritual views that revolved around traditions that the British would consider mysticism.⁷ They had dances and rituals to bring rain, to guide their chiefs, and to protect their herds. The missionaries sought to stomp out these activities, but what they realized was that those who did show some interest in Christianity often only did so in combination with these traditional cultural beliefs. This frustrated the missionaries because they would seem to convert several people, and then as

⁴ Bernard Cohn, *Colonialism and Its Forms of Knowledge* (Princeton: Princeton University Press, 1996), 6.

⁵ Price, 158.

⁶ Price 156.

⁷ Price, 158.

soon as a drought occurred the “savages” went back to their rain dances. After decades of work, the earliest missionaries could only be credited for a handful of successful conversions to Christianity.⁸

The missionaries sent to South Africa ahead of future colonist settlers were simple men of faith. The missionaries were usually not formally educated, and they were often men with a strong conviction to god rather than a high level of educational background or cultural understanding of African people.⁹

Johannes van der Kemp is a prime example of how living amongst the Xhosa changed the missionary’s worldview, especially in terms of racial theory of the time. Like most missionaries setting sail to South Africa, van der Kemp was sure of his mission and that he would be successful in bringing Christianity, and therefore “civilization,” to the Xhosa.¹⁰ What missionaries like van der Kemp did not count on, however, was the cunning and wit of the Xhosa chiefs. The chiefs of the Xhosa people were born into their position, but in order to keep it, they had to be very skilled at politics. If the people did not like their chief, they could easily move their herds to join a neighboring tribe of Xhosa.¹¹ Due to this, chiefs held a restrained power because if they took an action that angered their people, they could become the chief of literally no one.¹² The missionaries underestimated the political savvy of these chiefs when they tried to explain Christianity, and did not understand why the chiefs would not convert, and

⁸ Price, 175.

⁹ Price, 19.

¹⁰ Price, 40.

¹¹ Price, 96.

¹² Price, 96.

therefore lead the way for their tribes to convert as well.¹³ The chiefs knew that by converting they could lose their tribe, but the missionaries did not understand this point. Instead, the missionaries were left perplexed by the apparent passivity of the chiefs and their low success rate amongst these African people.

After the Boer War hundreds of British missionaries settled in South Africa, living amongst the Xhosa. Richard Price reviewed their writings and discovered a pattern emerged as the years progressed with no sign of a great Christian awakening among the Xhosa. The missionaries tended to begin their work with great optimism and after a while they became upset with their apparent lack of progress.¹⁴ Missionaries who originally viewed the Xhosa as “friendly,” and “kind,” began to see them as treacherous and deceitful.¹⁵ The missionaries saw the chiefs as liars who undermined their mission, when in fact the Xhosa people remained relatively unchanged with the exception of encountering more and more European settlers with each passing year. The missionaries’ frustration at their failure to yield better conversion rates led to them to work with the British colonial government in order to make the Xhosa more pliable to the desires of the missionaries.¹⁶ Originally fairly autonomous from the colonial offices, missionaries began to work more and more closely with colonial them as it became clear that the people were not converting to Christianity. Colonial government gained influence over the chiefs through

¹³ Price, 8.

¹⁴ Price, 28.

¹⁵ Price, 40.

¹⁶ Price, 97.

political and military means, and they utilized the missionaries as intermediaries between colonial policies and the Xhosa tribes. By the time this shift occurred, many missionaries had spent a decade or more living amongst the Xhosa. Although the missionaries clearly did not understand or respect all Xhosa cultural traditions, they were better able to deal with the tribes politically than the relatively new colonial government. When missionaries began to resent the Xhosa and turn towards the colonial government for help with their civilizing mission, the new racial theory that developed in Xhosaland became a political policy that would help shape modern-day South Africa.

With the shift from optimism to negativity, the racial theory of equality amongst men that came out of the Enlightenment became challenged by a new racist ideology.¹⁷ The missionaries did not see themselves or their ideology as the reason for the Xhosa's hesitation to adopt European traditions, but the Xhosa themselves. Believing that all men would see the goodness of Christianity if only they were exposed to it, the missionaries and colonial government began to believe that the only reason for the Xhosa to *not* convert was due to their uncivilized nature. Instead of placing blame on cultural ignorance, as it should have been, the British reasoned that the savage did not have the same capabilities as white men, and would not be saved.

Richard Price's book is an important piece of imperial history, not only to the Xhosa, but to the larger picture of imperial scholarship as well. Price is an admitted British historian, yet he successfully captures the non-British view of

¹⁷ Price, 28.

events from the 1830s to 1850s. He uses the change in racial theory to explain how colonial policies changed over this time period when no other British historian was looking beyond British scholarship. In his endnotes, Price cites several achieves in South Africa.¹⁸ This is important because the majority of academic articles and books written on this topic cite sources from the metropole. Price not only gives a well-rounded version of events, but he takes the Xhosa's unique oral histories and uses them in a manner that not only supports his scholarly pursuit for this book, but also gave legitimacy to sources that are not found in a library or museum. He took the writings of the missionaries and reviewed their thoughts over the period from 1830-1850 and retraced where, when, and how their internal thoughts on race shifted. By looking at his sources in this longitudinal manner, as well as how he gave agency to the oral histories of the Xhosa, Price manages to be a British historian without his primary focus being on Britain at all.

The change in ideas about race in imperial culture can also be viewed in the French colony of Haiti. Haiti is often overlooked in scholarship due to its current state of social, political, and economic unrest, but Haiti provides an important historical lesson. The colonial French government in Haiti had no plans in the case of a slave rebellion in the time immediately before the revolution.¹⁹ They had short-term actions for sporadic slave revolts, but gave no thought to any action larger on the part of the slaves.²⁰ This is a direct

¹⁸ Price, 53.

¹⁹ Michel-Rolph Trouillot, *Silencing the Past: Power and the Production of History* (Boston: Beacon Press, 1995), 73.

²⁰ Trouillot, 73.

correlation to how racial thought shifted in modern imperial empires. The French, like the British, viewed Africans and people of African descent as lesser beings. This is portrayed by the constant comparisons of Africans as “savages,” “monkeys,” or any animal in general.²¹ Harriet Ward lived with her missionary husband in South Africa and was quoted as saying that a, “kaffer’s skin is three times as thick as a white man’s.”²² Not only did this imply that someone had skinned a South African as they would a game animal, but that there were inherent biological differences between Europeans and Africans. In Haiti, the French government’s inability to imagine a future where slaves would fight against their masters in a coordinated effort was unfathomable. In the minds of the French, that simply could not happen due to the nature of people from Africa. This colonial framework led to what Michel-Rolph Trouillot called an, “unthinkable” revolution.²³ The French did not view their slaves as unhappy in their position, and therefore could not understand how a slave revolution could take place.²⁴ Discipline had been needed at times, but overall the French thought slaves had accepted their status and went quietly about their lives. The French were proven wrong on both accounts and Haiti became the only country to ever have a slave revolution overthrow a European power. The colonial framework is important to note because it varied from colony to colony, but it always set the rules for how the empire ruled in that particular place. The framework sets in place the “haves and have not’s” of imperialism and underscores the hegemonic

²¹ Anne McClintock, *Imperial Leather: Race, Gender and Sexuality in the Colonial Contest* (New York: Routledge, 1995), 213.

²² Price, 161.

²³ Trouillot, 83.

²⁴ Trouillot, 83.

relationship rooted in imperialism. Because the French did not or could not alter this framework to allow for the possibility of intelligent and unhappy slaves, France lost Haiti, one of its most treasured possessions.²⁵

In the historiography of imperialism, Haiti does not get much mention, but it should. Haiti serves as an example that not only was racial theory of the time wrong, but also the worldview of many imperialists. Haiti was a prime example of gentlemanly capitalism. Gentlemanly capitalism is where a colony functions to serve the economic purposes of a few wealthy elite members of the dominant culture.²⁶ In Haiti's case, the sugar plantations and those who profited from them in France had control over the island and created the culture that was ultimately responsible for the Haitian Revolution. Since the revolution, the part of the Haitians in their own history has been downplayed in scholarship. French historians gave most of the credit to an outbreak of yellow fever which wiped out some of the French forces.²⁷ This is a dangerous view of the events because it takes the efforts of the Haitians out of their own success. Instead of becoming a beacon for racial pride as it should have been, Haiti has been reserved to secondary status in many aspects of history scholarship, and consequently, is rarely talked about in high school classrooms.

Albert Calmette was a brilliant French scientist who came up with one of the earliest vaccinations for tuberculosis.²⁸ What is lesser known is how he tested his vaccination. In France, a change was occurring in the medical field.

²⁵ Trouillot, 88.

²⁶ Peter Marshall, "Overseas Expansion and Empire," *History Today* 62, no. 10 (2012): 35.

²⁷ Trouillot, 90.

²⁸ Clifford Rosenberg, "The International Politics of Vaccine Testing in Interwar Algiers," *American History Review* 117, no. 3 (2012): 672.

Medicine was becoming recognized as a science and members of the Pasteur Institute wanted to change how medical testing took place.²⁹ After some ghastly incidences in Germany where many children died due to the testing of new vaccinations, Calmette could not get support to test his own vaccine on French people, even though all his previous data and tests showed that the vaccination was not harmful and in fact, was effective and reducing the prevalence of tuberculosis. Unable to continue his research in France, Calmette moved the study to Algeria. Algeria is a unique story in the history of imperialism because it was not considered a colony like most other areas, but rather as an extension of France itself.³⁰ In this “French” land, Calmette was able to utilize the imperial government structure to collect demographic data, something that would not have been impossible in other non-European country.³¹ Calmette tested his vaccine in the Kasbah, a poor, Muslim community in the depths of Algiers.³² Here, the prevalence of tuberculosis had skyrocketed since the French came to the city.

Calmette was able to produce a long-term study of his vaccination on the Muslim inhabitants of the Kasbah.³³ This study proved his vaccination cut the rate of tuberculosis significantly and was safe for human use. Although the people of the Kasbah were given breakthrough medical treatment, what was the cost of this experiment? Clearly, the French did not see the poor, non-white, non-Christian population of the Kasbah as valuable as French citizens. Why was

²⁹ Rosenberg, 671.

³⁰ Alice Conklin, *A Mission to Civilize* (Stanford: Stanford University Press, 1997), 74.

³¹ Rosenberg, 680.

³² Rosenberg, 681.

³³ Rosenberg, 690.

Calmette able to experiment on Algerians who occupied “French” lands, but not on French citizens? Calmette simply wanted to help the world be rid of tuberculosis, which was one of the leading causes in death overall, and was the top killer of children under the age of ten in Europe at this time.³⁴ The imperial structure in Algeria reflected the racial attitudes that had developed as a result of imperialism. Instead of creating understanding between people as one would hope interaction between groups would accomplish, a hegemonic racial relationship developed which led to, essentially, human medical experimentation.

The examples of the Xhosa, Haiti, and Algeria serve to identify the impact of imperialism on racial thought. Today, diversity is supposedly celebrated, but why is today different than these cases from the not-so-distant past? Today, imperialism is increasingly viewed through a post-colonial lens. Post-colonialism is the study of imperialism through the works and writings of the colonized people that came into vogue in the 1950s. This is different than other perspectives, such as Orientalism, because the legitimacy of the history is based on those who were colonized and not necessarily the scholarship of the colonizer. This is an important shift from previous methods of study because it gave more recognition to non-European actors in the story of imperialism. Europeans may have more writings on the subject which are neatly categorized into libraries and archives, but they are missing the other half of the imperial experience: what was going on in the minds of those who were often the victims of this unequal relationship.

³⁴ Rosenberg, 676.

Richard Price is a prime example of viewing history through a post-colonialist lens. As a British historian, he understood Britain's side of events, but he goes through the history of British imperialism in South Africa through the eyes of the Xhosa. In doing so, he was able to take the sources from the Xhosa and compare them to the diaries and correspondence of the missionaries in order to make inferences about why and how certain events unfolded.³⁵ It is difficult to understand how racism grew to be the evil it is. How did these ideas come about? By reading Price's book a historian can see what actions the Xhosa took and why, and then how they were misinterpreted by the British. For example, the British did not understand why chiefs would not convert to Christianity. Had the chiefs converted, they knew their people would think that they had sided with the British and would therefore no longer be the best protector of their interests when land disputes came up. The British also misunderstood the politics of Xhosa tribes. They believed the chiefs to have divine authority much like the monarchs of Europe had in the past, they did not understand that the chief's position was more temporary than permanent, and could fall victim to the wants of his people.³⁶ Another example of the British misunderstanding Africans was when British plantation owners sought members of the Zulu as day laborers. The British would make arrangements for one month's work, and became confused when after 28 days the Zulus said they were done working and demanded payment.³⁷ This occurred because the Zulu calendar

³⁵ Price, 53.

³⁶ Price, 60.

³⁷ Keletso E. Atkins, *The Moon is Dead! Give Us Our Money! The Cultural Origins of an African Work Ethic, Natal, South Africa, 1843-1900* (Portsmouth, New Hampshire: Heinemann, 1995), 81.

revolved around the lunar month, not the Roman 365 day calendar.³⁸ Due to these differences, Africans in general became associated with laziness and dishonest work, when truly it was a matter of misunderstanding and a Eurocentric vision on the part of the colonizers.³⁹ Without this comparative approach to history that gives agency to both sides, the shift in racial thinking that occurred in South Africa and spread throughout the British Empire could not be fully understood.

Eugenics played an important role in defining the terms of racial theory in the late 1800s till the 1950s thanks to Francis Galton. Galton was known as the “father” of eugenics and was also a half cousin of Charles Darwin.⁴⁰ He expanded on Darwin’s natural selection theory in order to justify why some races appeared superior to others. Galton was not the first person to believe in a scientific difference between races of people. Since the explorers of Europe began travelling to distant lands, procreation with non-Europeans was usually frowned upon (the main exception to this being the earliest of settlers in a region where men had no other alternative than to marry a local woman.) Galton attempted to prove with science this social belief. Eugenics was based on the belief of polygenism, meaning that each racial type derived from a different origin than the others.⁴¹ This belief was used by many Europeans to justify the various atrocities committed in the name of empire by citing that Europeans were genetically superior to other races. Famed writer and philosopher Friedrich

³⁸ Atkins, 81.

³⁹ Atkins, 95.

⁴⁰ Human Life International, 2013. <http://galton.org/>.

⁴¹ <http://galton.org/>

Nietzsche was one proponent of eugenics, going so far as to say that certain types of people should be, “castrated,” to avoid furthering their inferior genes.⁴²

Most studies of imperial history focus on Europe’s influence on the rest of the world. It is important to note that Europeans, or even westerners, were not the only players in the game of empire. Louise Young’s book entitled, *Japan’s Total Empire: Manchuria and the Culture of Wartime Imperialism*, focuses on Japan’s imperial past. Even in Japan itself, this view of imperialism is understudied given the effects it had on both World War II and on Japanese society as a whole. After World War I, Japan became an imperial state. At the time, westerners called this Japanese aggression, but it was not unheard of for countries to act in this manner. After all, Europe had already conquered and taken the same actions in other parts of the world for hundreds of years. An interesting point to note is that similar justifications for empire were used by both western and eastern imperialists. The most relevant similarity for this paper is the notion of racial superiority. Just as Europeans felt superior to non-white groups of people, the Japanese shared the same notions towards other Asians, specifically the Chinese and Korean populations.

Japanese racial theory was based more on cultural superiority than a scientific belief.⁴³ The Japanese viewed themselves as the proper rulers of Asia, and especially in the twentieth century sought to spread their “modern” culture throughout Asia.⁴⁴ A region in Korea known as Manchukuo became Young’s

⁴² Gavin Tredoux, “Francis Galton,” December 2007. <http://www.hli.org/cloning/694?task=view>.

⁴³ Louise Young, *Japan’s Total Empire: Manchuria and the Culture of Wartime Imperialism* (Berkeley: University of California Press, 1999), 30.

⁴⁴ Young, 24.

primary example of Japanese imperialism. The Japanese needed raw materials and other resources during this time (as island nations almost always do,) so creating a colony on mainland Asia was attractive based on the economic needs of a rapidly industrializing nation.⁴⁵ Manchukuo was also a tempting idea because it offered one resource Japan could not get enough of: land. There were many farmers in Japan at this time, but few of them owned the land on which they worked.⁴⁶ Manchukuo was seen as the land of opportunity by many prospective settlers.

The issue with Manchukuo, as with other imperial lands, was that the land was not empty. In order to make their dream of an empire in Manchukuo a reality, the Japanese had to move the people who already lived there. The Japanese government would sometimes pay Korean and Chinese farmers for their lands, and other times they would simply use military force to get the land that was needed for the rising tide of Japanese settlers.⁴⁷ Due to the attitude of racial superiority already in place in the culture of Japan, this treatment of the native peoples was not very controversial in the Japanese media.⁴⁸ The Kwantung Army was the branch of the Japanese military in control of Manchukuo which largely carried out the acts of seizing land and killing natives who went against them.⁴⁹ The Japanese government, in one of their early

⁴⁵ Young, 16.

⁴⁶ Young, 25.

⁴⁷ Young, 42.

⁴⁸ Young, 34.

⁴⁹ Young, 34.

experiments with propaganda, advertised Manchukuo as a haven for the landless peasant, and people responded by moving their en masse.⁵⁰

Once the Japanese had established a dominant presence in the area, they sought to make “progress.”⁵¹ Progress is a term that often comes up in imperial studies because the term was used to justify the changes many imperial powers tried to make in their colonies. The Japanese, for example, installed a great railroad which ran throughout Manchukuo and used it to create a tourism industry to the region.⁵² Graduating Japanese students would take a trip to see the new colony as a rite of passage, and these types of trips became popular with the upper and middle class families who stayed on mainland Japan.⁵³ This industry provided revenue to bolster the colony, but as World War II approached, Manchukuo began to slip from the hands of the Japanese.

During the war years, tourism to Manchukuo was unsurprisingly low, but the need for resources increased rapidly. Many troops within the Kwantung Army were relocated to other posts in the Pacific, leaving the colony practically unguarded.⁵⁴ With the draft in full swing, males who had settled in the colony were also called to military service elsewhere and the women and children in the colony were left to defend themselves against the Chinese and Korean natives, who took the opportunity to regain their lands.⁵⁵ The Soviet Army was also a threat to the colony because they were crossing Asia in order to engage Japan in

⁵⁰ Young, 42.

⁵¹ Young, 65.

⁵² Young, 104.

⁵³ Young, 106.

⁵⁴ Young, 287.

⁵⁵ Young, 287.

a two-front war.⁵⁶ These extreme situations, as well as the culture of war that was prevalent in Japan during WWII led to mass suicides in Manchukuo, as people who could not escape killed themselves rather than be taken by the Chinese, Korean, or Soviet forces.⁵⁷

Understanding imperialism as a worldwide phenomena and not just a western invention is crucial to understanding the historiography of imperialism. Historians today still tend to focus primarily on western empires in the context of modern imperialism, but Asian imperialism is a growing field. Even within Japan today, scholarship on its former empire is difficult to find. Similarities across empires can help future historians understand how imperial relationship developed the way they did, and what that means to people today. By studying the various forms of imperialism, the modern notion of what imperialism looks like today can also be clarified. Although western and eastern imperialism share several major characteristics, such as a flawed racial theory, the nuanced differences of they conquered and controlled their empires is the subject of many academic writings today.

No historiography of modern imperialism could be complete without touching on how Karl Marx played into these scenarios. In 1853 Karl Marx published the *Communist Manifesto* and forever changed how history was studied. Though there are still many proponents of his theories of economics and class, the Marxist historiography of imperialism has fallen out of favor in recent years. Marxist scholars looked for who benefitted from certain actions as

⁵⁶ Young, 288.

⁵⁷ Young, 292.

history progressed. In the case of imperialism, the overwhelming benefactor was the metropole, who received raw materials and was given a market for goods in the imperial exchange. Historians still use Marxist thought to understand various events, but less so than before due to the recognition of the metropolises' dominance over its colonies. Marxist theory has become increasingly popular in studying modern events, however. Studies of non-governmental organizations in Africa have bared the brunt of criticism from historians who are analyzing the structural adjustment plans put in place by the International Monetary Fund and the World Bank since the 1970s.⁵⁸ Theoretically speaking, these plans were meant to help African countries modernize and improve their economies, but to many Marxist historians they are another example of class conflict and the upper classes playing puppet master with whole countries. Marxian ideas are also helpful to understand the various avenues in which racial attitudes began to change. Although far from being the ideal of racial equality in many historians' eyes, the rhetoric of Marx struck a chord with the imperialized peoples around the world, the most obvious example being Vietnam in the 1940s and 50s. This application of Marxist ideology to the study of imperialism has led the way for other theorists, diversifying the field and leading to more thorough research being done on all areas of the topic.

In response to the Marxian view of imperialism naturally came the post-Marxian Historians in the early twentieth century. Philip Goldstein writes that post-Marxian theory differs from Marxian theory in that it does not only take into account class struggles, but incorporates race, gender, ethnicity, and other

⁵⁸ Paul Nugent, *Africa Since Independence: A Comparative History* (New York: Palgrave Macmillan, 2004), 327.

defining characteristics of the groups affected by imperialism.⁵⁹ Post-Marxian theory views imperialism in terms of the materials created by imperial policies, and how the economics of these materials affected various groups economically. This theory shift was important because historians began to pay more attention to how imperialism played out within subgroups of the colonized as well as the colonizers.

There is no “correct” method for studying imperialism, but there have been theories that have become relatively unused in recent years, such as eugenics and orientalism. In the 1800s and early 1900s, imperialists attempted to justify their relationships with colonies by arguing that they were mutually beneficial. While this may be true in some places, it is certainly not a broad claim that can be made about the practice as a whole. Calmette in Algeria is a prime example of this: the people of the Kasbah received breakthrough medical treatment, but also treatment that was experimental and too dangerous for the citizens of France. The issue in this case for historians is not whether these actions were right or wrong, but to assess how France’s dominance over Algeria created the environment for that scenario to happen in the first place.

There are several overarching themes that are clearly played out in many cases in modern imperialism scholarship, but conversely, there are also just as many differences. Each colony and each metropole had its own unique interaction, making it impossible to summarize imperialism in one manner. Instead, imperialism is defined by a hegemonic relationship and how that relationship develops is determined by the time, people, and environment.

⁵⁹ Philip Goldstein, *Post-Marxist Theory: An Introduction* (Albany: State University of New York, 2005), 10.

Racial theory is perhaps the most easily traceable element of imperialism because it is still so prevalent. Stereotypes that were invented between the interactions of the Xhosa and Zulu with the British unfortunately still carry weight today. By studying imperialism, scholars hope to piece together all the tiny parts that make up the big picture within the subject of imperialism. Although the study is far from being perfected, looking at imperialism helps identify the bad choices made in the past in order to create a brighter world for all people.

Works Cited

Atkins, Keletso E. *The Moon is Dead! Give Us Our Money! The Cultural Origins of an African Work Ethic, Natal, South Africa, 1843-1900*. Portsmouth, New Hampshire: Heinemann, 1993.

Cohn, Bernard. *Colonialism and its Forms of Knowledge*. Princeton: Princeton University Press, 1996.

Conklin, Alice. *A Mission to Civilize*. Stanford: Stanford University Press, 1997.

Goldstein, Philip. *Post-Marxist Theory: An Introduction*. Albany: State University of New York Press, 2005.

Human Life International. 2013. <http://www.hli.org/cloning/694?task=view>.

Marshall, Peter. "Overseas Expansion and Empire." *History Today* 62, no. 10 (2012): 32-36.

McClintock, Anne. *Imperial Leather: Race, Gender and Sexuality in the Colonial Contest*, New York: Routledge, 1995.

Nugent, Paul. *Africa Since Independence: A Comparative History*. New York: Palgrave Macmillan, 2004.

Price, Richard. *Making Empire: Colonial Encounters and the Creation of Imperial Rule in Nineteenth-Century Africa*. Cambridge: Cambridge University Press, 2008.

Rosenberg, Clifford. "The International Politics of Vaccine Testing in Interwar Algiers." *American Historical Review* 117, no. 3 (2012): 671-697.

Tredoux, Gavin. "Francis Galton." December 2007. <http://galton.org/>

Trouillot, Michel-Rolph. *Silencing the Past: Power and the Production of History*, Boston: Beacon Press, 1995.

Young, Louise. *Japan's Total Empire: Manchuria and the Culture of Wartime Imperialism*. Berkeley: University of California Press, 1999.

Pseudo-Science and False History: The perpetuation of racism in post-imperial nations

Racism has existed within societies for thousands of years. The roots of these beliefs are present within many holy texts, including the bible. As societies grew and changed, so did the motivations and justifications behind racial thought. In modern times, many people with access to information and education have determined that the blind stereotypes and judgments made about a person or a group of people based solely on race are wholly inaccurate. Groups all over the world have been attempting to fight racism throughout history, and yet the pervasive belief is still alive and well today. In many places the attitudes of racism have seen a decrease, but in other areas the racism has become deeply entrenched and institutionalized. South Africa is one of these places. Through its history of imperialism, colonialism, and apartheid, the tides of racism can clearly be seen. Historians have documented the effects of racist ideology in South Africa well, but very few ask why racism developed so vehemently in that particular area. By examining the scientific and social processes through which racial thoughts are created within societies, I hope to answer these questions.

An important note in any discussion of racism is the definition of race. Race is often a term used to describe groups of people, but it can be misleading in a scientific context. The American Anthropological Association determined that when discussing race, the term should be put in quotations because it is a social construct, and not a term supported through biological differences.⁶⁰ This is a critical piece of information to grasp when discussing race and racism; the term which seems to neatly divide people based on appearance has no scientific or biological

⁶⁰ Barbara C. Cruz and James Duplass, "Making Sense of "Race" in the History Classroom: A Literary Approach," (*History Teacher*: 2009), 1.

basis. This seems impossible given the weight that race has played throughout history, and yet it is true. Race and the inequalities that are associated with its classifications are simply the creation of humans. Humans are all essentially the same: we need food and water, and we function thanks to the same sets of organs. Race has only become a popular classification due to its easily applicable titles and the interactions between groups from different geographic areas.

The 19th century was flush with new scientific ideas. Europeans had discovered the potential of science to explain the wonders of the universe. As society began to trust science to answer certain questions about the world, they also turned to science to explain the so-called differences between races. This method of “scientific” justifications for racism was created out of the environment colonialism had created; Europeans wanted to understand why people of different races seemed inferior. One of these new methods was Phrenology: the study of character analysis by examining the lumps on the head. Austrian scientist Franz Gall was the founder of phrenology, and his student J.G. Spurzheim cited one difference in the races when he said, “The foreheads of negroes, for instance, are very narrow, and their talents of music and mathematics are in general very limited . . .”⁶¹ These negative insights based on only the shape of a head were not only limited to defining Africans. Hindus from India, Turks, and Native Americans were also subjects of interest to the foremost leaders in Phrenology. Although Phrenology has since been debunked, the conclusions made by so-called scientists during that era would reinforce negative stereotypes about non-Europeans. In the 1990s, there was much controversy over European museums displaying, or even having in their possession skulls from these studies. One doctor in South Africa made money on the side by selling the skulls of

⁶¹ Andrew Bank, “Of ‘native skulls’ and ‘noble Caucasians’” (Journal of Southern African Studies, 1996).

“kaffirs.”⁶² The skulls were usually taken from prisoners or those who died from war, but they were taken with no regard for the person’s family or their burial wishes.⁶³ Science as it is recognized today was relatively new in the mid 19th century, and the codes of ethics for experimentation had yet to be defined. The scientific method was also only in its infancy, leading to such generalizations about race with no evidence supported by multiple, peer-reviewed studies.

In the United States, eugenics would also be used to support “scientific” findings that the white race is superior to others. Both phrenology and eugenics have since been debunked, but their impact has had lasting effects. The attempt by pseudo-scientists to link character traits with specific racial populations has never been confirmed, and experiments which have attempted to have concluded that environment and upbringing determine more characteristics of a person than their racial group. In South Africa, The Immigration Quota Act of 1930 and the Alien’s Act of 1937 display how racial profiling of Indians and Jews prevented them from immigrating to South Africa. Not only were the native Africans abused under these beliefs, but so were any races deemed unfit by the findings of phrenology and eugenics.

Racism in South Africa is easily seen by looking at the treatment of peoples like the Xhosa, but they were not the only victims of racist thought at the time. In an interesting case, one of the most racially insensitive pieces of war propaganda to come out of South Africa during World War II was directed by a man with Jewish ancestry. Leon Schauder grew up in South Africa and his father was deeply involved in the South African Jewish community.⁶⁴ As the ideals of Hitler and the superiority of the Aryan race reached the ears of people around the world,

⁶² Andrew Bank, “Of ‘native skulls’ and ‘noble Caucasians’” (Journal of Southern African Studies, 1996).

⁶³ Andrew Bank, “Of ‘native skulls’ and ‘noble Caucasians’” (Journal of Southern African Studies, 1996).

⁶⁴ Sheila Boniface Davies, *The Cattle-Killing as Propaganda: Leon Schauder’s Nonquassi(1939)*. (African Studies: 2008).

a political group known as the Gray Shirts terrorized and harassed Cape Town's Jewish populace. Schauder witnessed his father attempting to get the government to control the Gray Shirts, but his pleading usually fell on deaf ears. Schauder later moved to Great Britain where he became involved in the new industry of filmmaking. He convinced his employer, to fund a series of shorts about South Africa, hoping to draw the newly independent country and its imperial mother closer together.⁶⁵ Once World War II broke out, South Africa had to decide whether to remain neutral due to its significant population which supported many Nazi ideals, or to side with their closest colonial relation, Great Britain.

Schauder's short film, *Nonquassi*, described the Xhosa cattle-killing of 1857.⁶⁶ *Nonquassi* was shot in South Africa before the war, but edited and narrated *after* Great Britain declared war on Germany.⁶⁷ In the 1800s, the Xhosa became suspicious of the "witchcraft," of white men because their fortunes seemed to get worse every year since missionaries and colonialists entered the land. *Nonquassi* was a prophetic, and the beginning of her legend is as follows:

It happened in one of the minor chiefdoms among the Gcaleka Xhosa, that of Mnzabele, in the year 1856. Two girls went out to guard the fields against birds. One was named [Nonquassi], the daughter of Mhlakaza, and the other was very young. At the river known as the place of the Strelitzia, they saw two men arriving. These men said to the girls-Give our greetings to your homes. Tell them we are So-and-so...and they told their names, those of people who had died long ago. Tell them that the whole nation will rise from the dead if all living cattle are

⁶⁵ Sheila Boniface Davies, *The Cattle-Killing as Propaganda: Leon Schauder's Nonquassi*(1939).

⁶⁶ Sheila Boniface Davies, *The Cattle-Killing as Propaganda: Leon Schauder's Nonquassi*(1939).

⁶⁷ Sheila Boniface Davies, *The Cattle-Killing as Propaganda: Leon Schauder's Nonquassi*(1939).

slaughtered because these have been reared with defiled hands, since there are people about who have been practising witchcraft.

*There should be no cultivation. Great new corn pits must be dug and new houses built. Lay out great big cattle-folds, cut out new milk-sacks, and weave doors from buka roots, many of them. So say the chiefs, Napakade, the son of Sifuba-sibanzi. The people must abandon their witchcraft, for it will soon be revealed by diviners.*⁶⁸

As many turn to religion during a time of conflict, the Xhosa were no different. Nonquassi had a vision and shared it with her people. This led to one of the greatest disasters ever for the Xhosa. Killing their cattle may seem like an outright silly thing to do, but it was in response to decades of dealing with white settlers either trying to take their land, fight them, or convert them to Christianity. All these issues plagued the Xhosa, and a religious solution to this problem was widely received. As a result, many Xhosa *did* kill their cattle, only to find themselves worse off than before.⁶⁹

Schauder attempted to “re-create” the cattle-killing for film. He took his shots and then headed back to Great Britain to narrate and edit his work. The Ministry of Intelligence approached Schauder in order to use his short film as war propaganda.⁷⁰ Although history is unclear as to exactly when the movie was changed, the final product depicts more than simply the cattle-killing. The final 12-minute cut of *Nonquassi* featured many narrations which did not fit the film. During a pan-out displaying a quiet Xhosa village, the narrator described the people as “barbaric,” and “undomestic,” even though the film clearly showed an organized village.⁷¹

The film, by its end, likened the Xhosa to the Nazis in that their beliefs were “backwards,” and

⁶⁸ Sheila Boniface Davies, *The Cattle-Killing as Propaganda: Leon Schauder's Nonquassi(1939)*.

⁶⁹ Sheila Boniface Davies, *The Cattle-Killing as Propaganda: Leon Schauder's Nonquassi(1939)*.

⁷⁰ Sheila Boniface Davies, *The Cattle-Killing as Propaganda: Leon Schauder's Nonquassi(1939)*.

⁷¹ Sheila Boniface Davies, *The Cattle-Killing as Propaganda: Leon Schauder's Nonquassi(1939)*.

sent civilization “back one hundred years.”⁷² Not only is racism apparent in the film, but also used to compare the Xhosa to the Nazis, saying that the Xhosa, “despised the art of peace.”⁷³ The film depicts warlike Africans running after the camera for the “war shot,” but those individuals were not even members of the Xhosa tribe!⁷⁴ The film sought to link Great Britain and South Africa more closely as the war became bigger and bigger, but it only lessened the role of the African during imperialism and spread unfair stereotypes. The Ministry of Information later used this film as war propaganda, with much success.

The irony of Schauder’s Jewish roots and his racist final product should not be lost on History. These types of ironies are more common than many people might think. Those who oppress others are often also oppressed in some way, either by their own ethnic or racial backgrounds, or by social structures such as gender and masculinity/femininity. In Schauder’s case, even though he personally knew the difficulties faced by an oppressed group, he did not hesitate to differentiate himself from the “wild” African.⁷⁵ This could be partly due to the fact that he had Jewish relatives living in Germany-occupied zones, and was thus significantly motivated to help the war cause at any cost. Undercutting another marginalized group to help another is also not uncommon, and is one of the many reasons racism thrives wherever inequalities exist.

David Livingstone is known as a British Imperial hero. He was a missionary, a doctor, and an explorer who covered a large portion of Africa throughout his travels. Much of his fame came from attempting to find the source of the Nile River. He was touted as the epitome of a man’s man from the era between 1845 and 1852. His own definitions of masculinity, however,

⁷² Sheila Boniface Davies, *The Cattle-Killing as Propaganda: Leon Schauder’s Nonquassi*(1939).

⁷³ Sheila Boniface Davies, *The Cattle-Killing as Propaganda: Leon Schauder’s Nonquassi*(1939).

⁷⁴ Sheila Boniface Davies, *The Cattle-Killing as Propaganda: Leon Schauder’s Nonquassi*(1939).

⁷⁵ Sheila Boniface Davies, *The Cattle-Killing as Propaganda: Leon Schauder’s Nonquassi*(1939).

differed greatly from many of his peers. At this time in British History, masculinity was tied to power, land, and increasingly, capital. In Africa, there were many men who set out for the continent hoping to gain one or all three of these symbols of wealth. David Livingstone was different because he based his own definitions of masculinity on a moral basis. As a Christian and a missionary, Livingstone believed that quality of character and personal morality were the defining characteristics of a man.⁷⁶ By this definition, he believed that all men were capable of displaying masculinity; and he was a unique man for his time because he believed that even the men of the Xhosa tribes could be masculine. He had many close interactions with the Xhosa for years. He, like most other missionaries, did not have much success in converting the African people to Christianity, but this did not soil his views of the people. He saw the Xhosa fight for their lands and their way of life from greedy settlers or ambitious politicians and he gave them due credit. He knew that they were not a warlike people, and was able to distinguish them from other Africans.⁷⁷ He understood the term “African” as one that applied to many diverse and different sets of people. This idea was not clear for most citizens of the metropolises, who did not know a Zulu from a Xhosa. This would be akin to not being able to tell a Frenchman from a German. At first glance they may look alike, but they deviate in many aspects of culture from language to food to fighting styles and modes of government. David Livingstone developed an understanding of people that is viewed as a liberal 20th century thought, but he did this in the 1850s.

Livingstone took large steps to show his support for the Xhosa. During the War of Mlanjeni (or the Eighth Frontier War, as it is called in British History,) Livingstone supported

⁷⁶ Christopher Petrusic, "Violence as Masculinity: David Livingstone's Radical Racial Politics in the Cape Colony and the Transvaal, 1845-1852" (International History Review, 2004).

⁷⁷ Petrusic, 22.

the Xhosa against the settlers.⁷⁸ He also supported the Khoikhoi Rebellion, consistently criticized British policy in the Cape Colony, opposed the Boers in Transvaal, and helped arm the Tswana people in their conflicts.⁷⁹ These actions seem out-of-character for a man known as a champion of Imperial Great Britain. He defied his times in the way he defined masculinity, as well as his relationships with other races. When the Xhosa were facing expulsion from some of their land, he sought to get Sandile, a Ngqika Xhosa chief's speech against the action published in the United States. He sent a copy of the speech to a relative in Boston, who was able to publish it in a Boston newspaper.⁸⁰ Although he had not met Sandile, he respected his intellect. Sandile was not a Christian, but was able to use the bible in order to further his points in the eyes of the white Christian population. He said that God had made him chief, and God made Victoria Queen of England, yet separated them by a sea. He argued that the white settlers had defied God by crossing that sea and taking away his God-given authority.⁸¹ This was a typical style of many Xhosa leaders: use the colonizer's logic against them. And although Sandile used the colonists' own logic to counter their actions, the colonists still justified their actions due to their beliefs in a racial hierarchy: God may have made Sandile chief, but he was an African chief and therefore was not as important as the Queen.

Unlike other whites living in South Africa at the time, David Livingstone was not afraid to point out some of the misconceptions being made about the conflicts with the Xhosa. The government liked to blame missionaries for stirring up trouble, when usually they were only stirring the pot on government orders. Livingstone instead pointed to the merchants. They were usually not involved with the Xhosa or other Africans except in terms of trade, and they

⁷⁸ Petrusic, 23.

⁷⁹ Petrusic, 23.

⁸⁰ Petrusic, 24.

⁸¹ Petrusic, 31.

benefitted when the government would acquire new tracts of land. The merchants would often supply the arms to the Xhosa as well as government troops.⁸² Whenever a conflict would arise, they cashed in and could double their earnings because they traded to both sides. The Graham's Town merchants in particular were despicable, according to Livingstone. He wrote an article to the Cape Town press about the immoral actions being made by the merchants in the area during the War of Mlanjeni, but his article was refused and sat with his other papers for years.⁸³

These actions by Livingstone were radical for the time, yet they are largely ignored by History. Instead of using Livingstone as a testament of progressive thought in South Africa, History remembers him merely as an explorer and missionary. Since his racial beliefs did not fit into the vogue of the time and would be viewed as detrimental to his conquering imperial legacy, his correspondence at key times, such as the Khoikhoi rebellion was ignored until scholars rediscovered them in the 20th century.⁸⁴ The way in which Livingstone's beliefs were suppressed in later research can also be true in the other direction. Many famous leaders or public figures had racial beliefs counter to their public persona, but these are often not reported until after their time in the spotlight. History would do well to investigate historical figures not only for what they are known for, but also what they are not known for.

In the western hemisphere, Haiti had its own experiences with racism. The slave revolt which spiraled into the Haitian Revolution and its subsequent independence from France may have freed the half island from colonial rule, but the racial conflicts were far from over. After the revolution, Haiti experienced what some historians consider genocide of the white population after the dictator Jean-Jacques Dessalines took power. Louis Boisrond-Tonnere was a high-

⁸² Petrusic, 28.

⁸³ Petrusic, 28.

⁸⁴ Petrusic, 24.

ranking official who stated that the Haitian Declaration of Independence was not severe enough on the remaining white population. He said, "We should use the skin of the white man as a parchment, his skull as an inkwell, his blood for ink, and a bayonet for a pen."⁸⁵ After years of slavery and mistreatment at the Planter class's hands, some of the revolutionaries sought revenge. Dessalines was one of these people. As dictator, he ordered the armies to find whites and kill them all-including children. Few were spared, and only if they held such positions as doctors or other necessary professions that could not be readily replaced.⁸⁶ White women throughout Haiti faced the threat of rape and torture before their deaths, and one girl was hung on a meat hook at a market to slowly die.⁸⁷ This backlash against racism bred racism. Haiti went from a nation which treated blacks as inhuman creatures, to a country run by blacks who also felt that whites were inhuman. Historian Hannah Arendt cited 20th century genocides were born from 19th century imperialism.⁸⁸ A necessary factor in all racist thought is the dehumanization of the hated group.⁸⁹ By condemning a certain group as less than human, other groups can justify the treatment of them as chattel or animals. These beliefs rely on social stereotypes, ignorance, and benefits of one class ruling over the other. After the fall of the French, most whites fled Haiti with the fleeing army, but some stayed because Dessalines initially made promises of protection. With the French military gone, Dessalines executed much of the white population, totaling approximately 30,000 people.⁹⁰

The seemingly inverse racial relationship is unique to Haiti, but it demonstrates that racism is not the product of one specific group, but rather a condition which can affect any group

⁸⁵ Philippe R. Girard, "Caribbean genocide: racial war in Haiti, 1802-4." (Patterns Of Prejudice, 2005), 139.

⁸⁶ Girard, 139.

⁸⁷ Girard, 140.

⁸⁸ Girard, 143.

⁸⁹ Girard, 143.

⁹⁰ Girard, 142.

of people. Certain aspects of the Haitian Revolution were by all means, justified because it meant receiving freedom for those who were enslaved. Other actions, such as the murder of children and babies were not. Raphael Lemkin coined the term “genocide” in 1944 after witnessing the evils of the Holocaust. He defined genocide as “the criminal intent to destroy or cripple permanently a human group.”⁹¹ Some historians argue that what happened in Haiti was not genocide because Dessalines and his followers did not intend to destroy all whites, just those within a specific range. Others say that 30,000 dead is not enough to qualify as genocide. These arguments take attention away from the real issues of race that were being displayed during the course of these events.

Was Dessalines’ reaction a form of racism? He considered the French “barbarians,” but could that could just be a reaction to the slave-holding classes of Haiti, and not simply an opinion of race? Throughout my research, I never encountered an incident where he said that blacks were inherently superior to whites, only that he wanted Haiti to be a black country. With the vast majority of the population of Haiti being black, does that make his reactions racist? Returning to Arendt’s point that genocide was a creation of imperialism other examples come to mind. Germany and the Holocaust, Rwanda, Pol-Pot in Cambodia, and the actions taken against the kulaks in the Soviet Union are among a few. While the definition of genocide may vary between these events, no historians argue that they bear at least some connection to imperialism. The French in Haiti created land disparities even amongst freed blacks and slaves. The same happened in Rwanda. A system has been created in history where severe racism is nearly always followed by horrific treatment of one human group by another.

⁹¹ Girard, 141.

A bright spot in this discussion is, of course, the Rainbow Nation: South Africa. Although the Apartheid policies terrorized the country for most of the 20th century, the emergence of Nelson Mandela as President in the early 1990s gave hope to one of the most internally embattled nations on earth. Although Mandela was not the only person to work against the Apartheid regime in South Africa, he is the face of the movement against it. His passing on December 5th, 2013 brought out many of the world leaders in support of his cause. In *Time* magazine, the current president of Rwanda, Paul Kagame, reflected upon Mandela's impact in politics. Kagame identified Mandela as first and foremost, a politician.⁹² In the aftermath of his death, many supporters heralded the great things that Mandela had accomplished over his lifetime. Many likened the former president to a saint, but Mandela and Kagame identify that that term is not accurate. Mandela wrote in *Conversations with Myself* that he did not consider himself a saint. Kagame described Mandela as "a politician." While this may seem insulting to many readers, Kagame utilized Mandela's work to show the positive outcomes politicians can create in Africa when there are many obstacles to overcome.

Kagame noted that many of the actions by Nelson Mandela seemed to rise above the hate that racism had bred in his country, many of them were also "pragmatic and necessary."⁹³ Appointing F.W. de Klerk as his deputy president was a way to show the nation how united they could be, but it also kept a lot of capital from leaving South Africa as well as instilled confidence in his new government to outside nations. Although Mandela is deserving of his heroic aura bestowed upon him from the global community, he remained humble. He stated that, "I would like to be remembered not as anyone unique or special, but as part of a great team in this country

⁹² Paul Kagame, "Paul Kagame on Nelson Mandela: A Politician Capable of the Remarkable," (Time.com, 2013).

⁹³ Kagame.

that has struggled for many years, for decades and even centuries..."⁹⁴ Mandela was hesitant to be the sole symbol of South Africa's success and stressed the importance of mutual cooperation to create a true democracy.

Racism has reached its influence into nearly every corner of the globe. Imperial voyages were essential in creating this effect. Interactions between unfamiliar groups are always an opportunity for learning, but it is also an easy place for misunderstandings to occur. Imperialists entering places such as South Africa often created the latter. In studying the imperial stories of both South Africa and Haiti, it is clear that students of the humanities, as well as the sciences, benefit from discussing race and how our opinions are shaped around such an arbitrary factor as skin color. It is important for scholars to not only look towards improvements for the future, but also to understand the mistakes of the past in order to make true forward progress.

⁹⁴ Faith Karimi, "Nelson Mandela, anti-apartheid icon and father of modern South Africa, dies," (CNN.com, 2013).

Works Cited

Bank, Andrew. "Of `native skulls' and `noble Caucasians': Phrenology in colonial South Africa." *Journal of Southern African Studies* 22, no. 3: 387 (1996). *Academic Search Complete*, EBSCOhost.

Boniface Davies, Sheila. "The Cattle-Killing as Propaganda: Leon Schauder's Nonquassi (1939)." *African Studies* 67, no. 2 (August 2008): 183-208. *Academic Search Complete*, EBSCOhost.

Cruz, Barbara C., and James A. Duplass. "Making Sense of "Race" in the History Classroom: A Literary Approach." *History Teacher* 42, no. 4 (August 2009): 425-440. *Academic Search Complete*, EBSCOhost.

Girard, Philippe R. "Caribbean genocide: racial war in Haiti, 1802–4." *Patterns of Prejudice* 39, no. 2 (June 2005): 138-161. *Academic Search Complete*, EBSCOhost

Karimi, Faith. "Nelson Mandela, anti-apartheid icon and father of modern South Africa, dies." (December 2013): <http://www.cnn.com/2013/12/05/world/africa/nelson-mandela/>.

Petrusic, Christopher. "Violence as Masculinity: David Livingstone's Radical Racial Politics in the Cape Colony and the Transvaal, 1845-1852." *International History Review* 26, no. 1 (March 2004): 20-55. *Academic Search Complete*, EBSCOhost.

Diversity in Text: Utilizing Literature to Teach Tolerance

In today's schools, the word diversity has become a buzzword among teachers and administration. This new spotlight is promising; it means that schools are concerned about giving their students an enriched education about the past which includes all of the important historical actors. Educating students about diversity is impossible if students are not given the background knowledge about the historic events that shaped the world into what it is today. Students are living today in a world that was carved from the actions of people long ago. In order to understand why inequality exists, and therefore validate diversity education and training, students must learn how people and cultures have interacted in the past. There are many elements of diversity which can be addressed in the Social Studies classroom, but this project focuses on racism.

Racism is often brought up in the classroom, but discussions on the topic are often underdeveloped. A lot of issues around racism are difficult to address in a classroom for many reasons, but often it is because teachers do not feel comfortable having such an open conversation with students. It is true that discussions about race have the possibility of becoming quite heated, especially around topics such as Reconstruction, the Black Power Movement, and affirmative action programs. Much of the discussions about race are centered along a "white and black" divide, but teaching with diversity in mind leads educators to expand the topic to race relations in general. When teachers are aware of the importance of bringing race into the classroom, they will find that they are able to use this topic to identify areas where standards and curriculum may fall short in one area of history or another. For example, children in New York learn about the Iroquois tribes, but usually are not so well-briefed in the history of Chinese immigrants who built the Transcontinental Railroad. This is due in part to regional differences, but teachers can help bridge these content gaps by maintaining a diverse discussion of peoples and how they were affected by other groups throughout history.

Utilizing a variety of texts in the classroom is a proven method for deepening student understandings of a historical event or time period. In some cases, even well-written fiction can help a student understand the implications of geography, society, economics, and government on a global scale. This project explored several texts and created lessons, projects, and rubrics based around the importance of teaching about diversity and race. The texts pull from many different cultures and are meant to give educators ideas about how to bring the topic of race into their lessons.

***Letters from Rifka* by Karen Hesse**

Letters from Rifka is a tale of a young Jewish girl traveling to America.¹ Rifka and her family flee their home in Ukraine, where they are the target of pogroms and prejudice because they are Jewish. Getting to America is not easy, and Rifka details her troubles through a series of letters she writes to her cousin in the margins of her book, *Tovah*, which is nearly the only possession she is able to keep from her former home.

This young adult novel discussed many topics of value to middle-school Social Studies students. Rifka faces prejudice on many levels: from her religion, to her social class, and even simply because she is a girl. The story highlights the difficulties immigrants faced while traveling to America, including the difficulties faced by immigrants with poor health. This text was selected because of its historical relevance, as well as the ability of the text to speak on many issues which connect to the present day.

Overall Themes:

Immigration: Rifka, while a fictional character, encounters many of the perils of travel, including disease, mistreatment, and theft.

Prejudice: as a Jew and a woman, Rifka is often treated differently than others.

Appearance: Rifka is judged numerous times by different groups of people according to her looks. Her poor clothes and loss of hair from ringworm hold her back on her journey.

Literacy: Many factors are against Rifka, but her intelligence, literacy, and aptitude for languages and love of learning carry her through her difficult times.

Perseverance: Rifka faces many battles and does lose hope, but she eventually overcomes her fears and becomes an independent young woman.

Activities

Supplies: Map which includes Russia/Europe, Atlantic Ocean, New York City, and Ellis Island.

Thumbtacks and string

Activity: As you read through Rifka's journey, map her geographical progress. When she enters a new city, you use the following links to give students a visual aid so they can imagine her travels through distant places.

Berdichev, Ukraine

Warsaw, Poland

Antwerp, Belgium

Ellis Island

New York City

Discussion Questions:

How do you think Rifka felt about leaving home?

If you were leaving for a new place and could only bring 2 things, what would they be?

Why do you think Rifka's family had to leave?

What are some difficulties Rifka and her family face?

How does treatment of disease differ today from what Rifka described?

Was it easy for people to get sick while they traveled? Why or why not? Use examples!

Do you think it was fair that Rifka had to stay behind even though she was cured?

Why do you think the company would not let her go to America?

How does Rifka feel when she finds out the boy is a Russian peasant?

Why does she befriend him anyway?

Do we have any prejudices, like Rifka?

Vocabulary:

1. Scapegoat: a person or group that is unfairly blamed for the actions of others.
2. Shalom: a salutation used by Jews at meeting or parting, meaning "peace."
3. Typhus: an infectious disease caused by rickettsiae, characterized by a purple rash, headaches, fever, and usually delirium, and historically a cause of high mortality during wars and famines. There are several forms, transmitted by vectors such as lice, ticks, mites, and rat fleas
4. Mitzvah: a. a charitable act b. referencing a rite of passage from childhood into adulthood.
5. Convent: a Christian community under monastic vows, especially one of nuns.
6. Tallis: a fringed shawl traditionally worn by Jewish men at prayer.
7. Daevening: (in Judaism) recite the prescribed liturgical prayers.
8. Perukes: an older term for a wig.
9. Steerage: the part of a ship providing accommodations for passengers with the cheapest tickets.
10. Democracy: control of an organization or group by the majority of its members.
11. Simpleton: a foolish or gullible person.

New York State Standards:

Grade 6 Common Core Standards include:

Comparison and Contextualization:

- Identify how the relationship among geography, economics, and history helps to define a context for events in the study of the Eastern Hemisphere.
- Describe historical developments in the history of the Eastern Hemisphere with specific references to circumstances of time and place and to connections to broader regional or global processes.

Geographic Reasoning:

- Use location terms and geographic representations such as maps, photographs, satellite images, and models to describe where places in the Eastern Hemisphere are in relation to each other, to describe connections among places, and to evaluate the benefits of particular places for purposeful activities.

Civic Participation:

- Participate in negotiating and compromising in the resolution of differences and conflict; introduce and examine the role of conflict resolution.
- Identify situations with a global focus in which social actions are required and suggest solutions.
- Identify rights and responsibilities of citizens within societies in the Eastern Hemisphere.ⁱⁱ

***Persepolis: The Story of a Childhood* by Marjane Satrapi**

Persepolis is an excellent text for young learners because instead of being a wall of words, Marjane Satrapi described her life in Iran through images. *Persepolis* is a graphic memoir (and now a film,) which details the author's struggles growing up in regime-changing Iran during the Islamic Revolution.ⁱⁱⁱ Her parents and family members were activists during this time, but Satrapi was very young. Through her illustrations, Satrapi demonstrated her confusion over her world and how the violence of the revolution eventually forced her to flee her country for France. This coming-of-age story depicts how History is not always black and white, but can sometimes have unrealized consequences for those living through it.

The text samples from many different cultures because Marjane was brought up in an affluent family. This allowed her to be taught in French schools, have access to political news, and for her family to have direct ties with government workers as well as revolutionists. Members of her family, including her uncle, were imprisoned and even tortured. These events, combined with the honest adolescent view within the graphic memoir make this book not only valuable to a young person's education, but also to their understanding of the world and their part within it.

Overall Themes

1. Coming-of-Age: Marjane Satrapi struggles with reconciling her ever-growing and changing morals with those of her family, her surroundings, and even her government.
2. Dealing with History: Marjane is constantly in a tug-of-war between her current world, and the world she remembers as a child. She also must face that her family's ideal political system is not, and may likely never, be in place.
3. Prejudice: Just as Marjane prejudices a childhood neighbor whose father belonged to the secret police, Marjane is prejudged by her French peers.
4. Class Conflict: Marjane comes from an upper-middle class family, but has to reconcile that with the poverty she witnesses and later faces herself in France.
5. Questioning Faith: Marjane opens the book by saying how she wished to be a prophet, but her life experiences lead her to doubt and question her faith.

Activities

1. Students break into groups of four and select a scene to reenact. Scenes such as the breaking up of the party by police, Uncle Anoosh's stories, or the chapter on "The Veil," can not only be entertaining, but allows students to illustrate how the people were feeling at various times in the book. Allowing students to create empathy for characters is a large part of using this text to further acceptance of different people by first understanding how certain events trigger emotions for different reasons. For example, "The Veil" is about Marjane suddenly having to wear a Muslim veil at her French school. To Marjane, it is an annoyance, but to her mother and father it means something much more political.

2. Have students discuss why Marjane Satrapi chose to show her life in the medium of a graphic novel. They should discuss why she chose to only use black and white for her illustrations. How have other famous people left their legacy? (Autobiographies, portraits, articles, books, artifacts, etc.)

3. Choose various pictures from *Persepolis* and compare them with a political cartoon. Have students assess the similarities and differences between them. This can help students who struggle with political cartoons because they learn to look at them to glean information, just like a comic book or another picture. This can also help students grasp symbolism in political cartoons, something many students struggle with.

Project Suggestions:

1. Students pick a frame (or two, or even a whole page,) and have them write about its historical relevance. This could be the changing of curriculum in Marjane's school, the bombing of Iranian troops, changing standards of dress for women, etc.

Students can then create their own scene through which they have experienced a historical event. This can be something as simple as what they were doing when they heard the news about a worldwide event, such as the missing Malaysian Airline flight, or something more local. The key is that they explain the historical significance of the event, as well as their reaction to it. This project aims to highlight that students are a part of history.

2. Students create a comic book styled representations about another historical event they have learned about. They can create a fictional character which illustrates how that person lived during a historical time. Students would have to create a storyboard before diving into their illustrations. This storyline requirement keeps students on task with making a meaningful connection to history, after which they can illustrate their ideas.

This project could be used for any specific time period and is good for students who learn visually, or as a lighter project after a writing-intensive unit. This project can also be used electronically utilizing clip art or another online tool for students who do not feel comfortable drawing or have physical difficulties with illustration.

3. Utilizing frames from the book create a DBQ about *Persepolis*. Students will then have to write about the chosen prompt using the pictures or text provided. Students will then use their background information about the topic and the book to form a well-organized essay. After the essay is completed, students will go back through with different colored highlighters and highlight the parts of their essay. For example:

Green: Intro

Orange: Thesis

Yellow: Document-based information

Pink: Outside information

Blue: Conclusion

Using this visual tool, students will be able to see if they are using proper for in their essays. The teacher will also be able to see how much outside information, versus document information the students are using. This is practice for a regents exam, but it also reinforces using original ideas in writing, a task that is difficult for many students.

Vocabulary:

A complete vocabulary list from Kent State University is available at this link:

http://www.library.kent.edu/files/The_Complete_Persepolis--vocabulary_LSU.pdf^{iv}

This vocabulary list is made up of mostly SAT-level words and is not Social Studies specific. To give students more contexts, the following link leads to an article which concisely explains the historical events Marjane experiences as a child: <http://satrapi1.wordpress.com/about/>.^v

New York State Standards:

Grade 9-10 Common Core Standards:

Gathering, Using, and Interpreting Evidence:

-Analyze evidence in terms of content, authorship, point of view, bias, purpose, format, and audience.

Chronological Reasoning and Causation:

- Articulate how events are related chronologically to one another in time and explain the ways in which earlier ideas and events may influence subsequent ideas and events.
- Recognize, analyze, and evaluate dynamics of historical continuity and change over periods of time and investigate factors that caused those changes over time.
- Recognize that choice of specific periodizations favors or advantages one narrative, region, or group over another narrative, region, or group.

Comparison and Contextualization:

-Connect historical developments to specific circumstances of time and place and to broader regional, national, or global processes and draw connections to the present (where appropriate).

Geographic Reasoning:

- Ask geographic questions about where places are located, why their location is important, and how their locations are related to the location of other places and people.
- Recognize and analyze how place and region influence the social, cultural, and economic characteristics of civilizations.

Civic Participation:

-Participate in activities that focus on a classroom, school, community, state, or national issue or problem.

-Explain differing philosophies of social and political participation and the role of the individual leading to group-driven philosophies.

-Identify, describe, and contrast the role of the individual in opportunities for social and political participation in different societies.^{vi}

***Things Fall Apart* by Chinua Achebe**

Chinua Achebe's novel has been used in many classrooms as a way to offer a look at the diversity of African culture. Achebe makes it clear that his novel draws on one specific group of people, the Igbo of Nigeria. This is in opposition to the popular colonialist view that all Africans were the same, or the stereotype that Africans were not as culturally developed as European whites.

The story revolves around a man named Okonkwo, whose heroics in battle and wealth in his fields made him a man of high stature in his clan.^{vii} Okonkwo fears that he will repeat the mistakes of his father, who was not a hard worker and died with many debts. He also fears that his son, Nwoye, will turn out effeminate and weak. Okonkwo's fears and chauvinistic attitude created many conflicts for him. He is punished for beating his third wife during a week of peace but shows sincere regret for his actions. He later killed a boy who considered him a father, Ikemefuna, because an oracle said he had to die. Okonkwo's life displays the many varied, and increasingly complex, nature of Igbo society. Achebe outlines these complexities in the face of stereotypes which regard all Africans as one, instead of vastly different cultural groups.

In later chapters of the book, Okonkwo must face Christianity after his son Nwoye converts. Achebe writes about two Christian men, Mr. Brown and Reverend Smith, and their differing approach to dealing with local religious beliefs. This conflict is the climax of the story and also highlights many of the issues about race and religion that came from colonization. *Things Fall Apart* is a book about African people, written by an African author in English which portrays the complex nature of colonization and its effects on people's views of Africans.

Overall Themes:

Colonialism: The Igbo society is changed when white Christians assert themselves into the landscape. Mr. Brown represents the gray area of religion where compromise for harmony was acceptable. Reverend Smith represents the typical callousness of early colonizers trying to spread Christianity. Both men significantly impact the climax of the narrative.

Masculinity vs. Femininity: Okonkwo lives in constant fear that he will not be successful. In Igbo terms, to be unsuccessful is to be feminine. Okonkwo rejects femininity because it represents weakness. This causes him to strain relations with his effeminate son, and wish his favorite child, Ezinma, were a boy. His fears of femininity conflict with his emotional health and familial stability. He eventually succumbs to his fears and hangs himself, which is considered a terrible sin to the Igbo.

Activities:

1. Give students a list of different African tribes and a blank map of Africa or specific region. Students can then research the geographical locations of different tribes within Africa.

2. Have students diagram Okonkwo's family tree. On the lines connecting each character, students should write a sentence or two about the relationship of the characters to Okonkwo.

3. After reading the first two-thirds of the book (or its entirety,) have students view this short clip from John Green's "Crash Course Literature,"

<https://www.youtube.com/watch?v=w1Kw94qidQA>^{viii}

-The first part is primarily literature-based, but part II of this miniseries focuses on the historical repercussions of colonialism: <https://www.youtube.com/watch?v=oyvDYZ6hJNA>^{ix}

After the clips are seen by the class, discuss the video and the points John Green brought up. Ask the students if they learned anything from it, and if the clip brought up something they did not think of before.

Discussion Questions:

Why does Okonkwo beat his wife?

Why is Okonkwo disappointed in his son?

How does the book describe Okonkwo's relationship with his children?

Why would Okonkwo kill Ikemefuna?

How does Okonkwo view women?

When does Okonkwo show affection towards Ezinma?

What are some of the main beliefs of the Igbo people? How do they resolve conflicts?

Why does Okonkwo hang himself?

Project Suggestion:

1. Using the website AfricaGuide.com (<http://www.africaguide.com/culture/tribes/>, or an equivalent,) students can research individual tribes and their customs.^x Teachers can have students write reports, diagram villages or housing that the members of their chosen tribe would live in, write a history of the group and how they were affected by colonization, etc. By having each student or group of students choose different tribes, a culminating assignment requiring a presentation to the rest of the class ensures unique topics as well as broader understanding of differences among African tribes.

2. Have students do a comparison project utilizing the book's main religions. Comparing the beliefs of the Igbo and the Christian colonizer, as Akunna did, will allow students to understand how the religions went against one another in certain areas, and also had common ideals. This also counteracts the "warrior" stereotype of Africans by relying on students to learn about the peaceful and harmonious ways of the Igbo.

Vocabulary:

The Cliffs Notes website offers a complete glossary of terms used in this text. This is helpful due to the nature of the vocabulary students are expected to understand. Not only do they encounter sophisticated English words, but also even more unfamiliar Umuofian terms. This list can be divided using three channels across a paper into a. English Vocabulary, b. Umuofian terms and Significance, c. Social Studies terms, (like colonialism, usually picked by the teacher to frame events in the novel and review previous material in order to connect with other classroom units.)^{xi}

<http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=2&ved=0CCgQFjAB&url=http%3A%2F%2Fwww.cliffsnotes.com%2Fliterature%2Ft%2Fthings-fall-apart%2Fstudy-help%2Ffull-glossary-for-things-fall-apart&ei=xQzbU8XdJNSlyATMn4GIBg&usg=AFQjCNFq0XrJFOztuiYsx0oSHTg7STPmEw&bvm=bv.72197243,d.aWw>

New York State Standards:

Common Core Grade 9-10:

Gathering, Using, and Interpreting Evidence:

-Analyze evidence in terms of content, authorship, point of view, bias, purpose, format, and audience.

Chronological Reasoning and Causation:

- Identify causes and effects using examples from different time periods and courses of study across several grade levels.

Comparison and Contextualization:

-Identify, compare, and evaluate multiple perspectives on a given historical experience.
-Recognize the relationship between geography, economics, and history as a context for events and movements and as a matrix of time and place.
-Connect historical developments to specific circumstances of time and place and to broader regional, national, or global processes and draw connections to the present (where appropriate).

Geographic Reasoning:

-Ask geographic questions about where places are located, why their location is important, and how their locations are related to the location of other places and people.
-Identify, analyze, and evaluate the relationship between the environment and human activities, how the physical environment is modified by human activities, and how human activities are also influenced by Earth's physical features and processes.
-Recognize and analyze how place and region influence the social, cultural, and economic characteristics of civilizations.
-Characterize and analyze changing interconnections among places and regions.

Civic Participation:

- Explain differing philosophies of social and political participation and the role of the individual leading to group-driven philosophies.
- Identify situations in which social actions are required and determine an appropriate course of action.^{xii}

***The Autobiography of Malcolm X* by Malcolm X and Alex Haley**

Many schoolchildren spend time studying Martin Luther King Jr., but fewer are given the same opportunities to learn about another Black leader, Malcolm X. This is partly due to the stigma attached to Malcolm X; that he was a violent man who hated white people. While that may have been true at times during his life, at the time of his death neither of those stigmas could be considered accurate.

Malcolm X's autobiography offers a plethora of topics for teachers to discuss with students. The book leads off with Malcolm's parents, who were followers of Marcus Garvey.^{xiii} Malcolm also described the racism his family faced as they traveled through small towns, both in the South and the North. He eventually travels to Boston, where he gives a detailed account of the culture associated with young black men in the early 1940s. He works as a porter, drug dealer, and overall hustler before he ends up in prison. During his sentence, he devoured books and came into contact with a man named Elijah Muhammad. Through their correspondence, Malcolm X became a follower of Elijah Muhammad's version of Islam, known as the Nation of Islam, and considered himself a Muslim. Malcolm X would rise to fame as one of Elijah Muhammad's leading ministers. His volcanic speeches and impassioned religious zeal gained many followers for the Nation of Islam, but like many relationships, Malcolm X and Elijah Muhammad would not part ways peacefully.

After being ousted from the Nation of Islam, Malcolm X made the Hajj and had a renewed connection to Islam. He then toured the world and met with many prominent African leaders. When he returned to America, he voiced the ideals of unity within the Black community, and a willingness to accept the friendship and help of like-minded whites. Much of his autobiography outlines his beliefs at different points in his life. This shift is important for students to see because it highlights that History, and in broader terms, people, are not static.

Overall Themes:

Inequality: Malcolm X is faced with inequality almost as soon as he is born. The affects of the Klan killing his father and dividing his family was, arguably, what set his life course in motion. He faces inequality as a shoeshine, a dining car server, and as a religious minister. How Malcolm X addresses this inequality varied at different points in his life, which is one of the reasons why his autobiography is such an excellent source on the Civil Rights Movement and the early Black Power movement.

Religion and Faith: Malcolm X experienced losing faith on several occasions during his life. He often found solace in his Islamic faith, but when his leader disappointed him, he had to reconcile his new faith with his social justice agenda.

Perseverance: Although Malcolm X faced many challenges in his lifetime, he did not stop doing the work he knew to be right. He was one of the hardest working people in the Nation of Islam and maintained that work ethic in his own later ministries. His life reflected the struggle of many during his time period, who worked tirelessly for change that was unlikely to ever come.

Activities:

1. Divide students into groups of four. Each student in the group is in charge of filling in a portion of worksheet with a comparison chart of four major Black leaders: W.E.B. DuBois, Booker T. Washington, Martin Luther King Jr., and Malcolm X. Likely, three students will reference their textbook or computer for answers, and the student with Malcolm X will have to use the autobiography and computer. This is an interesting consequence to see if students pick up on this fact. Once students have completed their charts, they should discuss amongst themselves the similarities and differences between the leaders. The teacher should prompt a class discussion on how they had to go about their research and what that tells us about History.
2. Have students compare and contrast on Smartboard (or chalkboard, whatever is handy,) the beliefs of the Nation of Islam, as described by Malcolm X with the tenets of Islam as understood by their curriculum dedicated to religious groups. Students can also cite the differences Malcolm X exposed after his Hajj.
3. Have students illustrate the changes in Malcolm X's beliefs through a timeline. The timeline can be notes taken as students read or as a post-reading exercise. His beliefs should include; his views on race, views on religion, and actions he believes should be taken in the face of injustice.

Suggested Projects:

1. Malcolm X's autobiography lends itself well to comparison, both between other leaders of the Civil Rights Movement, and Malcolm at different points in his life. Students can be asked to write a comparative essay between Malcolm X and any number of other members of the Civil Rights Movement.
2. Students can make a timeline of Malcolm X's life, showing major events such as World War II, Harlem Race Riots, and other Civil Rights events. This will force students to see Malcolm's perspective on these events as well as the history as the main stream viewed it. They can incorporate excerpts from his book, as well as public speeches to demonstrate their understanding. This timeline is expected to be more detailed than one they may have completed in the activities section. This timeline would require outside information and sources to complete. Students may use initial timeline in order to start this project, but should also incorporate events outside of Malcolm X's personal experience, like Pearl Harbor or the end of Prohibition.
3. Have students read Malcolm X's speech, "The Ballot or the Bullet." The students should pick at least two lines or segments of the speech and explain the historical significance behind what events Malcolm X referenced. This could be slavery, lack of representation in government, segregation, the draft, or any other number of things. Lastly, the students will write on how people had to choose between the ballot, or the bullet. This draws on the fact that most teachers focus on non-violence, yet Malcolm X, Martin Luther King Jr., and countless other Black leaders

were killed by bullets. By having students grasp what Malcolm X said in his iconic speech, students learn that non-violence is a hard road to choose, and that it doesn't always mean that there will not be violence.

Additional Resources:

Transcript of "The Ballot or the Bullet,"

http://www.edchange.org/multicultural/speeches/malcolm_x_ballot.html^{xiv}

Audio of "The Ballot or the Bullet,"

<http://www.youtube.com/watch?v=D9BVEEnEsn6Y>^{xv}

PBS Documentary "Malcolm X: Make it Plain,"

<http://www.youtube.com/watch?v=3zIGNkR62Mo>^{xvi}

Documentary of Malcolm X's Assassination

<http://www.youtube.com/watch?v=oCMivqYrZxQ>^{xvii}

Due to its relatively recent occurrence, there is a lot of recorded material for students to view on this topic. Consequently, there is also a lot of recorded footage students should *not* necessarily view on this topic. Teachers must preview all video and audio materials before assigning them to students. This assures that students do not view hateful or misleading videos about Malcolm X or the Civil Rights Movement.

New York State Standards:

Common Core Standards Grade 11:

Gathering, Using, and Interpreting Evidence:

- Define and frame questions about events and the world in which we live, form hypotheses as potential answers to these questions, use evidence to answer these questions, and consider and analyze counter-hypotheses.
- Identify, describe, and evaluate evidence about events from diverse sources (including written documents, works of art, photographs, charts and graphs, artifacts, oral traditions, and other primary and secondary sources).
- Analyze evidence in terms of content, authorship, point of view, bias, purpose, format, and audience.
- Describe, analyze, and evaluate arguments of others.
- Deconstruct and construct plausible and persuasive arguments using evidence.
- Create meaningful and persuasive understandings of the past by fusing disparate and relevant evidence from primary and secondary sources and drawing connections to the present.

Chronological Reasoning and Causation:

- Articulate how events are related chronologically to one another in time and explain the ways in which earlier ideas and events may influence subsequent ideas and events.
- Distinguish between long-term and immediate causes and multiple effects (time, continuity, and change).
- Recognize, analyze, and evaluate dynamics of historical continuity and change over periods of time and investigate factors that caused those changes over time.
- Recognize that choice of specific periodizations favors or advantages one narrative, region, or group over another narrative, region, or group.

Comparison and Contextualization:

- Identify, compare, and evaluate multiple perspectives on a given historical experience.
- Recognize the relationship between geography, economics, and history as a context for events and movements and as a matrix of time and place.
- Connect historical developments to specific circumstances of time and place and to broader regional, national, or global processes and draw connections to the present (where appropriate).

Economics and Economics Systems:

- Use marginal benefits and marginal costs to construct an argument for or against an approach or solution to an economic issue.

Civic Participation:

- Demonstrate respect for the rights of others in discussions and classroom; respectfully disagree with other viewpoints and provide evidence for a counter-argument.
- Participate in activities that focus on a classroom, school, community, state, or national issue or problem.
- Explain differing philosophies of social and political participation and the role of the individual leading to group-driven philosophies.
- Participate in persuading, debating, negotiating, and compromising in the resolution of conflicts and differences.
- Work to influence those in positions of power to strive for extensions of freedom, social justice, and human rights.
- Fulfill social and political responsibilities associated with citizenship in a democratic society and interdependent global community by developing awareness and/or engaging in the political process. ^{xviii}

***The Adventures of Huckleberry Finn* by Mark Twain**

This classic American novel is often taught in English classes. The novel is not without its critics, who cite Twain's liberal use of the n-word as something inappropriate for the classroom. While such topics may be less suitable for an English setting, they are very much appropriate while teaching History. After all, we do show photographs of the Holocaust to students, but that is because they are also given the context of those photos. The same can be said about Twain's use of the n-word. By putting his writing into context and actually viewing the sentiments expressed in the novel, a reader can determine that Mark Twain had a great deal to say about slavery, Southern customs, and the overall lack of humanity Huckleberry Finn encounters and even participates in.^{xix}

There are many resources that English teachers have developed to teach this novel; study guides, chapter quizzes, and even some historical content surrounding the literature. Teaching this material in a Social Studies classroom requires a slightly different approach. This novel is an excellent example of a material that can be used simultaneously across content areas to offer students an in-depth view of the text. The English teacher can utilize the text to explain its literary significance and offer some perspective on the author's background and significance, while the Social Studies teacher can frame the events of the novel against the backdrop of Reconstruction, slavery, and later Jim Crow laws. Since the novel is so well-established in English classrooms, utilizing its stories and allegories present throughout the many chapters offer students not only a look at the history of the time period, but also the manner in which Mark Twain wrote about the time period. This Historiographical approach would be best suited for students with significant background knowledge, likely eleventh or twelfth grade students.

Overall Themes:

Humanity: Huckleberry Finn has encountered many different kinds of people in his life and considered some more useful than others. His initial indifference to the plight of Jim, an escaped slave, highlights that he has been raised in a culture that does not value all humans as human. Huckleberry Finn struggled with the concept that slaves may miss their families just as white folk do, and feels guilty when lying or misleading Jim. In the end, Huckleberry Finn and others respect Jim (and his humanity,)

Society: Huckleberry Finn is constantly barraged with social expectations. Miss Watson tried to imbue religion into Huckleberry Finn, but she also owns slaves. The whole town knows that Huckleberry Finn's father is a drunk who beat his son, but the judge refused to deny him custody due to social expectations. Huckleberry Finn notes these social expectations, but does not heed them unless it makes sense and/or is beneficial to him. In many ways, Huck Finn defied many expectations of him, although by the book's end the reader is left wondering if Huck understood that significance.

Activities:

1. Have students write a song about Huckleberry Finn to the tune of a popular song. Teachers may provide vocabulary words and definitions that need to be worked into the lyrics, or may

simply ask for a plot overview of the previous day's reading. This can be used as a review activity or in place of a reading quiz. Students do not necessarily have to perform, only to write the lyrics and the tune which they are sampling from. To warm students up for this activity, teachers may choose to preview an example, such as Weird Al Yankovic's "White and Nerdy."^{xx}

2. Have students read the short excerpt on the 1850 Fugitive Slave Law. Although this act was ratified after the time period Huckleberry Finn took place in, the sentiments in the act were apparent in the risks Huck Finn took to protect Jim over the course of the story. Were students surprised Huck Finn acted the way he did after learning about this law? Students should list out the punishments for aiding a runaway slave or failing to capture one. Another important note is to discuss how the Fugitive Slave Act of 1793 also included indentured servants and Native slaves as well.

<http://www.math.buffalo.edu/~sww/0history/SlaveActs.html>^{xxi}

3. Have students write a short story about Huckleberry Finn living in modern times. Students should have Huck Finn encounter a situation involving racism, and describe how he would act today. Do the students think Huckleberry Finn would act differently in today's world? Why or why not?

Discussion Questions:

Is Mark Twain racist for using the n-word? Why or why not?

How are the personalities of Huckleberry Finn and Tom Sawyer similar? Different?

How does Huck Finn's view of Jim change throughout the story?

Huck Finn is morally confused about Jim's humanity on more than one occasion. Explain why.

Would you consider Huck Finn racist at the end of the novel? Why or why not?

Additional Resources:

Penguin Publisher's teacher's guide to *The Adventures of Huckleberry Finn*

<http://www.penguin.com/static/pdf/teachersguides/AdvHuckFinnTG.pdf>^{xxii}

PBS guide for final projects for *Huckleberry Finn*

<http://www.pbs.org/wgbh/cultureshock/teachers/huck/section6.html>^{xxiii}

60 Minutes article on the controversy of the "N-Word,"

<http://www.cbsnews.com/news/huckleberry-finn-and-the-n-word-debate/>^{xxiv}

Western Michigan University page on teaching *Huck Finn* and its controversy

<http://homepages.wmich.edu/~acareywe/huck.html>^{xxv}

New York State Standards:

Common Core Standards Grade 8 Social Studies Practices:

Gathering and Using Evidence:

- Analyze evidence in terms of historical and/or social context, content, authorship, point of view, purpose, and format; identify bias; explain the role of bias, context and audience in presenting arguments or evidence.
- Recognize an argument and identify evidence that supports the argument; examine arguments related to a specific social studies topic from multiple perspectives; deconstruct arguments, recognizing the perspective of the argument and identifying evidence used to support that perspective.

Chronological Reasoning:

- Articulate how events are related chronologically to one another in time and explain the ways in which earlier ideas and events may influence subsequent ideas and events.
- Distinguish between long-term and immediate causes and effects of an event from current events or history.

Comparison and Contextualization:

- Identify a region of the United States by describing multiple characteristics common to places within it, and then identify other similar regions inside the United States.
- Identify and compare multiple perspectives on a given historical experience.

Geographic Reasoning:

- Use location terms and geographic representations such as maps, photographs, satellite images, and models to describe where places are in relation to each other and connections among places; evaluate the benefits of particular places for purposeful activities.
- Characterize and analyze changing interconnections among places and regions.
- Describe the spatial organization of place considering the historical, social, political, and economic implication of that organization. Identify and describe examples of how boundaries and definition of location are historically constructed.

Civic Participation:

- Participate in persuading, negotiating, and compromising in the resolution of conflicts and differences; introduce and examine the elements of debate.^{xxvi}

Works Cited

Achebe, Chinua. *Things Fall Apart*. (New York: Anchor Books: 1994).

AfricaGuide.com. "African People and Culture." accessed July 14, 2014.

<http://www.africaguide.com/culture/tribes/>

African American History of Western New York. "The Fugitive Slave Acts of 1793 and 1850."

accessed July 20, 2014. <http://www.math.buffalo.edu/~sww/0history/SlaveActs.html>

"Culture Shock: Huck Finn, Teacher's Guide." PBS. accessed July 20, 2014.

<http://www.pbs.org/wgbh/cultureshock/teachers/huck/section6.html>

EdChange Multicultural Pavilion. "Social Justice Speeches: 'The Ballot or the Bullet.'" accessed

June 28, 2014. http://www.edchange.org/multicultural/speeches/malcolm_x_ballot.html

EngageNY, "New York State K-12 Social Studies Framework: New York State Common Core K-8 Social Studies Framework." Last modified December 17, 2013.

<https://www.engageny.org/resource/new-york-state-k-12-social-studies-framework>

EngageNY, "New York State K-12 Social Studies Framework: New York State Common Core 9-12 Social Studies Framework," last modified December 17, 2013.

<https://www.engageny.org/resource/new-york-state-k-12-social-studies-framework>

Gray, Glenn. "Malcolm X: Make it Plain." PBS. last modified June 15, 2013.

<http://www.youtube.com/watch?v=3zIGNkR62Mo>

Green, John. "Crash Course Literature: If One Finger Brought Oil-Things Fall Apart part I," last modified April 17, 2014. <https://www.youtube.com/watch?v=w1Kw94qjdQA>

Green, John. "Crash Course Literature: Things Fall Apart part II," last modified April 24, 2014.

<https://www.youtube.com/watch?v=oyvDYZ6hJNA>

Hesse, Karen. *Letters from Rifka*. New York: The Trumpet Club, 1992.

Houghton Mifflin Harcourt. "Cliffs Notes: *Things Fall Apart*, Full Glossary." accessed July 15, 2014.

<http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=2&ved=0CCgQFjAB&url=http%3A%2F%2Fwww.cliffsnotes.com%2Fliterature%2Ft%2Fthings-fall-apart%2Fstudy-help%2Ffull-glossary-for-things-fall-apart&ei=xQzbU8XdJNSlyATMn4GIBg&usg=AFQjCNFq0XrJFOztuiYsx0oSHTg7STPmEw&bvm=bv.72197243,d.aWw>

"*Huckleberry Finn* and the N-Word Debate." 60 minutes. CBS News. last modified June 12, 2011. <http://www.cbsnews.com/news/huckleberry-finn-and-the-n-word-debate/>.

Kent State University, "The Complete Persepolis Vocabulary Words," accessed July 6, 2014. http://www.library.kent.edu/files/The_Complete_Persepolis--vocabulary_LSU.pdf

Malcolm X Speeches. "The Ballot or the Bullet." accessed June 28, 2014. <http://www.youtube.com/watch?v=D9BVENesn6Y>

Mossberg, Donnie. "The Assassination of Malcolm X." last modified December 4, 2012. <http://www.youtube.com/watch?v=oCMivqYrZxQ>

Satrapı, Marjane. *Persepolis: The Story of a Childhood*. New York: Pantheon Books, 2003.

Schlensky, Jane. "A Teacher's Guide to the Signet Classics Edition of Mark Twain's *Adventures of Huckleberry Finn*." University of North Carolina at Greensboro, last modified 2008. <http://www.penguin.com/static/pdf/teachersguides/AdvHuckFinnTG.pdf>

Strife, Lea, "Marjane Satrapı: Persepolis," accessed July 6, 2014. <http://satrapı1.wordpress.com/about/>

Twain, Mark. *The Adventures of Huckleberry Finn*. (New York: Dover: 1994).

Webb, Allen. "Teaching Huck Finn: The Controversy and the Challenge." Western Michigan University. last modified July 2002. <http://homepages.wmich.edu/~acareywe/huck.html>

X, Malcolm and Alex Haley. *The Autobiography of Malcolm X*. (New York: Grove Press: 1965).

Yankovic, Al. "White and Nerdy," last modified October 2, 2009.

ⁱ Karen Hesse, *Letters from Rifka* (New York: The Trumpet Club: 1992), 1.

ⁱⁱ EngageNY, "New York State K-12 Social Studies Framework: New York State Common Core K-8 Social Studies Framework," last modified December 17, 2013. pp 77. <https://www.engageny.org/resource/new-york-state-k-12-social-studies-framework>

ⁱⁱⁱ Marjane Satrapi, *Persepolis: The Story of a Childhood* (New York: Pantheon Books: 2003), 3.

^{iv} Kent State University, "The Complete Persepolis Vocabulary Words," accessed July 6, 2014.

http://www.library.kent.edu/files/The_Complete_Persepolis--vocabulary_LSU.pdf

^v Lea Strife, "Marjane Satrapi: Persepolis," accessed July 6, 2014. <http://satrapi1.wordpress.com/about/>

^{vi} EngageNY, "New York State K-12 Social Studies Framework: New York State Common Core 9-12 Social Studies Framework," last modified December 17, 2013. pp 2. <https://www.engageny.org/resource/new-york-state-k-12-social-studies-framework>

^{vii} Chinua Achebe, *Things Fall Apart* (New York: Anchor Books: 1994), 3.

^{viii} John Green, "Crash Course Literature: If One Finger Brought Oil-Things Fall Apart part I," last modified April 17, 2014. <https://www.youtube.com/watch?v=w1Kw94qjdQA>

^{ix} John Green, "Crash Course Literature: Things Fall Apart part II," last modified April 24, 2014. <https://www.youtube.com/watch?v=oyvDYZ6hJNA>

^x AfricaGuide.com, "African People and Culture," accessed July 14, 2014.

<http://www.africaguide.com/culture/tribes/>

^{xi} Houghton Mifflin Harcourt, "Cliffs Notes: *Things Fall Apart*, Full Glossary," accessed July 15, 2014.

<http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=2&ved=0CCgQFjAB&url=http%3A%2F%2Fwww.cliffsnotes.com%2Fliterature%2Ft%2Fthings-fall-apart%2Fstudy-help%2Ffull-glossary-for-things-fall-apart&ei=xQzbU8XdJNSIyATMn4GIBg&usg=AFQjCNFq0XrJFOztuiYsx0oSHTg7STPmEw&bvm=bv.72197243.d.aWw>

^{xii} EngageNY, "New York State K-12 Social Studies Framework: New York State Common Core 9-12 Social Studies Framework," pp 2.

^{xiii} Malcolm X and Alex Haley, *The Autobiography of Malcolm X* (New York: Grove Press: 1965), 5.

^{xiv} EdChange Multicultural Pavilion, "Social Justice Speeches: 'The Ballot or the Bullet,'" accessed June 28, 2014.

http://www.edchange.org/multicultural/speeches/malcolm_x_ballot.html

^{xv} Malcolm X Speeches, "The Ballot or the Bullet," accessed June 28, 2014.

<http://www.youtube.com/watch?v=D9BVENesn6Y>

^{xvi} Glenn Gray, "Malcolm X: Make it Plain," PBS, last modified June 15, 2013.

<http://www.youtube.com/watch?v=3zIGNkR62Mo>

^{xvii} Donnie Mossberg, "The Assassination of Malcolm X," last modified December 4, 2012.

<http://www.youtube.com/watch?v=oCMivqYrZxQ>

^{xviii} EngageNY, "New York State K-12 Social Studies Framework: New York State Common Core 9-12 Social Studies Framework," pp 2.

^{xix} Mark Twain, *The Adventures of Huckleberry Finn*, (New York: Dover: 1994).

^{xx} Al Yankovic, "White and Nerdy," last modified October 2, 2009.

<https://www.youtube.com/watch?v=N9qYF9DZPdw>

^{xxi} African American History of Western New York, "The Fugitive Slave Acts of 1793 and 1850," accessed July 20, 2014. <http://www.math.buffalo.edu/~sww/0history/SlaveActs.html>

^{xxii} Jane Schlensky, "A Teacher's Guide to the Signet Classics Edition of Mark Twain's *Adventures of Huckleberry Finn*," University of North Carolina at Greensboro, last modified 2008.

<http://www.penguin.com/static/pdf/teachersguides/AdvHuckFinnTG.pdf>

^{xxiii} "Culture Shock: Huck Finn, Teacher's Guide," PBS, accessed July 20, 2014.

<http://www.pbs.org/wgbh/cultureshock/teachers/huck/section6.html>

^{xxiv} "Huckleberry Finn and the N-Word Debate," 60 minutes, CBS News, last modified June 12, 2011.

<http://www.cbsnews.com/news/huckleberry-finn-and-the-n-word-debate/>.

^{xxv} Allen Webb, "Teaching Huck Finn: The Controversy and the Challenge," Western Michigan University, last modified July 2002. <http://homepages.wmich.edu/~acareywe/huck.html>

^{xxvi} EngageNY, "New York State K-12 Social Studies Framework: New York State Common Core K-8 Social Studies Framework."