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Chapter 1 : Women and African History - African Studies - Oxford Bibliographies

An introduction to the lives and works of five exceptional African intellectuals based in the former Cape Colony in the nineteenth and early twentieth centuries, this unique work aims to recount and preserve a part of African intellectual heritage which is not widely known.

Pre-Galtonian philosophies[edit] The philosophy was most famously expounded by Plato , who believed human reproduction should be monitored and controlled by the state. In theory, this would lead to predictable results and the improvement of the human race. However, Plato acknowledged the failure of the "marriage number" since "gold soul" persons could still produce "bronze soul" children. Other ancient civilizations, such as Rome , [3] Athens [4] and Sparta , practiced infanticide through exposure and execution as a form of phenotypic selection. If the child was deemed incapable of living, it was usually exposed [5] [6] in the Apothetae near the Taygetus mountain. Trials for babies included bathing them in wine and exposing them to the elements. To Sparta, this would ensure only the strongest survived and procreated. In addition, patriarchs in Roman society were given the right to "discard" infants at their discretion. This was often done by drowning undesired newborns in the Tiber River. Commenting on the Roman practice of eugenics, the philosopher Seneca wrote that: Yet this is not the work of anger, but of reason - to separate the sound from the worthless". Sir Francis Galton systematized these ideas and practices according to new knowledge about the evolution of man and animals provided by the theory of his half-cousin Charles Darwin during the s and s. He reasoned that, since many human societies sought to protect the underprivileged and weak, those societies were at odds with the natural selection responsible for extinction of the weakest; and only by changing these social policies could society be saved from a "reversion towards mediocrity", a phrase he first coined in statistics and which later changed to the now common " regression towards the mean ". He concluded since one could use artificial selection to exaggerate traits in other animals, one could expect similar results when applying such models to humans. As he wrote in the introduction to Hereditary Genius: Consequently, as it is easy, notwithstanding those limitations, to obtain by careful selection a permanent breed of dogs or horses gifted with peculiar powers of running, or of doing anything else, so it would be quite practicable to produce a highly gifted race of men by judicious marriages during several consecutive generations. Galton did not propose any selection methods; rather, he hoped a solution would be found if social mores changed in a way that encouraged people to see the importance of breeding. He included a footnote to the word "eugenic" which read: That is, with questions bearing on what is termed in Greek, eugenes namely, good in stock, hereditary endowed with noble qualities. This, and the allied words, eugeneia, etc. We greatly want a brief word to express the science of improving stock, which is by no means confined to questions of judicious mating, but which, especially in the case of man, takes cognizance of all influences that tend in however remote a degree to give to the more suitable races or strains of blood a better chance of prevailing speedily over the less suitable than they otherwise would have had. The word eugenics would sufficiently express the idea; it is at least a neater word and a more generalized one than viriculture which I once ventured to use. Unlike Quetelet, however, Galton did not exalt the "average man" but decried him as mediocre. Galton and his statistical heir Karl Pearson developed what was called the biometrical approach to eugenics, which developed new and complex statistical models later exported to wholly different fields to describe the heredity of traits. One was made up of statisticians, the other of biologists. Statisticians thought the biologists had exceptionally crude mathematical models, while biologists thought the statisticians knew little about biology. These policies were mostly divided into two categories: Negative eugenic policies in the past have ranged from paying those deemed to have bad genes to voluntarily undergo sterilization, to attempts at segregation to compulsory sterilization and even genocide. Positive eugenic policies have typically taken the form of awards or bonuses for "fit" parents who have another child. Relatively innocuous practices like marriage counseling had early links with eugenic ideology. Eugenics is superficially related to what would later be known as Social Darwinism. While both

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claimed intelligence was hereditary, eugenics asserted new policies were needed to actively change the status quo towards a more "eugenic" state, while the Social Darwinists argued society itself would naturally "check" the problem of "dysgenics" if no welfare policies were in place for example, the poor might reproduce more but would have higher mortality rates. He took eugenics from a scientific idea to a worldwide movement implemented in many countries. Instead, Davenport occupied the same office and the same address at Cold Spring Harbor, but his organization now became known as the Cold Spring Harbor Laboratories, which currently retains the archives of the Eugenics Record Office. Muller, Bentley Glass, and Esther Lederberg. FitzRoy was appointed by the government "to make a preliminary enquiry into the allegations concerning the deterioration of certain classes of the population as shown by the large percentage of rejections for physical causes of recruits for the Army", and gave its Report to both houses of parliament in the following year. The Catholic church was opposed to eugenics, as illustrated in the writings of Father Thomas John Gerrard. These groupings are shown in the figure and indicate the proportion of society falling into each group and their perceived genetic worth. Galton suggested that negative eugenics i. However, he appreciated the worth of the higher working classes to society and industry. The Mental Deficiency Act proposed the mass segregation of the "feeble minded" from the rest of society. Eugenics in the United States One of the earliest modern advocates of eugenics before it was labeled as such was Alexander Graham Bell. From this he concluded that deafness was hereditary in nature and, through noting that congenitally deaf parents were more likely to produce deaf children, tentatively suggested that couples where both were deaf should not marry, in his lecture Memoir upon the formation of a deaf variety of the human race presented to the National Academy of Sciences on 13 November. The committee unequivocally extended the principle to man. As the science continued in the 20th century, researchers interested in familial mental disorders conducted a number of studies to document the heritability of such illnesses as schizophrenia, bipolar disorder, and depression. Their findings were used by the eugenics movement as proof for its cause. State laws were written in the late 19th and early 20th centuries to prohibit marriage and force sterilization of the mentally ill in order to prevent the "passing on" of mental illness to the next generation. These laws were upheld by the U. Supreme Court in and were not abolished until the mid 20th century. All in all, 60,000 Americans were sterilized. Supreme Court upheld the constitutionality of a Virginia law allowing for the compulsory sterilization of patients of state mental institutions in *In Charles B. Davenport*, a prominent American biologist, began as director of a biological research station based in Cold Spring Harbor where he experimented with evolution in plants and animals. Laughlin began to promote eugenics. The League sought to bar what it considered dysgenic members of certain races from entering America and diluting what it saw as the superior American racial stock through procreation. They lobbied for a literacy test for immigrants, based on the belief that literacy rates were low among "inferior races". Membership in the League included: Webber and Friedrich Woods. Eugenecists such as Davenport, the psychologist Henry H. Goddard and the conservationist Madison Grant all well respected in their time began to lobby for various solutions to the problem of the "unfit". Davenport favored immigration restriction and sterilization as primary methods; Goddard favored segregation in his *The Kallikak Family*; Grant favored all of the above and more, even entertaining the idea of extermination. Supreme Court ruled in the *Buck v. Bell* case that the state of Virginia could sterilize individuals under the Virginia Sterilization Act of 1924. The most significant era of eugenic sterilization was between 1924 and 1964, when over 64,000 individuals were forcibly sterilized under eugenics legislation in the United States. Such legislation was passed in the U. A subject that received a large amount of time and space was that of the developments concerning health and disease, particularly the areas of tropical medicine and race betterment tropical medicine being the combined study of bacteriology, parasitology and entomology while racial betterment being the promotion of eugenic studies. Having these areas so closely intertwined, it seemed that they were both categorized in the main theme of the fair, the advancement of civilization. Thus in the public eye, the seemingly contradictory areas of study were both represented under progressive banners of improvement and were made to seem like plausible courses of action to better American society. The ABA was formed specifically to "investigate and report on heredity in

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the human race, and emphasize the value of superior blood and the menace to society of inferior blood". The idea of "genius" and "talent" is also considered by William Graham Sumner, a founder of the American Sociological Society now called the American Sociological Association. He maintained that if the government did not meddle with the social policy of laissez-faire, a class of genius would rise to the top of the system of social stratification, followed by a class of talent. Most of the rest of society would fit into the class of mediocrity. Those who were considered to be defective mentally retarded, handicapped, etc. They should be left on their own to sink or swim. But those in the class of delinquent criminals, deviants, etc. However, methods of eugenics were applied to reformulate more restrictive definitions of white racial purity in existing state laws banning interracial marriage: Supreme Court overturned this law in *Loving v. Virginia*, and declared anti-miscegenation laws unconstitutional. With the passage of the Immigration Act of 1924, eugenicists for the first time played an important role in the Congressional debate as expert advisers on the threat of "inferior stock" from eastern and southern Europe. Stephen Jay Gould asserted that restrictions on immigration passed in the United States during the 1920s and overhauled in with the Immigration and Nationality Act were motivated by the goals of eugenics. During the early 20th century, the United States and Canada began to receive far higher numbers of Southern and Eastern European immigrants. It has been argued that this stirred both Canada and the United States into passing laws creating a hierarchy of nationalities, rating them from the most desirable Anglo-Saxon and Nordic peoples to the Chinese and Japanese immigrants, who were almost completely banned from entering the country. Before the realization of death camps in World War II, the idea that eugenics would lead to genocide was not taken seriously by the average American. This notion supposed that Northern Europeans were superior in civilization and that Aborigines were inferior. According to this view, the increasing numbers of mixed-descent children in Australia, labeled as "half-castes" or alternatively "crossbreeds", "quadroons", and "octoroons" should develop within their respective communities, white or aboriginal, according to their dominant parentage. In all states and territories legislation was passed in the early years of the 20th century which gave Aboriginal protectors guardianship rights over Aborigines up to the age of sixteen or twenty-one. Policemen or other agents of the state such as Aboriginal Protection Officers, were given the power to locate and transfer babies and children of mixed descent from their communities into institutions. In these Australian states and territories, half-caste institutions both government or missionary were established in the early decades of the 20th century for the reception of these separated children. Speaking before the Moseley Royal Commission, which investigated the administration of Aborigines in 1904, he defended the policies of forced settlement, removing children from parents, surveillance, discipline and punishment, arguing that "they have to be protected against themselves whether they like it or not. They cannot remain as they are. In his twilight years Neville continued to actively promote his policy. The painting shows a Brazilian family: The grandmother is black, the mother is mulatto, the father is white, and the baby is white. This led to the "Politica de Branqueamento" Whitening Policies set in practice in Brazil in the early part of the 20th century. This series of laws intended to enlarge the numbers of the white race in Brazil while reducing the numbers of descendants of African Slaves and Asians made the ground fertile for eugenic theories. This society worked with health agencies and psychiatric offices to promote their ideas. Among its suggestions were an end to the immigration of non-whites to Brazil, and the spread of policies against miscegenation. While the Whitening Policies advocated miscegenation in order to reduce the numbers of pure Africans in Brazil in favor of mulattos, who were expected to then produce white off-spring - a policy very similar to the "uplifting the Native race" in Australia - the Central Committee on Eugenics advocated no miscegenation at all and separation between the whites and non-whites in Brazil. When it became obvious that the future of Brazil was in industrialization just as it was for other countries around the world, Brazil had to face whether they had a working force capable of being absorbed by an industrial society.

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Chapter 2 : African | Emory | Michael C. Carlos Museum

Introducing the lives and works of five exceptional African intellectuals in the former Cape colony, this unique history focuses on the pioneering roles played by these coarchitects of South African modernity and the contributions they made in the fields of literature, poetry, politics, religion, and journalism.

Enjoy the Famous Daily Boer War: After the Jameson Raid the Boers have increasingly good reason to distrust British intentions. Kruger, convinced that war is inevitable, takes energetic steps in preparation. In he concludes an alliance with the other Boer republic, the Orange Free State. On the British side new factors make war increasingly likely. In Joseph Chamberlain, a man with a strong imperialist vision, becomes the British secretary of state for the colonies. In he appoints as his south African high commissioner Alfred Milner, an equally keen imperialist. Milner is soon urging on the colonial secretary a vigorously assertive policy. In practice this means taking a strong line with Paul Kruger, elected in to a fourth term as president of the Transvaal. The most inflammatory issue between the two sides is once again the uitlanders, who pay heavy taxes in the Boer republic but enjoy no political rights. At a conference in Bloemfontein in June Milner demands that the Transvaal grants voting rights to the uitlanders. In the next few months there are half-hearted attempts at compromise, but in October the Boer republics issue an ultimatum demanding the withdrawal of British troops from their borders. The result is war, which at first goes entirely in favour of the Boers their forces at this stage outnumber the British troops in south Africa. Boer armies move rapidly east and west, besieging important British bases just beyond the borders of the Transvaal - Ladysmith in Natal, and Mafeking in Bechuanaland. A siege of Kimberley soon follows. A British army corps, landing at the Cape in December, does nothing to reverse the trend. In what becomes known as Black Week December British forces are decisively defeated in three separate engagements against the Boers at Stromberg, Magersfontein and Colenso, in each case losing between and men to minimal Boer casualties. Kimberley and Ladysmith are relieved in February, followed on May 17 by Mafeking where Robert Baden-Powell first makes his name in command of a heroic resistance. Meanwhile Roberts has occupied Bloemfontein, capital of the Orange Free State - the annexation of which he announces on May. By the end of that month he is in Johannesburg. On June 5 he occupies Pretoria, capital of the Transvaal. Roberts proclaims its annexation. A few days later Kruger escapes from the republic into Mozambique. In all normal senses the war is over, but the Boers are not so easily defeated. They adopt extremely successful guerrilla tactics, prompting an equally unconventional and much criticized response from the British. Kitchener, by now in sole command Roberts returns to Britain in January adopts three ruthless but effective measures. First he pioneers a new use of a railway network in warfare, building corrugated-iron blockhouses beside the railway lines as temporary forts for British troops. Here they can be rapidly reinforced as required. Meanwhile, from this relative security, they ride out to effect a scorched earth policy, destroying the crops and farms of the Boers. This results in a great many homeless and starving women and children, whom Kitchener provides for in a manner recently pioneered by the Spanish governor in Cuba - concentration camps. By the end of the war, in, about, people are living in these camps. More significantly, some women and 16, children have died in them of illness. By contrast the military deaths during the three years of fighting emphasize the martial spirit and skills of the Afrikaners 22, British dead, Boers. British annexation of the Boer republics is confirmed, but there are several important concessions there are to be no recriminations, Dutch is to be taught to Afrikaner children in public schools. Among the Boers, defeat in the war prompts a new commitment to Afrikaner culture. In a familiar pattern, Language and nationalism go together. At the same time there is a campaign to take more seriously the writing of Afrikaans, the colloquial version of Dutch spoken by the Boers. Vigorous Afrikaans poetry and prose begin to be published. Specifically political organizations accompany this development. An unspecific promise of internal self-government for the two Boer colonies has been included in the Vereeniging treaty. In the event the promise is fulfilled with reasonable speed, largely because the Conservative government in Britain responsible

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for the conduct of the recent war is replaced in by a Liberal administration more inclined to offer concessions. Transvaal is given self-governing status in , followed by the Orange River Colony in . Meanwhile the entire region has been prospering. During the years immediately after the war Milner does much to integrate the economies of the British and Boer colonies, bringing them into a single customs union and amalgamating their railway systems. With increasing economic cooperation, a greater degree of political union becomes attractive - even for communities so recently and bitterly at war. Moreover there is the example of the dominion status recently accorded to Australia and New Zealand . The idea of a united independent South Africa, free of further interference from Britain, begins to gain favour among the leaders of both the British and Afrikaner communities. A national convention of delegates from the four colonial parliaments meets in and draws up a constitution. It is passed almost unanimously in the parliaments of the Cape Colony, the Transvaal and the Orange River Colony, and by a large majority in a referendum in Natal. On one thorny issue a compromise is reached, allowing the former colonies now to be provinces to keep their own local traditions. The Cape colony, which has eliminated race as a consideration in the franchise, is allowed to retain this policy. In the other three colonies, where it is a point of principle that the electorate is exclusively white, a colour bar remains in place. Pretoria becomes the administrative capital of the new nation, while the legislative capital as the seat of parliament is Cape Town. On independence, in , there are about 1. The majority of these are Afrikaners of Dutch descent; the minority is British in origin. There is considerable antipathy between the two communities. The history of the past two centuries has given the Afrikaners good reason to resent the later colonists who have displaced and harassed them. By far the largest group in the new nation is the black Africans, numbering some four million people. The two European groups disagree on the level of rights which these indigenous people should enjoy, but they are of one mind in seeing them as a supply of very cheap manual labour. Two smaller communities consist of about half a million Coloured people the south African term for those of mixed European and African parentage and about , Asians. In the individual provinces different restrictions are placed on these various racial groups. In the Cape Province the Coloureds have the same status as the whites, taking their place on the electoral register if they can meet the property qualifications; elsewhere in the Union they are classed with the other non-white groups. Similarly Asians suffer particular discrimination in Natal, where they outnumber the whites. This indignity prompts Gandhi to develop his policy of satyagraha, or non-violent resistance, which eventually causes the law to be withdrawn. At the level of national politics, the Afrikaner majority over the British combined with the restriction of the electorate almost exclusively to whites means that from the start the nation has governments in which the Afrikaner element predominates. However this does not at first imply an anti-British policy. The first Union cabinet, in , is headed by Louis Botha as prime minister and Jan Smuts as minister of the interior and defence. Both have served with distinction against the British in the Boer War. But the Afrikaner Party which they found in later known as the South African Party is dedicated to cooperation with the British government and to partnership between the two European communities of South Africa. This policy soon offends the more radical Afrikaners, always fearful that their identity will be eroded by the British influence. In this climate of unrest an Afrikaner nationalist party, the National Party, is founded in by J. During the next fifteen years laws are passed to prevent Africans and Asians taking up skilled trades, to limit African access to towns and to enforce various degrees of segregation upon the white and black communities. As yet it is small, and World War II delays its coming to power. But its attitudes prefigure apartheid and the dark future of South Africa. Hertzog remains prime minister with Smuts as his deputy. Smuts acquiesces in further measures by Hertzog to strengthen his policy of racial segregation, but the outbreak of World War II causes a rift between the two men. In a close vote, on 4 September , the South African parliament supports Smuts 80 votes to . Hertzog resigns, making way for Smuts to return as prime minister. South Africans rally behind Smuts. Some , join the forces, with the Afrikaners sending more men to war than the British community. And a general election in returns Smuts to power. But the writing is on the wall. The difference in the postwar years, under successive National Party prime ministers Malan , Strijdom , Verwoerd , Vorster , is the obsessive vigour with which

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systems of segregation are devised and imposed. A population register is established to fix the racial classification of every South African citizen. Marriage between whites and nonwhites and even inter-racial sexual intercourse becomes a criminal offence. Towns and rural areas are divided into zones in which ownership of property, commercial activity and residence is limited to people of a specific racial group. Africans travel into white areas to work, but they require passes to do so. Coloureds, Asians and even the major African tribal groups Sotho, Xhosa, Zulu are now provided with colleges of their own. In everyday life separate facilities are introduced where previously there was no formal segregation - in buses and trains, post offices and libraries, cinemas and theatres. The Coloured citizens of the Cape province, for example, are deprived in after a long legal battle of their previous electoral rights. The advocates of apartheid claim that these limitations are balanced by a separate political system designed for the African majority. The Promotion of Self Government Act, in , arranges for the creation of ten African homelands also known as Bantustans which will be to some extent self-governing, though their policies remain subject to veto by the national administration in Pretoria. The Transkei, dating from , is the largest and earliest of the Bantustans. The policy of apartheid brings widespread international opprobrium. After being censured by fellow members, South Africa withdraws from the British Commonwealth in and becomes a republic. The General Assembly of the UN condemns apartheid in , the first year of National Party rule, and in calls on member states to apply economic sanctions. Most African states do so, but western governments are reluctant to take this step - particularly the USA and Britain in the s under Reagan and Thatcher. Other western countries follow suit. Meanwhile popular revulsion at apartheid has led to the isolation of South Africa in fields such as sport and culture.

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Chapter 3 : African Christianity - African Studies - Oxford Bibliographies

African Intellectuals In 19th And Early 20th Century South Africa Pdf Downloads added by Liam Proper on October 22
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By the 1800s, the Nguni were organized into three main groups: They included the use of short "stabbing spears" called assegais for close-in fighting and cowhide shields to protect against thrown weapons. The Zulu also employed shock tactics based on stealth and surprise, and a "cow-horn" formation with a strong center and swift enveloping wings that proved particularly useful in major battles. Finally, the Zulu organized their society using "age-sets" to initiate youths into what was in effect a professional army. This system allowed the Zulu to incorporate defeated enemies into their army, while the use of indunas provincial authorities appointed by the king insured loyalty and prevented rebellion. As a result of series of wars known collectively as the Mfecane, the Zulu became the most powerful African state in southern Africa in the 1800s. Some of the people they defeated fled west across the Drakensberg Mountains rather than accept Zulu authority, and there they encountered the advancing Trekboer see above from Cape Colony. For a time, Cetshwayo maintained good relations with Natal in an effort to counter Boer encroachment on Zulu land, but in 1856, Sir Theophilus Shepstone, the British Secretary for Native Affairs in Natal, convinced the Transvaal government to accept British annexation. Concerned about Boer resistance to this move, Shepstone decided to sacrifice good relations with the Zulu. He told the British High Commissioner for Cape Colony, Sir Bartle Frere, that the Zulu threatened the proposed annexation, so in December 1856, Frere ordered Cetshwayo to disband his army, but Cetshwayo refused and mobilized 30,000 soldiers instead. On January 11, 1857, the British invaded Zululand with about 7,000 regular troops, a similar number of black African "levees" and a thousand white volunteers. Ignoring advice from a number of Boer authorities, the British camped at Isandhlwana where they lost more than 1,000 soldiers to a Zulu attack on January 22, 1857. As long as the Zulu remained a threat, the Boers accepted British annexation. However, once the Zulu were defeated, the Transvaal Boers claimed that the annexation was a violation of the Sand River and Bloemfontein Conventions of 1852 and see above. While a new British government hesitated Disraeli was replaced by Gladstone as prime minister in 1868, Boer forces won a series of victories that culminated at Majuba Hill in February 1877. The British relented and signed the Convention of Pretoria that year, and the Convention of London in 1884. These agreements restored Transvaal autonomy but did not specifically recognize Transvaal independence. The British attempt to annex Transvaal was their biggest incursion into the area, but there were others. In 1868, the British annexed Basutoland in the Drakensberg Mountains following an appeal from Moshesh, the leader of a mixed group of African refugees from the Zulu wars who sought British protection against the Boers. In the 1800s, Bechuanaland modern Botswana, located north of the Orange River became the object of dispute between the Germans to the west, the Boers to the east, and Cape Colony to the south. Although Bechuanaland had no economic value, the "Missionaries Road" passed through it towards territory farther north. After the Germans annexed Damaraland and Namaqualand modern Namibia in 1884, the British annexed Bechuanaland in 1895. In 1870, the balance of power in the region started to tip towards the Boers thanks to the gold discoveries at Witwatersrand. Although older Boers were displeased because the gold rush threatened their pastoral way of life, younger Boers saw the gold as a means to obtain real political power.

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Chapter 4 : HISTORY OF AFRICA

An introduction to the lives and works of five exceptional African intellectuals based in the former Cape Colony in the nineteenth and early twentieth centuries, this unique work aims to recount and.

Treasures April 17â€”August 24, Treasures showcases sculpture made of ivoryâ€”a material highly valued universally. These artworks, dating from between the 15th and 20th centuries, range from small personal objects containers, jewelry to large public objects carved tusks, staffs. Treasures highlights the extraordinary creativity of African artists and what the original owners or caretakers in Africa deemed worthwhile. Gawu March 12â€”September 2, Throughout his career Ghanaian artist El Anatsui has experimented with a variety of media, including wood, ceramics and paint. Most recently, he has focused upon discarded metal objects, hundreds or even thousands of which are joined together to create truly remarkable works of art. Approximately worksâ€”from private collections as well as national and international public collectionsâ€”feature a range of artistic genres and media dating from the 19th century to the present. Writing and Graphic Systems in Africa Art May 9, â€”August 26, This is the first comprehensive exhibition to address the interface between African art and the communicative power of graphic systems, language and the written word. Approximately 80 works, dating from ancient to modern times, represent the ingenuity and creativity of African artists who incorporate script and graphic forms of communication into a wide range of artworks, including everyday and ritual objects, religious painting, talismans, leadership arts, popular arts and photography. Resonance from the Past: During the last four decades since the collection was formed many scholars have conducted research in Africa to discover the uses and meanings of these works. Included in the exhibition are ancestor figures, symbols of authority, and objects of transformations. Sculpted artworks, including masks, pots, costumes, and musical instruments, represent elements of divination and initiation ceremonies, bestow power on their owners, and serve as altars to mediate between humans and the divine. First Look offers a glimpse of this remarkable collection of objects that encompasses most major styles of African art. An inaugural exhibition showcasing 80 masterpieces will open in early Bordering the Atlantic Ocean, the gold-rich forest region of what is now Ghana was once known as the Gold Coast. While these works of art date to the 19th and 20th centuries, their history is linked to that of the West African empires that rose to power more than years. BIG small January 17â€”July 23, Contemporary and tradition-based works illustrate how artists use size and scale to conveyâ€”literally and metaphoricallyâ€”status, power, community and privacy as well as size. Objects of varying size are juxtaposed to demonstrate concepts and challenge perceptions. Intended for middle school children, the exhibition is fun for everybodyâ€”young and old, big and small, groups and individuals. Masterpieces from the Jean Pigozzi Collection profiles 28 artists from 15 African countries, all of whom came of age in Africa and maintain close ties to their native countries. No single tradition or method unites these artists. Rather, they reflect the complex heritage of Africa today and respond to both the historic traditions of their local cultures and the new era of international globalism. Where Gods and Mortals Meet: Continuity and Renewal in Urhobo Art June 23â€”September 25, Devoted to the art of the Urhobo peoples, Where Gods and Mortals Meet illustrates ways that art serves to establish and reinforce cultural identity. The exhibition considers the full range of Urhobo creativity, from personal images offering protection and advancement to communal shrine art. Through the works of artist Bruce Onobrakpeya, it also offers a contemporary elucidation of the meaning and iconography of the central themes of Urhobo art. The works employ text and graphic symbols to tell stories about memory, identity and the power of language. In doing so, they bring African visual histories into the global debate on conceptualism, which often melds word and image. Playful Performers April 9â€”December 12, Playful Performers is especially for children, their friends and the playful at heart. We invite you to see how children in Africa learn through playful inventiveness and creativity. The 67 objects on display include rugs, textiles and jewelry. The museum is grateful to the Embassy of the Kingdom of Morocco. Dialogues in the Diaspora May 2â€”December 7, While

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exploring the complexities, diversity and vibrancy of the artistic practices among artists of Ethiopian descent, Ethiopian Passages: African Artists on the Move January 31–November 30, Journeys and Destinations explores the important histories of migration and the negotiations of artistic, cultural, personal and group identities among African artists who make up the growing and significant diaspora of practicing artists now living in Europe and America. January 3–October 5, This exhibition focuses on the icon, an art form associated with the Ethiopian Orthodox church. Images from Central Africa, – December 6, – March 16, In and Out of Focus, examines how widely disseminated images by Euro-American photographers created and perpetuated ideas and sentiments about the peoples of central Africa who lived under colonial rule. Among the featured photographers is Casimir Zagourski – , one of the most successful practitioners whose evocative works are highlighted in the exhibition. In addition, the exhibition explores the role Africans played in the photographic encounters. Africans also frequented photographic studios and took up photography to demonstrate their modernity. Central African Art from the Lawrence Gussman Collection June 9–August 14, These 75 highlights from the Gussman collection probably date from the late 19th to early 20th century and come from more than 30 different African cultures that span the present-day nations of Cameroon, Gabon, Equatorial Guinea, the Republic of the Congo, the Democratic Republic of the Congo, Angola and Zambia. Many of the objects exemplify the free exchange of ideas, beliefs and artistic practices that occurs across ethnic boundaries in central Africa and has resulted in distinctive art forms. Viewed together, these works highlight the dynamic nature of cultural exchange while they present the personal expressions of African artists. Textile Arts of Madagascar April 14–September 2, Cloth is considered the ultimate gift and plays a vital role in the social and economic lives of women and men in Madagascar. Gifts and Blessings examines the historical context and dynamism of contemporary cloth production through a comprehensive collection of textiles, including silk and cotton wrappers, burial shrouds, marriage cloths, fashions and textile art, and two important cloths given as diplomatic gifts to President Grover Cleveland in by Malagasy Queen Ranavalona III. The book Object as Envoys: Cloth, Imagery and Diplomacy in Madagascar was published in conjunction with the exhibition. The artist has set a table for an intimate feast with multiple resin blocks containing scraps of precious and mundane objects that act as witnesses to and survivors of the racist apartheid laws. From exquisitely created dolls and stools to awe-inspiring masks and power figures, the objects in this exhibition represent traditions that may predate the arrival of the Portuguese in Africa. This is the first time these objects have toured the United States. The exhibition has been made possible through the generous support of BP in Angola. Form and Decoration of African Pottery May 6, – January 6, Beautiful forms, rich surface textures and sumptuous colors characterize these handbuilt clay vessels from continental Africa. These 19th- and 20th-century vessels that evoke both human and geometric forms were used for domestic and ritual purposes. A Contemporary Artist of Egypt November 19, – February 19, A series of panels begun in by contemporary artist Chant Avedissian address the multilayered visual history and social memory of modern Egypt. Drawing subject matter from billboard advertisements and popular media of s Cairo, the artist creates nostalgic, whimsical, and at times, satirical commentaries on the strength of the visual in public culture. Identity of the Sacred: Two Nigerian Shrine Figures September 24, – April 2, People worldwide wear symbols that help identify their relationships to others in a group, in society and to the world at large. The Igbo and Urhobo peoples of Nigeria carve wooden figures that represent tutelary deities and ancestors. The adornments, scarification, color, surface treatment and gestures on these figures are hallmarks of their identities. This selection of musical instruments demonstrates the formal inventiveness of African artists who create objects that are a delight for the eyes as well as the ears. A listening station provides sample recordings of music made by instruments similar to those on display. In and Out of Africa May 21–September 3, Over the centuries, a dialogue evolved across the Atlantic as Africans came to the New World and blacks from America returned to their continent of origin. An aesthetic conversation has recently developed between African and African American artists as they work from different perspectives to reconcile their African identity and heritage within the currents of contemporary art. This exhibition explores the varied ways that African and African

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American artists interpret their ideas and identities. Similarities of style as well as diversity of expression emerge from a shared African heritage. The Artistry of African Currency March 12–July 23, This exhibition contains a variety of objects that have been used across Africa to facilitate trade and measure wealth. Although cowrie shells, aggrey beads, ivory and cloth have served historically as currency, metals have also been used from the earliest times. The Artistry of African Currency features copper and iron implements, wands, bracelets and anklets—objects valued as much for their elaborate forms as for their intrinsic value. Oshogbo Art in the s January 23–October 22, During the early s, a major artistic transformation occurred in Oshogbo, a Yoruba town in western Nigeria. Here visual, literary and performance artists drew on traditional ideas to create new forms. A Concrete Vision features works by 11 visual artists from the earliest days of the Oshogbo school. Ghanaian Kente and African American Identity September 12, –January 2, Asante strip-woven cloth, or kente, is the most popular and best known of all African textiles. The exhibition focuses on the history and use of kente in Africa and explores contemporary kente and its manifestations. A Salute to African Headwear July 18–December 26, Among the most beautiful and creative objects of personal attire worn by African peoples are innumerable types of headwear fabricated from various materials. Drawing from its collection, the museum pays tribute to both the creative genius of their makers and the status and prestige of those who wear them. The system of repression that ruled in South Africa until recently denied black artists opportunities for creative expression. With the relaxation and elimination of barriers since , the strictures on artists have lifted. Many of the 54 works on view by both black and white artists contain strong political and social statements. In , on the death of her father, she created Church Ede, a monumental kinetic sculpture reminiscent of a Kalabari funeral bed, as a tribute to her father. African Art Western Eyes February 7–May 9, This exhibition of more than works presents the full range of objects created by Baule artists and contrasts how the Baule experienced these objects with how Western museums have presented them. He began collecting seriously in and amassed a premier collection of art from Gabon with strong representation from the Congo region. Photographs by Constance Stuart Larrabee September 20, –February 28, Constance Stuart Larrabee – lived and worked as a professional photographer in South Africa until Her aesthetic eye is apparent in the exquisite black-and-white images that document the lives of African peoples in both rural and urban settings. These images have become timeless works of art. African Forms in the Furniture of Pierre Legrain August 16–November 29, African objects that came into Paris from the French colonies in the s inspired European artists who sought to find new patterns and forms to incorporate into their work in the early s. This exhibition explores the influence African chairs and stools had on the work of Legrain. A Yoruba Sculptor to Kings March 15–September 7, African art is not always anonymous; some masterpieces were made by skilled individuals whose fame extended well beyond the villages or towns in which they lived. Olowe of Ise c. His unique style of carving attracted the notice of Ekiti-Yoruba kings who commissioned him to sculpt doors and veranda posts for their palaces. A Spiral of History February 1–April 26, Ivory tusks carved with relief figures are among the splendid corpus of objects attributed to 19th-century artists of Kongo-speaking groups that inhabited the West Central African region then known as the Loango Coast. This exhibition focuses on one tusk acquired by the museum and explores its place of origin, the artist or workshop responsible for its creation, the possible meanings of the figurative scenes, and the audience for whom it was created. Seven Artists of the Nsuka Group, Nigeria October 22, –April 26, The 64 paintings, drawings, prints, wood sculptures and mixed-media works on view were created by seven Nigerian artists who studied or taught in the Department of Fine and Applied Arts at the University of Nigeria, Nsukka. New Traditions from Nigeria: Seven Artists of the Nsukka Group by Simon Ottenberg was published in conjunction with the exhibition. The Art of the Personal Object Closed March 18, This exhibition celebrates the creativity of African artists who have made utilitarian objects of great beauty. Made to fulfill a specific function, each object was also skillfully conceived to provoke visual and tactile delight. Collectively, these are objects that were meant to be both used and seen. While it is not intended to be a comprehensive installation, it is a presentation of some of the most familiar and visually compelling imagery from various cultural groups.

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Included are figures, masks, pottery, and jewelry, works of art that were associated with divination, altars, mask performances, rites of passage, and items of regalia and personal adornment. Aesthetic, thematic, technical, and historic concerns have been considered in selecting the works of art, which are arranged according to geographic and cultural regions.

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Chapter 5 : History of South Africa | www.nxgvision.com

Mcebisi Ndletyana is the author of African Intellectuals in 19th and Early 20th Century South Africa (avg rating, 5 ratings, 0 reviews, published

See Article History Pan-Africanism, the idea that peoples of African descent have common interests and should be unified. Historically, Pan-Africanism has often taken the shape of a political or cultural movement. There are many varieties of Pan-Africanism. In its narrowest political manifestation, Pan-Africanists envision a unified African nation where all people of the African diaspora can live. African diaspora refers to the long-term historical process by which people of African descent have been scattered from their ancestral homelands to other parts of the world. In more-general terms, Pan-Africanism is the sentiment that people of African descent have a great deal in common, a fact that deserves notice and even celebration. History of Pan-Africanist intellectuals Pan-Africanist ideas first began to circulate in the mid-19th century in the United States, led by Africans from the Western Hemisphere. Those early voices for Pan-Africanism emphasized the commonalities between Africans and black people in the United States. Delany, who believed that black people could not prosper alongside whites, advocated the idea that African Americans should separate from the United States and establish their own nation. Crummel and Blyden, both contemporaries of Delany, thought that Africa was the best place for that new nation. Motivated by Christian missionary zeal, the two believed that Africans in the New World should return to their homelands and convert and civilize the inhabitants there. Although the ideas of Delany, Crummel, and Blyden are important, the true father of modern Pan-Africanism was the influential thinker W. Throughout his long career, Du Bois was a consistent advocate for the study of African history and culture. In the early 20th century, he was most prominent among the few scholars who studied Africa. Among the more-important Pan-Africanist thinkers of the first decades of the 20th century was Jamaican-born black nationalist Marcus Garvey. From the 1890s through the 1920s, among the most-prominent black intellectuals who advocated Pan-Africanist ideas were C. James and George Padmore, both of whom came from Trinidad. From the 1890s until his death in 1930, Padmore was one of the leading theorists of Pan-African ideas. Despite their origins outside the United States, such Pan-Africanist thinkers drew many of their ideas from African American culture. Furthermore, James and Padmore resided in the United States for significant periods of time. An exchange of ideas about Africa and peoples of African descent took place between those intellectuals and African Americans, with African Americans taking the lead. It was, in many ways, a black Atlantic intellectual community. By the late 19th century the African American intellectual leadership of the movement had receded, with Africans now taking the lead. The most-important figure of this period was Kwame Nkrumah of Ghana, who believed that European colonial rule of Africa could be extinguished if Africans could unite politically and economically. Nkrumah went on to lead the movement for independence in Ghana, which came to fruition in 1947. Many African Americans cheered those developments in Africa. By the early 20th century it had become relatively common for African Americans to investigate their African cultural roots and adopt African forms of cultural practice, especially African styles of dress. In subsequent decades perhaps the most-prominent current of ideas that can be called Pan-Africanist has been the Afrocentric movement, as espoused by such black intellectuals as Molefi Asante of Temple University, Cheikh Anta Diop of Senegal, the American historian Carter G. Woodson, and Maulana Ron Karenga, the creator of Kwanzaa. With its roots in the 19th century, Afrocentrism gained particular popularity in the United States during the 20th century. The movement emphasizes African modes of thought and culture as a corrective to the long tradition of European cultural and intellectual domination. The Pan-African Congress movement During the 20th century advocates of Pan-Africanism made many efforts to institutionalize their ideas and to create formal organizations to complement the work of Pan-Africanist intellectuals. The first meeting designed to bring together peoples of African descent for the purpose of discussing Pan-Africanist ideas took place in London in 1900. The organizer was Henry Sylvester Williams, a native of Trinidad. Du Bois was perhaps the most-prominent member of U. The

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first formal Pan-African Congress the first to bear that name took place in Paris and was called by Du Bois. That meeting was followed by a second Pan-African Congress two years later, which convened in three sessions in London, Brussels, and Paris. Given that Pan-Africanist leadership had largely transferred from African Americans to Africans by the mids, Nkrumah, Kenyatta, and Padmore played the most-prominent roles at that congress. The only African American present was Du Bois. With the coming of independence for many African countries in the decades following World War II , the cause of African unity was largely confined to the concerns of the African continent. A successor organization to the OAU, the African Union AU , was launched in to further promote the social, political, and economic integration of Africa. Calls for Pan-Africanism could still be heard in the United States at the turn of the 21st century, but by then the movement had generally come to stand for the unity of the countries on the African continent, especially sub-Saharan Africa.

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Chapter 6 : History of South Africa (â€™) - Wikipedia

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British colonization[edit] At the tip of the continent, the British found an established colony with 25, slaves, 20, white colonists, 15, Khoisan, and 1, freed black slaves. Outside Cape Town and the immediate hinterland, isolated black and white pastoralists populated the country. Like the Dutch before them, the British initially had little interest in the Cape Colony, other than as a strategically located port. In the British authorities persuaded about 5, middle-class British immigrants most of them "in trade" to leave England behind and settle on tracts of land between the feuding groups with the idea of providing a buffer zone. The plan was singularly unsuccessful. Within three years, almost half of these Settlers had retreated to the towns, notably Grahamstown and Port Elizabeth , to pursue the jobs they had held in Britain. While doing nothing to resolve the border dispute, this influx of settlers solidified the British presence in the area, thus fracturing the relative unity of white South Africa. Where the Boers and their ideas had before gone largely unchallenged, European Southern Africa now had two language groups and two cultures. A pattern soon emerged whereby English-speakers became highly urbanised, and dominated politics, trade, finance, mining, and manufacturing, while the largely uneducated Boers were relegated to their farms. The gap between the British settlers and the Boers further widened with the abolition of slavery in , not because the slaves were freed, but the way in which they were freed compensation for freed slaves, for example, had to be fetched personally in London. Meanwhile, British numbers increased rapidly in Cape Town, in the area east of the Cape Colony present-day Eastern Cape Province , in Natal and, after the discovery of gold and diamonds, in parts of the Transvaal , mainly around present-day Gauteng. Difaqane and destruction[edit] Main article: Difaqane The early 19th century saw a time of immense upheaval relating to the military expansion of the Zulu kingdom. Sotho-speakers know this period as the difaqane " forced migration " ; while Zulu -speakers call it the mfecane "crushing". The full causes of the difaqane remain in dispute, although certain factors stand out. The rise of a unified Zulu kingdom had particular significance. In the early 19th century, Nguni tribes in KwaZulu-Natal began to shift from a loosely organised collection of kingdoms into a centralised, militaristic state. Shaka Zulu , son of the chief of the small Zulu clan, became the driving force behind this shift. At first something of an outcast, Shaka proved himself in battle and gradually succeeded in consolidating power in his own hands. He built large armies, breaking from clan tradition by placing the armies under the control of his own officers rather than of the hereditary chiefs. Shaka then set out on a massive programme of expansion, killing or enslaving those who resisted in the territories he conquered. His impis warrior regiments were rigorously disciplined: This wave of displacement spread throughout Southern Africa and beyond. It also accelerated the formation of several states, notably those of the Sotho present-day Lesotho and of the Swazi now Swaziland. In Shaka was killed by his half-brothers Dingaan and Umthlangana. The weaker and less-skilled Dingaan became king, relaxing military discipline while continuing the despotism. Dingaan also attempted to establish relations with the British traders on the Natal coast, but events had started to unfold that would see the demise of Zulu independence. The Great Trek[edit] Main article: Various factors contributed to the migration, including Anglicization policies and restrictive laws on slavery. Beginning in , several groups of Boers, together with large numbers of Khoikhoi and black servants, decided to trek off into the interior in search of greater independence. They had, it seemed, entered their promised land, with space enough for their cattle to graze and their culture of anti-urban independence to flourish. Little did they know that what they found â€™ deserted pasture lands, disorganised bands of refugees , and tales of brutality â€™ resulted from the difaqane, rather than representing the normal state of affairs. With the exception of the more powerful Ndebele , the Voortrekkers encountered little resistance among the scattered peoples of the plains. The difaqane had dispersed them, and the remnants lacked horses and firearms. However, the mountains where King

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Moshoeshoe I had started to forge the Basotho nation that would later become Lesotho and the wooded valleys of Zululand proved a more difficult proposition. Here the Boers met strong resistance, and their incursions set off a series of skirmishes, squabbles, and flimsy treaties that would litter the next 50 years of increasing white domination. Zulus[edit] Indians arriving in Durban for the first time. The Great Trek first halted at Thaba Nchu , near present-day Bloemfontein , where the trekkers established a republic. Following disagreements among their leadership , the various Voortrekker groups split apart. While some headed north, most crossed the Drakensberg into Natal with the idea of establishing a republic there. Since the Zulus controlled this territory, the Voortrekker leader Piet Retief paid a visit to King Dingaan , where the suspicious Zulu promptly killed him. This killing triggered other attacks by Zulus on the Boer population, and a revenge attack by the Boers. Though several Boers suffered injuries, they managed to overcome the Zulus without suffering a single death. Zulu warriors, late 19th century After this victory, which resulted from the possession of superior weapons, the Boers felt that their expansion really did have a long suspected stamp of divine approval. Yet their hopes for establishing a Natal republic remained short lived. The British annexed the area in , and founded their new Natal colony at present-day Durban. Most of the Boers, feeling increasingly squeezed between the British on one side and the native African populations on the other, headed north. The British set about establishing large sugar plantations in Natal, but found few inhabitants of the neighbouring Zulu areas willing to provide labour. The British confronted stiff resistance to their encroachments from the Zulus , a nation with well-established traditions of waging war, who inflicted one of the most humiliating defeats on the British army at the Battle of Isandlwana in , where over British soldiers were killed. During the ongoing Anglo-Zulu Wars , the British eventually established their control over what was then named Zululand , and is today known as KwaZulu-Natal. The British turned to India to resolve their labour shortage, as Zulu men refused to adopt the servile position of labourers and in the SS Truro arrived in Durban harbour with over people on board. Over the next 50 years, , more indentured Indians arrived, as well as numerous free "passenger Indians", building the base for what would become the largest Indian community outside of India. See Asians in South Africa. The Boers meanwhile persevered with their search for land and freedom, ultimately establishing themselves in various Boer Republics , e. For a while it seemed that these republics would develop into stable states, despite having thinly spread populations of fiercely independent Boers, no industry, and minimal agriculture. The first diamonds came from land belonging to the Griqua, but to which both the Transvaal and Orange Free State laid claim. Britain quickly stepped in and annexed the area for itself. The discovery of the Kimberley diamond-mines unleashed a flood of European and black labourers into the area. Towns sprang up in which the inhabitants ignored the "proper" separation of whites and blacks, and the Boers expressed anger that their impoverished republics had missed out on the economic benefits of the mines. First Anglo-Boer War[edit] Main article: First Boer War Long-standing Boer resentment turned into full-blown rebellion in the Transvaal under British control from , and the first Anglo-Boer War , known to Afrikaners as the "War of Independence", broke out in The conflict ended almost as soon as it began with a crushing Boer victory at Battle of Majuba Hill 27 February Meanwhile, the British, who viewed their defeat at Majuba as an aberration, forged ahead with their desire to federate the Southern African colonies and republics. They saw this as the best way to come to terms with the fact of a white Afrikaner majority, as well as to promote their larger strategic interests in the area. Inter-war period[edit] In , Zululand came under British control. Then in , an Australian prospector discovered gold in the Witwatersrand , accelerating the federation process and dealing the Boers yet another blow. The influx of English labour in particular worried the Boers, many of whom resented the English miners. The enormous wealth of the mines, soon became irresistible for British imperialists. In , a group of renegades led by Captain Leander Starr Jameson entered the ZAR with the intention of sparking an uprising on the Witwatersrand and installing a British administration. This incursion became known as the Jameson Raid. The scheme ended in fiasco, but it seemed obvious to Kruger that it had at least the tacit approval of the Cape Colony government, and that his republic faced danger. He reacted by forming an alliance with Orange Free State. Second Anglo-Boer War[edit] Main

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article: Second Boer War The situation peaked in , when the British demanded voting rights for the 60, foreign whites on the Witwatersrand. When the British refused, Kruger declared war. By June , Pretoria , the last of the major Boer towns, had surrendered. Yet resistance by Boer bittereinders continued for two more years with guerrilla-style battles, which the British met in turn with scorched earth tactics. By 26, Boers mainly women and children had died of disease, hunger and neglect in concentration camps. On 31 May a superficial peace came with the signing of the Treaty of Vereeniging. Under its terms, the Boer republics acknowledged British sovereignty, while the British in turn committed themselves to reconstruction of the areas under their control. Roots of union[edit] Johannesburg around During the immediate post-war years the British focussed their attention on rebuilding the country, in particular the mining industry. But the peace brought by the treaty remained fragile and challenged on all sides. The Afrikaners found themselves in the position of poor farmers in a country where big mining ventures and foreign capital rendered them irrelevant. Several nationalist organisations sprang up. Blacks and Coloureds remained marginalised in society. After much negotiation with the Boers a form of "segregation" was introduced. The authorities imposed unpopular taxes, while the British caretaker administrator encouraged the immigration of thousands of Chinese that undercut wages. Resentment exploded in the Bambatha Rebellion of , in which 4, Zulus lost their lives after rebelling due to onerous tax legislation. The British meanwhile moved ahead with their plans for union. Under the provisions of the act, the Union remained British territory, but with home-rule for Afrikaners. English and Dutch became the official languages. Afrikaans did not gain recognition as an official language until Despite a major campaign by Blacks and Coloureds, the voter franchise remained as in the pre-Union republics and colonies, and only whites could gain election to Parliament. Union of South Africa In the Union of South Africa was created by the unification of four areas, by joining the two former independent Boer republics[citation needed] of the South African Republic Zuid-Afrikaansche Republiek and the Orange Free State Oranje Vrystaat [citation needed] with the British dominated Cape Province [citation needed] and Natal [citation needed]. Most significantly, the new self-governing Union of South Africa gained international respect with British Dominion [citation needed] status putting it on par with three other important British dominions and allies: Canada, Australia, and New Zealand.

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Chapter 7 : History of eugenics - Wikipedia

Wittebergen, Cape Colony [now in South Africa]â€”died June 28, , Llandrindod Wells, Radnor, Wales), Southern African politician who was prime minister of Cape Colony at the outbreak of the South African War (); he was the younger brother of author and political activist Olive Schreiner.

Share via Email Today, although independence and freedom are the public face of modern Africa, the West - and its marketplace - still holds sway over much of the continent. The history of 20th-century Africa is dominated by the desire of outsiders to reshape a vast, diverse continent to a Western design. This was done in three ways: Nationalist struggles against these three have defined every generation this century. As the century opened, only two countries in Africa, Ethiopia and Liberia, had independent governments; the rest of the continent was run by European governments and companies. The colonialists came with capitalism, missionaries, teachers and settlers. They came, too, with military force. Resistance was fierce, and the Europeans sought allies among kings, emirs and chiefs, who realised co-operation could be in their interest. Colonialism brought Europe undreamed of wealth. Rubber, ivory, copper, gold, cotton, cocoa, tobacco: This new economy demanded a system of migrant labour that destroyed for ever the unity of traditional communities. The violent consequences of this rapid disruption, coupled with the paternalistic attitudes that justified white rule, began a slow-burning anger among Africans. The Depression of the Thirties plunged Africa into crisis, as its export-oriented economies were halved in value overnight. Then, in the second world war, hundreds of thousands of Africans fought in the armies of their colonisers, and brought home anti-fascist ideas that cast a new light on the subjugation in their own countries: The fever of anti-colonial politics spread as a handful of educated Africans returned from studies in the US and Britain. On a wave of euphoria, independence quickly came to the whole continent, with the exception of the white settler regimes in southern Africa - South Africa, Namibia and Rhodesia, and the Portuguese colonies of Angola and Mozambique. It was to be another story of attempted domination during the Cold War, with the Soviet Union supporting almost every liberation movement in Africa. In response, the US picked key men among the freedom fighters - some of whom became heads of state, some rebel leaders - and taught them an anti-communism that became the pretext for wholesale repression. In the process, a political vacuum was created that gave power to the military and brought coups all over Africa. The killing of Congolese nationalist, Patrice Lumumba, in which the CIA had a role, symbolised the ruthless way charismatic leaders were dealt with; and the destruction of Angola, by US proxies, illustrated how an entire country could be sacrificed in an anti-communist crusade, despite there being no communists in power - only a Cuban military force defending the country against South African aggression. The Seventies and Eighties were grim decades for much of Africa. Just as countries struggled with drought and the impact of two major oil price hikes, the primacy of the market and the unpicking of state structures were imposed from Washington. As economies deteriorated, so social strains increased and intractable civil wars and refugees became the faces of Africa. But, in the last decades of the century, South Africa achieved the miracle of majority rule under Nelson Mandela, while in Uganda Yoweri Museveni fought the first post-independence liberation war and became the symbol of a new political generation of leadership in Ethiopia, Eritrea, Rwanda - intellectuals who had been through the fire of liberation struggles and set out to build societies which could transcend both the heavy hand of outsiders, and the scourge of ethnic politics.

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Chapter 8 : The 20th Century: Africa | World news | The Guardian

The early 19th century saw a time of immense upheaval relating to the military expansion of the Zulu kingdom. Sotho-speakers know this period as the difaqane ("forced migration"); while Zulu-speakers call it the mfecane ("crushing").

Despite that range, it is possible to discuss some common threads, beginning with Africa as a predominantly agricultural continent where between 65 and 80 percent of African women are engaged in cultivating food for their families. The centrality of agriculture influences the control of land and of labor by kin groups and clans, usually represented by male political and religious leadership. Africa had a high incidence of matrilineal descent, a social system that placed a woman and her female relations at the center of kinship and family, though male clan leaders influenced the arrangement of families through marriage. Europeans first arrived at coastal communities in Africa at the end of the 15th century, and their written observations offer some of the earliest documentation concerning African women, though more likely to include information on elite women. Along the West African coast, female market traders acted as arbiters between local societies and European traders. Slaves within Africa were more likely to be women, a reflection of their productive and reproductive contributions to their communities. Women were more vulnerable to enslavement, and women could be integrated into a new society while men were more likely to be traded away or killed as enemies. Women were also slave owners, especially in areas where they had the opportunity to accrue wealth through trading. The presence of European missionaries, traders, and officials increased throughout the 16th to 19th centuries, with many women losing power and economic autonomy with the arrival of cash crops, while continuing their work growing food for their families. Simultaneously, they found new ways of working and initiated new family forms as Christianity spread and urbanization accelerated. In areas with more entrenched white settler populations, Africans turned to sometimes protracted armed struggle, and women were centrally involved, though generally not as actual combatants. The 21st century finds women continuing their primary responsibility for agricultural labor and facing ongoing hindrances to gaining education and employment equal to African men. Women still have serious problems in the areas of polygyny, divorce, inheritance, and widowhood. The late 20th and early 21st centuries have been marked by localized wars in more than a dozen countries, with women frequently the victims. Yet the last half of the 20th century also brought expanded opportunities for education, new job possibilities, increased political involvement, and improved family expectations. Sheldon is the most recent and provides a comprehensive overview of essential topics. Berger and White, Coquery-Vidrovitch, and the article Johnson-Odim provide a narrative history of women in Africa, and together with the readings collected in Hafkin and Bay, are all good introductory sources. Berger, Iris, and E. Women in Sub-Saharan Africa: Restoring Women to History. Indiana University Press, Translated by Beth Gillian Raps. Presents material thematically within broad chronological categories, with chapters on slavery, peasant women, powerful women, prostitution, poverty, factory work, trade, schooling, and other similar topics. Studies in Social and Economic Change. Stanford University Press, Engendering African Social Sciences. Engendrer les sciences sociales africaines Paris: Edited by Bonnie G. University of Illinois Press, Johnson-Odim covers a lot of ground in a coherent manner. American Historical Association, Gender in Southern Africa: Conceptual and Theoretical Issues. The Invention of Women: University of Minnesota Press, Early History to the 21st Century. Users without a subscription are not able to see the full content on this page. Please subscribe or login. How to Subscribe Oxford Bibliographies Online is available by subscription and perpetual access to institutions. For more information or to contact an Oxford Sales Representative click here.

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Chapter 9 : HISTORY OF SOUTH AFRICA

What characteristic of the present-day world economy emerged during the late 19th century and early 20th century? C. An unequal relationship between the industrialized world and the non-industrialized world.

Enjoy the Famous Daily The scramble completed: All that remains are a few territories bordering the Sahara. During this extraordinarily rapid process of colonization, Africa has been penetrated and appropriated in three distinct geographical developments. The earliest move after the Berlin conference is again a German initiative. It centres on east Africa, where large territories between the coast and Lake Tanganyika are rather loosely claimed by the Arab sultan of Zanzibar. During the year in which Bismarck claims his three west African colonies, this part of east Africa is visited by a keenly imperialist young explorer, Karl Peters - who shortly before his African trip has founded in Berlin a Society for German Colonization. Bismarck hears of this achievement just after the end of the Berlin conference. In his new imperialist mood, he grants a charter to Peters to establish a German protectorate in east Africa. The other European powers are astonished to discover, early in, that Bismarck is already claiming a fourth slice of the continent. It is extended further west in to include Rwanda and Burundi. Meanwhile, north of the line, Britain establishes in the East Africa Protectorate subsequently Kenya and in Uganda. The second of the three separate developments is the British pressure northwards up the continent from Cape Colony. Cecil Rhodes harbours the imperial fantasy of a continuous British corridor from the Cape of Good Hope to Egypt, and he makes an impressive start from the southern end - establishing Southern Rhodesia now Zimbabwe in and Northern Rhodesia Zambia in. The third great colonial movement through the continent is that of the French in northwest Africa. France becomes the only European power to achieve a vast contiguous African empire, stretching all the way from the Mediterranean down to the Bight of Benin and the estuary of the Congo. It is also marred by two of the worst atrocities carried out by any of the colonial powers. World War I is the reason for the sudden end of the German empire in Africa. From the outbreak of the war, in, all the German territories are under threat from troops in neighbouring French and British colonies. By early in the whole of German Africa is in allied hands. At the treaty of Versailles, in, Germany gives up all her imperial claims. With these dispensations the European presence in Africa is finalized for the last years of colonialism and the subsequent struggle for independence. The struggle for independence: In the early part of this period there are frequent uprisings against the intruders in regions of the interior, where colonial rule is not yet fully established or where forced labour is imposed on tribes which find the strength to resist. The harsh reality of the forced labour employed in many European enterprises in effect slavery under another name causes outrage among liberal circles when detailed accounts are published in Europe. The scandals arising from Belgian and French practices in the Congo and Chad are notorious but not isolated examples. In most regions African resentment of the colonial presence first develops into political agitation in the period between the world wars. These are the formative years of the politicians who will eventually lead their countries into independence in the decades after World War II. The colonial powers vary in their readiness to relinquish control. France seems at first the most willing, giving real power to African politicians in an across-the-board gesture in, but subsequently the French strongly resist change in Tunisia, Morocco and above all Algeria. Portugal, the pioneer of colonialism in Africa, fights hardest to retain a foothold in the continent - sustaining brutal and costly wars on several fronts until Britain follows a middle path, ostensibly appreciative of African aspirations but instinctively seeking compromises which will preserve something of the status quo. Nevertheless the pressure for change in the more developed British colonies proves irresistible. Ghana becomes, in, the first colony in sub-Saharan Africa to win independence under African rule. The European settlers in one British colony strongly resist the continent-wide trend towards majority rule. The British government finds itself in direct conflict with British settlers after Ian Smith proclaims, in, an independent Rhodesia under white minority rule. It takes fourteen years before the rebellion in Rhodesia finally collapses, in. Elections follow in and the colony is transformed

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into Zimbabwe - the last African nation to become independent three years after tiny Djibouti , though South Africa is the last to achieve majority rule in The African continent thus returns to independence as a group of modern nations, defined by boundaries agreed between the colonial powers. In many cases these boundaries slice through tribal territories, creating difficulties between neighbouring regimes. In another way, too, influences from outside Africa profoundly affect the newly independent nations, for their freedom coincides with the Cold War. Cold War and after: The chess game of the Cold War makes each superpower eager to acquire client states. The advantage of this to new and impoverished African nations is that subsidies are easily available in return for unquestioning allegiance and internal suppression of the opposing ideology, whether it be communism or capitalism. The disadvantage is that many unscrupulous dictators in the continent are kept in power by this patronage, enjoying an unchallenged licence to line the pockets of their family and entourage. This broad generalization overlooks many and varied exceptions. Several responsible African rulers manage to pursue very effectively their own chosen course while supping quite closely with one devil or the other - Nasser for example in Egypt, or Nyerere in Tanzania. Equally, several brutal tyrants thrive for a while without the benefit of Cold War aid. Bokassa does so in the Central African Republic with perverse encouragement from France , while Amin survives for eight years in Uganda without outside support. The end of the Cold War, in , has a profound effect in Africa. The western nations, no longer needing to support client dictators in the fight against communism, divert their attention to another shibboleth of the free world - the introduction of democracy. From the early s aid to Africa increasingly comes with a proviso - the legitimization of political parties and the holding of free elections. Almost everywhere in the continent these terms are ostensibly complied with. In many of the resulting elections opposition parties back out at the last moment, observers report widespread fraud, and presidents and their parties are returned with extraordinarily high percentages of the vote. Even so, the overall trend is towards greater legitimacy. But in terms of human misery the last two decades of the century are bleak ones for Africa. Famine prevails in many parts the Ethiopian disaster of being the best known only because it is the first to be widely reported. Brutal civil wars result in massacre and mutilation and millions of refugees in the s Angola is just one example among many. In the small republic of Rwanda is the scene of perhaps the most violent spasm of genocide in human history. The continent enters the third millennium free but tormented.