

Global Stories – Interwoven Histories

RAA
BRANDENBURG
Regionale Arbeitsstellen
für Bildung, Integration
und Demokratie

Modules for Historical Global Citizenship Education in Brandenburg

Years 9 – 12
and Vocational Schools



Foto: Tahir Della

Cover Picture

The cover picture shows Mnyaka Sururu Mboro, co-founder and board member of Berlin Postkolonial. During his childhood he experienced British colonialism in Tanzania. Since more than 30 years he lives in Germany and is actively engaged in decolonizing Berlin and Germany. One of his struggles as an activist aims at renaming streets in German cities, in particular Berlin, that still carry the names of colonialist. Instead, those streets should honour the victims and resistance fighters against colonialism. For a few streets, this struggle is about to be successful.

Introduction

Historical Global Citizenship Education – What for?

Global Citizenship Education (GCE) aims at developing a critical perspective on current social, economic, political and ecological issues. We connect the local to the global, and explore global interdependences: how is my life connected to yours? What is needed in order to achieve global justice, for everyone to live a good life? How do my decisions here impact you and your life, there? What does our relationship to nature, to our environment, to our values look like?

The current situation in the world offers us a broad range of issues that call for action: global climate change, local struggles for peace, justice, and a good livelihood, equal access to education, migration issues, mass tourism and its impacts – to name just a few.

All these issues can be addressed in very different ways. Global Citizenship Education broadens our perspective by integrating multiple perspectives, in particular those of people in the Global South, indigenous communities, of activists and experts who have in-depth knowledge of the issue in question. GCE uses methods and learning approaches that enable participants to form an opinion of their own, that allow for disagreement as well as critical reflection upon, and reassessment of, one's own responsibilities and power to act. GCE connects the local to the global, it starts and ends with our individual and collective potential to shape our societies, our world.

And yet, this endeavour often does not look beyond the present: all too often, GCE tackles current topics without looking at their root causes and historical trajectories. With this educational material we aim to provide a complementary and yet essential ingredient to Global Citizenship Education. We look into the historical entanglements of two specific regions, Tanzania and Germany, in the past and in the present.

We seek to do so by making space for the perspective of those who have suffered from discrimination and racism in the context of this relationship. These are perspectives that are systematically marginalized in learning contexts in Germany. International agreements, like the Durban Declaration and Plan of Action (DDPA), adopted in 2001 at the World Conference Against Racism, call for this kind of listening to victims of violence who are, at the same time, protagonists in various forms of resistance.

This material invites you to look at global interconnectedness through the lens of historical interrelations. This historical perspective might help us to understand more about current global issues. In the light of the past, we can reconsider our individual and collective position and responsibility for the future in order to stand up for a just world.

MODULE 1

Interwoven History

A time line representing how Tanzania's and Germany's history has been interwoven from the past to the present.

The term globalisation makes us think of the present. This unit offers you an opportunity to add a historical dimension to global interdependencies using examples from Tanzania and Germany. This then leads to a discussion of globalisation and global inequality. Working with a time-line can be an introductory activity to a partnership with a Tanzanian school. A few examples have been chosen to demonstrate the con-

nections between Tanzania's and Germany's history. Starting from a given year, students are requested to find happenings, people and places that connect both countries to that particular year. A picture is available for each year. In the appendix the teacher can find some brief background information with references for each year along with further links and references to literature.

Educational Aims

Using examples of the relationship between Tanzania and Germany, the students understand that global interconnections have affected our societies for centuries. They deal with continuing racial discrimination and black people's opposition to discrimination and (colonial) injustice.

Competences

Connecting and presenting

The students are able to actively connect previous knowledge about different eras to new facts and themes and name historical contexts and continuity.

Realising and analysing

The students are able to work out historical continuity from the material and express this using appropriate and necessary specialist vocabulary.

How to Work

1. Preparation: the worksheets can be copied onto thin card. The individual cards need to be cut out. Two happenings/people/themes/places can be matched to one specific year – one related to Tanzania and one to Germany. In addition there is one picture available for each given year.
2. The cards are shuffled and distributed to the students except the cards with years on them. The teacher fixes the year cards on the board or puts them on the floor in chronological order. The students are then asked to match the happenings/persons/locations and put them alongside the corresponding year.
3. The whole group goes over the results. The teacher gives more in-depth information about the individual themes and, if it fits into the lesson planning, can carry on working on individual eras or thematic threads. (See also modules 2 and 3 of this material)

History and Perspectives

History is never told from an impartial point of view. Beginning with the choice of perspectives, we can ask: who is listened to and who not? Whose quote is ranked first, and whose will you only find in very specialized articles on the topic in question? The texts in this exercise try to prioritize the African/Tanzanian perspective, not the European/German one. These texts highlight stories of resistance and stories of African people as protagonists in our entangled histories.

To talk about history, we need words. Like history, words are not impartial either. One example is the way we frame and talk about enslavement and the history of enslavement on the African continent: the Swahili term *Maafa* can be used to describe this particular time of global history. It translates into "great disaster" or "terrible occurrence," and thus it draws our attention to the incredible violence of the enslavement of African people by European colonizers.

Background Information to the Time Line

THEMATIC THREAD 1

1350 – World Trade in the Middle Ages

Kilwa – the Plague

In the time period starting from the 10th century, Kilwa was a trade metropolis in the Indian Ocean network. Already during this time, known as the Middle Ages from a European perspective, there were active trade routes which connected Asia, Africa, and Europe. Towns like Kilwa on the East African coast were lively trading posts. The economic and cultural heyday of Kilwa dates from the 11th to the 16th century when the town was the southernmost point on the East African coast that could be reached from the north. For a long time Kilwa was an important place for transshipment of gold and glass beads. The main reason for the economic decline of Kilwa was probably related to the spreading of the plague in Europe. The economic crisis that was connected to the plague seems to have had its effects on the East African coast.

Sources: Ulf Vierke (2006): Die Spur der Glasperlen. (Glass bead traces) In: Bayreuth African Studies, Nr. 4, <https://epub.uni-bayreuth.de/887/1/vierke1.pdf> (accessed: 1.12.2018)

Kornelia Kilian (2005/2006): Die Ruinen von Kilwa Kisiwani (Tansania) (The ruins of Kilwa Kisiwani (Tanzania)). Unter: <https://www.zmo.de/publikationen/magisterarbeit.pdf> (accessed 1.12.2018)

Further reading: <https://derstandard.at/2000073506787/Historiker-Afrika-war-ein-dynamischer-Kontinent> (accessed 1.12.2018)

THEMATIC THREAD 2

1866 – Personal relationships and migration

Sayyida Salme and Heinrich Ruete

Salme was a highly educated woman at the Zanzibar court who grew up bilingually in Swahili and Arabic. She also was familiar with Zanzibar's cosmopolitan liberalism. She was the sister of the then Sultan of Zanzibar. In 1859 the Hanseatic city of Hamburg and the Sultanate of Zanzibar had already signed a trade agreement. The merchant Heinrich Ruete arrived in Zanzibar in 1855 as a commercial agent. He was one of Princess Salme's neighbours. They started to see each other. When she became pregnant she decided to emigrate with the father of her child, Heinrich Ruete. In 1867 Salme and Heinrich got married in Germany; Salme got baptised and took on the name of Emily Ruete. Her husband died only a few years after their marriage so she had to raise their three children alone. In her memoirs 'Memoirs of an Arabian Princess from Zanzibar', she describes the challenges of being a single mother and bringing up her children in a foreign country.

Source: <https://genderinafricanbiography.wordpress.com/2016/05/09/emily-ruete-formerly-known-as-sayyida-salme-1844-1924-tanzania/> (accessed: 1.12.2018)

THEMATIC THREAD 3

1889 – Colonial entanglement and science

The peak of Kilimanjaro in Potsdam's 'New Museum' – Neues Museum

Indigenous people of the four other continents all contributed significantly to history, art and sciences. Yet, their important contributions are largely and systematically ignored in most European history books. They tell mainly of the success of the so-called first 'discovery' by the European scientists. The colonial powers appropriated the knowledge of people in the occupied countries; for example knowledge from enslaved young girls and women in the Caribbean or cartographical knowledge from the Mughal Empire on the Indian subcontinent. Science and colonisation are closely intertwined. European researchers used the colonial expansion for their own interests and their allegedly scientific research: the colonised societies were inferiorized. By this the colonizers tried to justify colonisation. In 1889 the German geographer Hans Meyer raised the German flag on the top of Kilimanjaro peak and declared that mountain in East Africa the highest mountain in the German Empire. He named the top the 'Emperor Wilhelm Peak' and took a few stones from it with him to Germany. One of them was embedded in the New Palace (Neues Palais) in Potsdam.

Sources: Barbara Schäfer (2015): Wo geht's denn hier zum Gipfel? (Where's the way to the peak?) Under: <https://www.faz.net/aktuell/reise/am-kilimandscharo-wo-geht-s-denn-hier-zum-gipfel-13469878.html> (accessed: 11.11.2018)

Bernhard Schär (2016): Wissenschaft und Kolonialismus (Science and Colonialism) Under: <http://www.bpb.de/geschichte/zeitgeschichte/postkolonialismus-und-globalgeschichte/219136/wissenschaft-und-kolonialismus> (accessed: 11.11.2018)



Foto: David Stanley, www.flickr.com/photos/davidstanleytravel/33378301514/in/photostream

Background Information to the Time Line

THEMATIC THREAD 4

1894 – Human exhibition and colonial racism

Swahili caravans in Leipzig Zoo

In 1876, the opening year of the Leipzig Zoo, even people were on show. The so-called 'Human Exhibition' showed people who came from predominantly colonised societies. They were portrayed so as to look 'different' to the expected German audience. From June to August 1894 the exhibition 'Living Pictures – the Swahili Caravan' was presented. In the exhibition the people were treated like objects; the main aim was to offer an attraction to the visitors which went in line with clichés and stereotypes. The 'exotic' foreigners were often deliberately staged in such a way that the 'exhibits' were practically compared with 'wild' animals and nature. In Germany, this human exhibition contributed to the 'justification' of colonialism by European powers and its associated aggression towards the local population. In some places these exhibitions were also used for colonial ethnological racist research.

Source: Leipzig postkolonial (post colonial) : http://www.leipzig-postkolonial.de/htmls/02_thms/02_11-zoo.html (accessed: 1.12.2018)

Suggestion for a school trip: Looking back – an exhibition in Treptow-Köpenick (Berlin) about the first colonial exhibition in Treptower Park, Berlin in 1896.

THEMATIC THREAD 5

1905 – Anti-colonial resistance

Maji-Maji War

At the end of the 17th century Prussia was already participating in the trade with enslaved people. The German Empire was involved in the Berlin Conference in 1884/85 where the major European powers sealed the division of the African continent. German claimed the areas that are now Togo, Cameroon and Namibia in West Africa as well as today's Tanzania, Rwanda and Burundi in East Africa. The population of former German East Africa fought against the colonial occupation and aggression. A number of different regions and states formed an alliance, the Maji Maji resistance to oppose the colonial power's high taxation, forced labour and other repressive measures. Water (Maji) played a decisive role in their mobilisation which was led by the healer Kinjeketile Ngwale. The local population tried to fight the colonial power from 1905 to 1907. Their guerilla tactics were countered by the 'scorched earth policy' – the basis of their existence was destroyed with the result that the civil population starved to death.

Source : <http://www.bpb.de/politik/hintergrund-aktuell/209829/1905-der-maji-maji-aufstand> (accessed: 1.12.2018)



Foto: unbekannt, gemeinfrei

THEMATIC THREAD 6

1909 – Plundering and Restitution

Tendaguru & the Dinosaurs

The skeletons at Tendaguru mountain in East Africa, today's Tanzania, were well known to the local population. Two years after the Maji Maji Uprising, German researchers became curious about this information concerning bones. They began their excavations in 1909. They forbade the local population access to the excavations and paid 500 local labourers for transportation. Several dinosaur skeletons found their way into Berlin's Natural History Museum creating a steady flow of visitors. There have been discussions both in Tanzania and Germany regarding the legitimacy of this removal of the remains and their use in the Berlin museum. These dinosaurs are exemplary of a large number of other cultural assets that landed in Europe's museums during the colonial period.

Source: Berlin postkolonial, (Berlin post-colonial) Annika Butz, <http://www.berlin-postkolonial.de/cms/index.php/component/content/article?id=23:invalidenstrasse-43-museum-fuer-naturkunde> (accessed: 7.11.2018)



Foto: Brigitt Mitrawi

Background Information to the Time Line

THEMATIC THREAD 7

1914 – Colonial view

Prisoners of war (POWs) from the former colony in Wünsdorf

During the First World War (WW1) the so-called, 'Half-moon Camp' and the 'Vineyard Camp' were established in the south of Berlin for Muslim POWs from Africa and the Indian subcontinent as well as Muslim prisoners from the Russian Army. The German army tried to induce them to defect by trying to convince them of Germany's Islam-friendly attitude. As a result the first mosque was built in 1915. At the same time Wünsdorf was the site of war and colonial propaganda; postcards and films show how scientists misused the prisoners of war for their own purposes – for example they made a large number of recordings of the prisoners' voices. Some of the POWs used this opportunity to tell their own story.

Sources: Susanne Arlt (2015): Die Stimmen der Welt (World voices). Deutschlandfunk Kultur. Unter: https://www.deutschlandfunkkultur.de/tonaufnahmen-von-kriegsgefangenen-die-stimmen-der-welt.1001.de.html?dram:article_id=335039 (accessed: 1.11.2018)
Dortmund postkolonial (post-colonial) : Kriegsgefangenenlager (Prisoner of War camps) Wünsdorf-Zossen. Unter: http://www.dortmund-postkolonial.de/?page_id=3392 (accessed: 9.11.2018)



Foto: A. Bachhaus – Die Kriegsgefangenen in Deutschland. Siegen, 1915. Dig. ex. Staatsbibliothek Berlin



Foto: Bundesarchiv, Bild 105-100A3056/Wilher Dohbertin/CC-BY-SA3.0, CC-BY-SA3.0

THEMATIC THREAD 8

1918 – The First World War in the Colonies

About 650,000 East African war victims (WW1)

Around 12,000 African soldiers fought for the Germans in the First World War. They were known as Askaris. They were the foot soldiers of the German colonial troops. Most of them entered the service voluntarily. Some of the general population in German East Africa were critical of this. Many more Africans than the 12,000 Askari soldiers died in this war. Although the war was started by European nations, it was also waged elsewhere, e.g. on the African continent. There, both sides used a huge number of local porters; historians estimate around one million people. Forced recruitment and looting by the German and British troops in East Africa led to the death of around 650,000 people which was almost 10 % of the population.

Sources: Oliver Janz (2014): Der Erste Weltkrieg als Weltkrieg. (The First World War as World War) Under: https://www.deutschlandfunk.de/geschichte-der-erste-weltkrieg-als-weltkrieg.1184.de.html?dram:article_id=279368 (accessed: 18.10.2018)

Michelle Moyd (2014): Das Zerrbild der Askari, (The Distorted Picture of the Askaris) in: Südlink Nr. 168. Unter: <https://www.inkota.de/publikationen-material/suedlink-magazin/168-hundert-jahre-erster-weltkrieg/michelle-moyd/> (accessed: 18.10.2018)

THEMATIC THREAD 9

1918 – Colonial aggression and Restitution

Sultan Mkwawa and the treaty of Versailles

The Hehe resistance fighters led by Sultan Mkwawa defeated the German colonial powers in today's southern Tanzania on 17th August 1891. It took a further seven years for the German 'Protection troops' – as the German soldiers were called – to capture Mkwawa. He committed suicide to avoid imprisonment. German soldiers then beheaded him and sent his head to Germany where it was stored in the Bremen Übersee Museum (Overseas Museum). The return of the skull was regulated as part of the Treaty of Versailles at the end of the First World War. The Germans, however, had allegedly no idea where it was. It was only in 1954 that a skull which was presumably Sultan Mkwawa's was returned to today's Tanzania. The former British Governor of Tanganyika had traced it to the overseas museum in Bremen where more than 2000 stolen skulls from former German colonies were stored. Even today not all of them have been returned.

Source: Martin Baer, Olaf Schröter (2001): Kopfgagd. Deutsche in Ostafrika. (Headhunting. Germans in East Africa) Berlin. Filmhinweis: „Eine Kopfgagd. Auf der Suche nach dem Schädel des Sultan Mkwawa“ (Headhunting. Searching for Sultan Mkwawa's Skull) by Martin Baer, <http://www.baerfilm.de/hauptframe-neu.htm> (accessed: 1.12.2018)



Foto: bThe National Archives UK, OGL

Background Information to the Time Line

THEMATIC THREAD 10

1944 – Black Germans during National Socialism

Bayume Mohamed Husen, Sachsenhausen

Bayume Mohamed Husen was born in 1904 in today's Tanzania as the son of a colonial soldier. He was bound to serve in the German colonial army at the age of ten. He was imprisoned by the British in the First World War. In 1929 he travelled to Berlin to demand his father's soldier's pay. Husen remained in Berlin and worked as an editor, actor and waiter. When the National Socialists came into power his professional opportunities became more limited. Now and again he worked as an actor in colonial films and worked in various exhibitions of human beings. Parallel to that he demanded recognition of his military service in the First World War. Nevertheless, he and his wife lost their German passports and were given alien passports instead. He was denounced several times. The last time was in 1941 when somebody accused him of having a relationship with a white woman. He was arrested while he was acting in the film ‚Carl Peters‘ for ‚race defilement‘ and taken to the Sachsenhausen concentration camp. He died in 1944 under inhumane conditions.

Sources and further material:

Verwobene Geschichte*n – geteilte Erinnerungen in Berlin: (Interwoven history(ies) – shared memories in Berlin) <http://www.verwobeneGeschichten.de/menschen/bayume-mohamed-husen/> (accessed: 1.12.2018)

KZ Gedenkstätte Neuengamme (2018) (Neugamme Concentration Camp): Verflechtungen. Koloniales und rassistisches Denken im Nationalsozialismus. (Entanglement. Colonial and racist thinking in German National Socialism) Hamburg.



THEMATIC THREAD 11

1955 – the Cold War

Hallstein Doctrine, Tanzania

The Hallstein Doctrine was the guideline for the government in the Federal Republic of Germany from 1955 to 1969. It was named after Walter Hallstein, the former secretary of state in the foreign office. The main focus of it was that if a third state recognised the German Democratic Republic, it was treated as an ‚unfriendly act‘ by the FRG. The FRG then threatened to withdraw financial and other forms of economic support and/or cooperation from that state. This doctrine came into effect in 1964 when Tanganyika and Zanzibar united into one state. At that time Tanzania, under Julius Nyerere, its first president, had relations to both German States; Zanzibar with the GDR and Tanganyika with the FRG. United Tanzania hung in the balance and had to negotiate the tension within the cold war on its own territory. To avoid economic disadvantages the embassy on Zanzibar was downgraded to a general consulate; at the same time Tanzania renounced development aid from the federal German government for a while so as not to be bent by the policy of the Hallstein doctrine.

Sources: Torben Glstorff (2012): Trade follows Hallstein?

Berlin. Internet: <https://edoc.hu-berlin.de/bitstream/handle/18452/18280/guelstorff.pdf?sequence=1>

Heinz Schnepfen (2006): Sansibar und die Deutschen. (Zanzibar and the Germans) Berlin.

THEMATIC THREAD 12

2018 – Black activists and decolonisation

Renaming streets, Hnge Peter (Hangman Peters)

In 2018, one district administration in Berlin changed streetnames: ‚Petersallee‘ will be turned into Maji-Maji-Allee and Anna-Mungunda-Allee so honouring African freedom fighters against German colonisation. The African and Black Community in Berlin and Germany are about to win this struggle for the renaming of this street that was named after colonial criminals. Carl Peters established the colony in East Africa. His regime was extremely brutal – even by colonial standards –, and yet in several cities in Germany streets were given his name. He was known as ‚Mkono wa damu‘ (bloody hand) in Tanzania. He brutally enforced German colonial interests and his personal cravings for revenge. He was dismissed from government service in 1896 following the murders of his servant Mabruk and a young women called Jagodja. He was rehabilitated during national socialism. In 1986 the name ‚Petersallee‘ (Peters‘ Alley) in Berlin was re-dedicated. It was no longer named after Carl Peters, but after Hans Peters, a member of the city council. Many activists saw this ‚change‘ as fraudulent labelling and continued to call for a re-dedication until 2018.

Sources: Christian Kopp, Marius Krohn: Blues in Schwarzweiss (Blues in Black and White). Die Black Community im Widerstand gegen kolonialrassistische Straennamen in Berlin-Mitte (Resistance struggle amongst the Black Community against racist and colonial street names in Berlin) . Under: <http://www.berlin-postkolonial.de/cms/index.php/component/content/article?id=78> (accessed: 15.10.2018)
Eine Welt Stadt Berlin (Berlin a cosmopolitan city): Petersallee. Under: <http://eineweltstadt.berlin/publikationen/stadterneulesen/petersallee/> (accessed: 15.10.2018)
Berlin postkolonial: Just Listen! Stimmen zu Erinnerungspolitik und deutscher Kolonialgeschichte. <http://justlisten.berlin-postkolonial.de/> (accessed: 28.12.2018)



How to Work

1. How to deal with colonial plundering and appropriation

Time frame 45–90 minutes

Introduction: The teacher shows a picture of the dinosaur from the Natural History Museum without revealing its location or any other further information. The students are invited to share their associations and their own memories related to the dinosaur. Guided questions relating to their first visit and what they can remember might help here.

In two small groups students work on the current debate related to the dinosaur skeleton from the Tendaguru hills in Tanzania which has been a magnet for the general public in the Natural History Museum in Berlin for decades. Each group gets a sufficient number of copies of both newspaper articles as well as extra texts from other protagonists. The students create a poster with information about the origin and history of what has happened to the dinosaur using this information (and, if desired, further individual research).

Group A's poster should represent the Tanzanian stakeholders' perspective (politics, Museum director and the local population) and Group B should present different German perspectives (the Natural History Museum, politicians & scientists).

Both groups are requested to use the material to crystallise the different arguments and positions regarding the current debate around the dinosaur's skeleton. Finally the groups present their results on their poster to the group.

A discussion as to whether the dinosaur should be returned, as a solution, can follow the presentations.

An excursion to the Natural History Museum or a discussion with a representative of 'Berlin postkolonial' association could offer a deeper insight into the issues.

Materials

Worksheet 3 and 4:

Sophie-Isabel Gunderlach: Dino mit kolonialer Vergangenheit (A dinosaur with a colonial history) die tageszeitung, 23.10.2017, <https://www.taz.de/!5454552/> (accessed: 21.11.2018) (see worksheet 3)

Ricardo Tarli: Naturkundemuseum soll Saurierknochen an Tansania zurueckgeben

(The natural history museum should return the dinosaur's skeleton to Tanzania) Der Tagesspiegel, 26.7.2016, <https://www.tagesspiegel.de/wissen/streit-in-berlin-naturkundemuseum-soll-saurierknochen-an-tansania-zurueckgeben/13924294.html> (accessed: 21.11.2018) (see worksheet 4)

Worksheet 1 and 2:

Quotes and Statements from Tanzania und Germany

Further information

Annika Butz: Das größte Dinosaurierskelett der Welt (The largest dinosaur skeleton in the world) berlin postkolonial, <http://www.berlin-postkolonial.de/cms/index.php/component/content/article?id=23:invaliden-strasse-43-museum-fuer-naturkunde> (accessed: 21.11.2018)



TASK Group A

Read the texts. Then create a poster which describes the history of the dinosaur skeleton as well as the different arguments presented from the Tanzanian perspective. Please illustrate this if possible.

TASK Group B

Read the texts. Then create a poster which describes the history of the dinosaur skeleton as well as the different arguments presented from the German perspective. Please illustrate this if possible.



2. Debating phase

Time frame: 30 to 45 minutes

The core of this alternative form of debate is the question of historical justice and our responsibility of how to deal with this today. The debate takes place in the classroom which will have been rearranged beforehand so that there is a relatively large space available. At one end of the space a card with the words YES/AGREE is displayed. On the opposite end of the room a card that says NO/DISAGREE is placed. The teacher then reads individual statements out loud and the students position themselves somewhere along the line between these two extremes according to their point of view. After this positioning, arguments and reasons are then exchanged. It is possible for students to be convinced by other students' arguments and hence they can change their physical position.

Statements

- a) The dinosaur skeleton does not belong neither to Germany nor to Tanzania.
- b) It is important for the skeleton to be returned to Tanzania.
- c) Giving a proportion of the income from the current use of the skeleton in the Natural History Museum to Tanzania is a fair way of balancing all interests.
- d) The Natural History Museum already provides adequate information about the history of the skeleton (in case there has been a visit there).

3. Opportunities for deeper investigation

Time frame: 3–5 lessons

The students can discuss their insights and questions directly with someone from Tanzania in the context of a live chat. They can ask questions arising from the research phase and through the dialogue they gain deeper knowledge regarding a specific issue from Tanzanian perspectives. The Tanzanians that the students will talk to have dealt with the topic in depth either professionally or as part of an international project. When a date and time has been fixed they are available for a one hour's discussion in English.

If you are interested in taking part in a CHAT project please contact the programme CHAT der WELTEN.

Time span: 1 day (including preparation and follow up)

Costs: none

Contact: Erbin Dikongue
RAA Brandenburg
Tel. +49 331 747 80 31
e.dikongue@raa-brandenburg.de



Worksheet 1

Quotes and Texts

“When calculating the value of our German colonies for our mother country, an important factor is, without doubt, the contribution of these properties for our national natural science, to our collections and museums (...). Currently, the largest of the German colonies, German East Africa, has yielded an unexpected treasure whose material value can only be expressed as a six-figure number. It is in the form of fossilized bones (...) which have been incorporated into Berlin’s Natural History Museum (...). All at the once, with this addition, the geological-palaeontological department of this museum has become comparable to collections of North American artefacts (...).”

Dr. Edwin Henning

In Tendaguru, The Life and Times of a German Research Expedition to excavate huge, prehistoric dinosaurs in German East Africa.

E. Schweizerbart’s Publisher’s Bookshop; Stuttgart, 1912, p.7

“The German colonialists considered Africa to be a continent without any culture or civilisation. And indeed it is exactly these stolen historical artefacts which are the proof of the culture and civilisation of the African people. The dinosaur in the Natural History Museum in Berlin has even made it into the Guinness book of records. Apart from this dinosaur there are numerous crates from the excavation area in Tendaguru which have not even been opened yet. These historical objects have not only been used for education and research, but are also a considerable source of income; admission charges, research authorisation, visits from international research teams including visa charges, the sale of objects and even human bones for racist research. We demand their return and, in addition, a share of the profits which were earned through the ‘ownership’ of these objects.”

Caroline Joseph Mutahanamilwa Mchome

Legal advisor in the National Museum of Tanzania in Dar es Salaam. She does research into Tanzanian objects abroad and is active in demanding the return of objects which are currently found in museums there.

Contribution to a discussion in the 14th BREBIT 2017 symposium in Potsdam, 12.10.2017



Worksheet 2

Quotes and Texts

“The dinosaur skeleton is not only a skeleton but also an indication of the wealth and the length of Tanzania’s history. And it is by no means the only object that proves the importance of Tanzania for the history of the world. Returning the skeleton could also be a contribution to strengthening respect of Germany towards those countries that did not benefit from colonialisation. The dinosaur in the national history museum breaks Tanzanian visitors’ hearts when they find out about the skeleton’s history. It leads us to think that Germany is still a colonial power. Even today, valuable raw materials and goods are still being exported from poor countries which the former colonies profit from. We really hope that the German government wants to improve the world but without restitution, that is not possible.

A return of the dinosaur to Tanzania would achieve a great deal there. Understanding and increasing knowledge of the local history; in addition, research would flourish if scientists had easier access to the remains. The dinosaur would also bring economic benefit to Tanzania – people from all over the world would be attracted to the cradle of humanity. With this income we could renounce a major proportion of German development aid. We set our hopes on a recognition of the necessity of its return by the German government and with that an acknowledgement of colonial injustice.”

Ali Malik Mzee

22, is a student at State University of Zanzibar. He participated in encounters in the context of a schoolpartnership. Later on he supported such a partnership as junior trainer. In 2017, he participated in a seminar on colonial legacies in Brandenburg.

Bring back our “lizard”

In recent years, more and more people from the former colonies have been calling for the former colonial powers to return their stolen objects.

The dinosaur exhibited in the Natural History Museum in Berlin is one of these objects. In 1909 the dinosaur was discovered in Tendaguru in the region of Lindi, southern Tanzania and brought to Germany.

Surprisingly, many people threatened to boycott the national election in Lindi in 2005 unless their dinosaur is returned from Germany. They did not want to cast their vote until the archaeological findings from their region, especially their ‘Lizard’, as they lovingly call the dinosaur, are brought back from Berlin.

Years later, I visited the Natural History Museum in Berlin. I was very surprised when I saw the huge dinosaur, as I stood under the huge skeleton and thought about the ‘Lizard’ from Lindi and how people misimagined it.

I realized how important it is to make greater use of the media in order to address colonial traces in our everyday lives. We need to raise awareness that the colonial syndrome that colonialism has left in our peoples still has an impact on our thinking and behaviour, we need to publicly discuss how we want to deal with the objects that are still kept from us as Tanzanians.

Consistently, in 2018, the Tanzanian government began negotiations with the German government on the joint use of revenue from and use of historical objects from Tanzania.

Will democratic Germany continue to claim the stolen dinosaur for itself and present it as a symbol of the colonial power or compromise with the Tanzanians’ demands for their right to return their property? As humans, let’s fight together for the power of democracy against the colonial mentality.

Hassan Mitawi, Tanzania, Journalist



Worksheet 3

Quotes and Texts

Visitors' favourite

A Dino with a colonial past

The Brachiosaurus has attracted the public for 80 years. But the question remains: Did Germany steal these skeletons?

Berlin's Natural History Museum has a lot to offer. Over thirty million objects are exhibited there. Dino fans in particular get their money's worth. An almost intact skeleton of a Tyrannosaurus Rex has been shown since 2015 – the first ever in Europe.

But Tristan, as the T-Rex is called, did not stand a chance with becoming the visitors' favourite. He has a mighty competitor – the biggest of them – the Brachiosaurus brancai. This 13-metre-tall skeleton is the largest exhibited dinosaur in the world. The bones of this giant herbivore have been in the museum's atrium since 1937. Now it has been revealed that these impressive skeletons are the manifestation of a dark chapter in Germany's history. They originate from fossil excavations in the Tendaguru between 1909 and 1913.

The basis of the excavation was an agreement between the German Empire and six African representatives that declared the area around the excavation site to be ownerless land and transferred it into German property.

It was the Germans' intention to keep the local population away from the excavations (the land was then, in fact, not ownerless) so that they would not make any demands. But as workers they were certainly welcome – about 500 labourers from the area worked in the dig for the colonial masters. They dug out 230 tons of fossilised material, including the Brachiosaurus, which was then shipped to Germany. What should be done about this colonial history?

A group of researchers from the National History Museum, the Humboldt University and the Technical University in Berlin have been scrutinising the giant dino's colonial past. The interim results, which have now been publicly announced, make it clear. The history of the museum and colonialism are closely interwoven. This then places the dino skeleton within a series of discussions in Berlin as how to deal best with German – African colonial history. The Natural History Museum has announced that it plans to incorporate their final research results into the exhibition. The mistakes and entanglement of the colonial past should be clearly named and explained.

There are, however, more and more voices which demand the return of the skeleton to its African home. But this has initially been clamped down on – by the Tanzanian government itself. It declared that there is insufficient capacity and technology to store and exhibit the fossils adequately.

Sophie-Isabel Gunderlach

Author

Berlin 23. 10. 2017

Source: <https://www.taz.de/!5454552/1/3> (accessed: 7/11/2018)



Worksheet 4

Quotes and Texts

Dissent in Berlin

The natural history museum is supposed to return dinosaur bones to Tanzania

The huge brachiosaurus in Berlin's natural history museum is a magnet for the general public. Politicians demand that the famous artefact be returned to Tanzania. by RICARDO TARLI

The most successful excavation of dinosaur fossils to date took place in German East Africa, today's Tanzania. Between 1909 and 1913 an expedition led by Berlin paleontologists in the Tendaguru hills brought thousands of skeletal remains to light – amongst them the brachiosaurus's remains. These remains of the huge herbivore have been displayed in the atrium of the Natural History Museum in Berlin since 1937.

It is 13 metres tall and is the largest exhibited dinosaur skeleton in the world and has been the museum visitors' favourite for decades. These findings from the Jurassic period are of great importance to researchers.

But a controversy over the 150-million-year-old dinosaur has flared up. Tanzanian politicians want the remains to be returned to East Africa. As Tanzanian media reported a few weeks ago, several members of parliament had urged their government to demand Germany to return it. In Tanzania, people have been demanding the return of the Tendaguru discoveries for years. If nothing else there is the hope of boosting tourism.

Negotiations between the countries?

Officially this has been denied

The government (of Tanzania) opposes this. The country does not have the means to store the bones appropriately and to use them for tourism. As the pro-government newspaper the 'Daily News' reported in their online issue at the end of May, negotiations regarding possible compensation between the Tanzanian and the German governments had taken place. Neither the Foreign Office nor the Tanzanian Embassy in Berlin could confirm this. It is clear for Mnyaka Sururu Mboro: 'The dinosaur's skeleton belongs to Tanzania.' Namely the original – not a replica. Mboro is the Chairperson and joint founder of the association 'Verein Berlin Postkolonial' (Post-colonial Berlin). 'The Tendaguru remains were taken out of Tanzania during the unjust colonial rule. So the Natural

History Museum cannot be the legal owner.' The 67-year-old activist has been living in Berlin for many years and is committed to a critical public debate regarding Germany's colonial past. A central concern of the association is the return of human remains which were brought to Germany for research and are stored in the collections in Berlin's state museums.

The Green member of Parliament Uwe Kekeritz supports the return

Of the dinosaur bones even if the Tanzanian government has not yet officially approved their return, there is, according to Mboro, a wide consensus in his home country. 'These valuable discoveries are a world heritage that many Tanzanians can identify with. Not only the majority of the opposition demands the return of the fossils, but also members of the ruling party,' explained Mboro. In his opinion the decisive reasons that the Tanzanian government gives are irrelevant. 'The government does not want to spoil the relationship with Germany. The politicians are concerned about aid cuts, some of which lands in their own pockets.'

Uwe Kerkeritz, the Green speaker responsible for development policy, also believes that Germany has an obligation. 'In principle, the skeleton should, of course, be returned to Tanzania,' he said. The conditions there must, however, be basically adequate. Currently Tanzania has neither the resources to transport the bones nor the capability to exhibit the dinosaur for tourism. 'Germany should assist in this.' The first steps could be to train Tanzanian specialists as well as the country receiving a share of the Berlin museum's income,' said the member of parliament.



The director of the museum Vogel will await research project

The Natural History Museum is indeed aware of the origin of the fossils. 'We are facing up to our colonial past', said Johannes Vogel, the general director, and referred to the *Dinosaurs in Berlin* project which began a year ago and is aimed at investigating the history of the skeleton after it had been excavated. He cannot make any comment regarding any entitlement to restitution until this research has been completed. This is a 'politically very sensitive issue' that raises delicate questions and affects the 'heart' of the museum. When asked about a possible return of the Tendaguru remains, the director stated that others will have to answer that question. A final decision on that issue lies within the responsibility of the federal government. The ministry of foreign affairs reacted to the questions posed, by saying that the brachiosaurus skeleton 'is not part of the official Tanzanian request for restitution' but 'a starting point for deepening historical and economic cooperation in this area'.

500 local helpers were involved in the excavations

An interdisciplinary research team from Berlin is currently investigating the history of the famous skeleton within the context of the *Dinosaurs in Berlin* project. 'The brachiosaurus brancai is an icon' says Ina Heumann, a historian in the Natural History Museum and coordinator of the project which is sponsored by the Federal Research Ministry in Germany.

'We want to investigate the skeleton systematically in the context of Germany's chequered 20th century history.'

There are three parts to the project. One deals with the archaeological excavation and its post-history from the point of view of research on Africa and the history of science itself. The focus is on the analysis of the dinosaur as a political, historico-cultural and scientific entity. One of the questions arising in this context is under which conditions the local helpers who excavated the bones worked. The huge success of the expedition would not have been possible without the hard work of up to 500 local excavation labourers.

No evidence of enforced labour has yet been found

Day upon day the porters, bearing the heavy burden of the bones, walked to Lindi port on the Indian Ocean. From there the bones were shipped to Berlin. Around 230 tons of material were transported within four years. 'We know very little about the working conditions of the African labourers due to lack of written sources,' says Holger Stoecker, a research assistant at the Humboldt University in Berlin. He hopes to get further information from interviews with descendents. He has not yet discovered any evidence of forced labour. On the contrary, the excavations offered the local population the opportunity to earn money; if nothing else, so that they could meet their tax liability which the colonial administration had enforced.

Furthermore the local population was suffering from the effects of the Maji-Maji uprising which had been crushed in the bloody defeat by the colonial troops. The German troops used the scorched earth strategy to deprive them of any basis which led to devastating famine.

More on the topic

The dinosaur project in which Tanzanian scientists are to be involved, will be completed in 2018.

It is clear for the vertebrate palaeontologist Oliver Hampe, who is the curator for fossilised mammals and geology in the Natural History Museum in Berlin 'that it would be a big step backwards, from the scientific point of view, if the skeleton were to be returned at this point in time.'



How to Work

1. The danger of a single story

Time frame: 45 minutes

The Nigerian author Chimamanda Ngozi Adichie explains the dangers that lie behind narrowing one's horizon in a lecture in 2009. If we believe in 'the single story' about another person or when learning about one topic, we are in danger of discriminating against somebody. Questions regarding this lecture are distributed to the students before watching the video so that they are prepared for the discussion that will follow.

After having watched the lecture, the students work in small groups to discuss their answers to these questions. In a plenary session their results are collected and discussed.

This exercise aims at understanding the concept of the single story. Students should be able to trace the consequences of producing single stories on a personal and a societal level.

Guiding questions

- What does Chimamanda Ngozi Adichie understand by 'The Danger of a Single Story'?
- Which feelings does she describe when she is confronted with a single story?
- Which single story did she believe in herself?
- Which stories were told about herself and her background?
- Are single stories true or false?
- What are Adichie's suggestions for dealing with a single story?

VIDEO

TED-Talk 2009

The Danger of a Single Story

Online www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story



Fotos: Howard County Library System



2. What do we find in our school books?

Time scale 45 minutes

This step transfers the idea of a single story into the students' own worlds. The students study classroom material from one social science subject. We suggest the topic 'Colonialism' but other topics are also possible.

The (sub)topics are distributed into the small groups in the class. Each small group examines the material used in their lessons according to the keyword they have been given (History books, German books, English books, etc.)

Subtopics for the small groups:

- a) the colonial expansion of Germany (or Britain)
- b) Opposition to German colonialism
(or to British colonialism)
- c) German (or British) interests and the colonised people
- d) The methods Germany (or Britain) used to colonise

Guiding questions

- What information do you find?
- What information is missing?

Each small group records their results on a separate poster.

The investigative phase 2 deals with the diversity of the stories; that means students should be able to sense things that are missing and then search for the stories behind the gaps in the teaching material. The groups use the provided links and materials and then add this information to the posters they have already prepared in phase 1.

The following educational material and websites can be used in this phase:

- on the general history of Africa:
<https://www.pambazuka.org/global-south/effects-colonialism-africas-past-and-present>
- UNESCO-Projekt: General History of Africa: <https://en.unesco.org/general-history-africa>
- Timeline Step 1 (see above)

In German:

- Webseite berlin postkolonial (Website Berlin post-colonial): <http://www.berlin-postkolonial.de/>
- Bildungsmaterial Koloniale Kontinuitäten I (Klasse 8/9) und II (Klasse 10-12), Welthaus Bielefeld:
http://www.schulen-globales-lernen.de/fileadmin/user_upload/SGL_OWL/BM_Kolonial-I_EZ_0_.pdf
http://www.schulen-globales-lernen.de/fileadmin/user_upload/SGL_OWL/BM_Kolonial-II_EZ.pdf
- Bildungsmaterial fernsicht, verschiedene Module
(Educational material – good visibility – a variety of modules)
<http://www.fernsicht-bildung.org/themen/post-kolonialismus/projekttag>



3. What's on our minds?

Time scale: 45 minutes

An alternative or an additional aspect to working with classroom material is to use a method to direct the focus on what goes on in our heads.

A burning issue that is currently important in the class can be used e.g. a stereotype that is used as a term of abuse in the class; or something that has recently happened in the school or town that people feel passionate about, even a current social issue that the students are concerned about. The teacher formulates this issue as succinctly and as clearly as possible – ideally in a single word or phrase.

Association phase

The students are given the word or phrase and then each individual writes down what comes to their mind when they hear that word. The teacher collects the slips of paper/associations and visualises them for the whole class. In this very first step stories are already multiplied by collecting different students' associations.

Broadening perspectives

In the next step the students look for people whose perspectives could further broaden this collection of associations. The students are asked to find interview partners from outside school, preferably people from their social environment whose points of view they do not know already but who might have different opinions to those already collected. Together the group decides on a few questions to ask (2-3 questions about the topic).

The interviews are carried out in small groups or individually. The results are then added visually to the original posters, so that a large image of diverse stories related to the original questions emerges.

Evaluation and reflection

In the final discussion the group changes from the contents level of the exercise to their personal experience with it:

- Which answers and perspectives were new for you?
- Were there positions that you got angry about? That moved you and/or affected you? If so, why?
- What changes when you get to know a wide range of stories about one question?

4. Possibilities for in-depth analysis

You can find short biographical portraits and photos of young adults from four countries in the educational material, "Gesellschaft gestalten – Perspektiven junger Menschen in Tansania – Bolivien – Philippinen – Deutschland" (Shaping Society – Young people's perspectives: Tanzania – Bolivia – the Philippines – Germany). 37 young people talk about their experiences with discrimination and privilege. Their stories can be used to learn more about differences and shared perspectives all over the world. Part 3 offers the opportunity to deepen awareness around the topic of discrimination in practical classroom activities.

You can download the material in German, English or Spanish under www.stadt-land-geld.brebit.org or you can borrow a photocopyable hard version from the RAA Brandenburg.

IMPRESSUM

Editor

Demokratie und Integration Brandenburg e.V.
RAA Brandenburg
Zum Jagenstein 1, 14478 Potsdam
Telefon (0331) 747 80 25
globaleslernen@raa-brandenburg.de



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Author

Magdalena Freudenschuß

Translation

Helen Paul

Proofreading

Wilgart Freudenschuß

Reviewed by

Marianne Ballé Moudoumbou

Collaboration

Birgit Mitawi (Module 1)

Graphic Design

Gabriele Lattke

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