

## German Colonial Rule in Namibia. Die Berührungspunkte und Verflechtungen der deutsch-namibischen Geschichte in Vergangenheit und Gegenwart verstehen (S II)

Elisabeth Gentner, Stuttgart



A collectable picture card: colonial politics becomes part of commercial advertising, Germany (1905)

Die deutsche Kolonialherrschaft in Namibia (1894–1915) verbindet Deutsche und Namibier bis heute miteinander. Der Genozid an den Herero, die schmerzhaften Erinnerung daran und die unzureichende Aufarbeitung von deutscher Seite aus trennen aber auch beide Völker voneinander. Am Beispiel der deutschen Kolonialherrschaft in Namibia, dem ehemaligen Deutsch-Südwestafrika, lernen die Schüler Grundmuster und Mechanismen des Imperialismus Ende des 19. und Anfang des 20. Jahrhunderts kennen. Im Rahmen eines Gruppenpuzzles beschäftigen sie sich mit zentralen Aspekten des Lebens in der deutschen Kolonie. In einer Debatte versetzen sie sich in die Lage deutscher Reichstagsabgeordneter und diskutieren die Vor- und Nachteile des überseeischen Kolonialerwerbs.

Zudem setzen sich die Lernenden mit der aktuellen Debatte über den Umgang Deutschlands mit dem Völkermord an den Herero auseinander. Sie werden zur Reflexion angeleitet und erkennen, wie aus Geschichte tagesaktuelle Gegenwart werden kann. Abschließend entwerfen sie in Gruppenarbeit ein Monument zum Gedenken an den Völkermord an den Herero und halten eine Rede zur Enthüllung „ihres“ Denkmals.

**Klassenstufe:** Sekundarstufe II

**Dauer:** 7 Stunden und Klausur

**Bereich:** Kolonialismus, Imperialismus, Erinnerungskultur, Umgang mit Vergangenheit, Neuzeit

**Kompetenzen:**

- die Besonderheiten des deutschen Imperialismus am Beispiel Namibias erarbeiten
- die besondere Verantwortung, die sich aus der Geschichte ergeben kann, am Beispiel des Genozids an den Herero reflektieren
- Bild- und Textmaterial auf Multiperspektivität und Intentionalität hin untersuchen

## Verlaufsübersicht zur Reihe

- 1./2. Stunde:** The German "Scramble for Africa"  
**3./4. Stunde:** German colonial life in Southwest Africa from different perspectives  
**5.–7. Stunde:** The Herero uprising then and now

**Minimalplan:** Die sechste und siebte Stunde können als fakultativ betrachtet werden.

## Verlaufsübersicht zu den Stunden

**1./2. Stunde:** The German "Scramble for Africa"

Material	Verlauf
M 1	<b>The "Scramble for Africa"</b> / Analyse von zwei Karikaturen; Herausarbeiten der gegensätzlichen Interessen Deutschlands und Großbritanniens beim Kolonialerwerb in Afrika
M 2	<b>Fabri: A plea for German colonial expansion</b> / Erarbeiten wichtiger Gründe, die für den Erwerb von Kolonien durch das Deutsche Reich sprechen
M 3	<b>Bamberger / Bebel: Speeches against German colonial engagement</b> / Erarbeiten wichtiger Gründe für eine zurückhaltende Position des Deutschen Reichs im Hinblick auf den Erwerb von Kolonien
M 4	<b>Debate about German colonial engagement</b> / Erörtern von Vor- und Nachteilen des Kolonialerwerbs durch das Deutsche Reich in Form einer Debatte
M 5	<b>Germany and colonialism: A late starter?</b> / Skizzieren der Inhalte der Berlin-Konferenz; Erarbeiten der Eckdaten zum Aufstieg des Deutschen Reichs zur Kolonialmacht
M 6	<b>Nationalism and colonialism</b> / Interpretieren einer Titelseite des Wochenmagazins „Kolonie und Heimat“; Herausarbeiten des Selbstverständnisses des Deutschen Reichs im Jahre 1913

**3./4. Stunde:** German colonial life in Southwest Africa from different perspectives

Material	Verlauf
M 7	<b>Impressions of German colonial life</b> / Analyse von Bildern zu unterschiedlichen Facetten des kolonialen Lebens in Namibia
M 8–M 10	<b>Jigsaw: German colonial life</b> / Erarbeiten zentraler Aspekte des kolonialen Lebens in Namibia in Form eines Querschnitts; Problematisieren des Begriffs „ <i>cultural hybridity</i> “
M 11	<b>Results: German colonial life</b> / Ergebnissicherung mithilfe eines vorstrukturierten Schaubildes
M 12	<b>Hendrik Witbooi: A different perspective?</b> / Aufzeigen der Perspektive des Stammesführers der Nama anhand eines Tagebuchauszugs

**5.–7. Stunde:** The Herero uprising then and now

Material	Verlauf
M 13	<b>The Herero uprising</b> / Vergleich zweier Abbildungen zum Herero-Aufstand und Herausarbeiten des jeweiligen Selbstverständnisses und der Perspektivität
M 14	<b>The Herero rebellion and the German genocide</b> / Erarbeiten von Ursachen, Verlauf und Folgen des Herero-Aufstands von 1904 anhand eines Sachtextes
M 15	<b>The German genocide and German politics of memory</b> / Aufzeigen der besonderen historischen Verantwortung Deutschlands; Reflexion über Möglichkeiten zum Umgang mit dem Völkermord an den Herero
M 16	<b>Ways of commemorating the German genocide</b> / Gestalten eines Monuments zum Gedenken an den Völkermord an den Herero; Schreiben einer Rede hierzu

**Materialübersicht****1./2. Stunde: The German "Scramble for Africa"**

M 1	(Bi)	The "Scramble for Africa": Two cartoons
M 2	(Tx)	Fabri: A plea for German colonial expansion
M 3	(Tx)	Bamberger / Bebel: Speeches against German colonial engagement
M 4	(Ab)	A debate in the German Reichstag: German colonial engagement?
M 5	(Tx)	Germany and colonialism: A late starter?
M 6	(Bi/Tx)	Nationalism and colonialism

**3./4. Stunde: German colonial life in Southwest Africa from different perspectives**

M 7	(Bi)	Impressions of German colonial life in Southwest Africa
M 8	(Tx)	German colonial life: The role of education
M 9	(Tx)	German colonial life: The mixed marriage question
M 10	(Tx)	German colonial life: "A white man's country"?
M 11	(Ab)	German colonial life in Southwest Africa: Overview sheet
M 12	(Tx)	Hendrik Witbooi: A different perspective?

**5.–7. Stunde: The Herero uprising then and now**

M 13	(Fo)	The Herero uprising in German Southwest Africa
M 14	(Tx)	The Herero rebellion and the German genocide
M 15	(Tx)	The German genocide and German politics of memory: An ongoing debate
M 16	(Ab)	Ways of commemorating the German genocide: A group activity

**Lernerfolgskontrolle**

M 17	(LEK)	Exam: Past and present of German colonial rule in Namibia
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**Ab:** Arbeitsblatt – **Bi:** Bildimpuls – **Fo:** Folie – **LEK:** Lernerfolgskontrolle – **Tx:** Text

# M 1 The "Scramble for Africa": Two cartoons

*On the Swoop* (1890)



*The Lion and the Fox* (1882)



**British Lion.** "Going to help me, are you? Thank you for nothing, **Master Fox.** I began the work alone, and I mean to finish it!!!"

© picture alliance/Mary Evans Picture Library



Both Cartoons were published in *Punch*, which was a British weekly magazine of humour and satire.

### Tasks

1. Describe and interpret the two cartoons. Explain the notion of imperialism as depicted in the cartoons.
2. Find proof of a British perspective in the cartoons.

## M 4 A debate in the German Reichstag: German colonial engagement?

**"Germany is to acquire colonies."**



Group A: YES



Group B: NO



© Thinkstock/Stock

**German colonial engagement offers many advantages.**

vs.

**German colonial engagement is harmful.**

### How to stage a debate

A debate is a formalised discussion following certain rules. It is a contest between speakers for and against a statement, which ends in a vote. It can be organised like this:

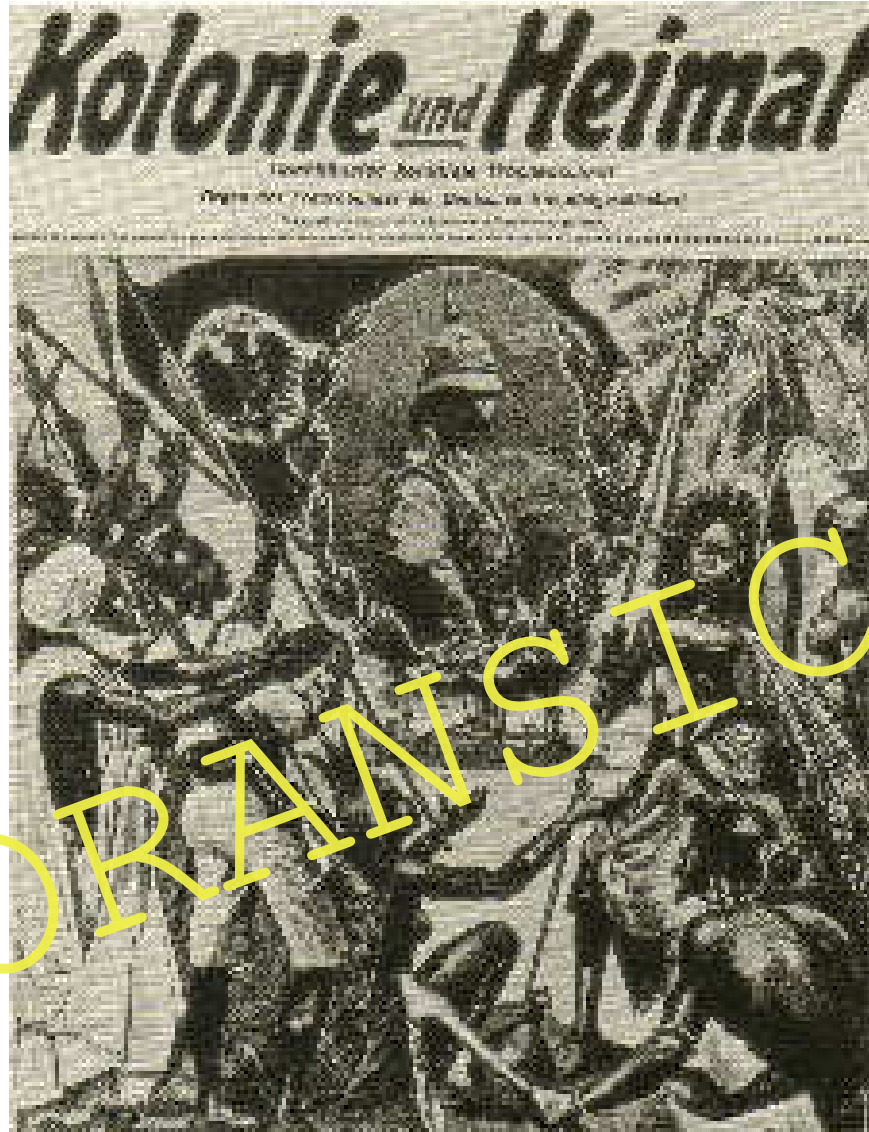
1. The chairperson introduces the issue and presents the statement (also called "the motion") everyone will vote for or against at the end.
2. In a first round, four main speakers speak alternately for and against. They must not be interrupted. The audience (also called the "floor") listens to the main speakers.
3. Then there is an open debating phase in which members of the floor may take part, raising their hands and making comments or asking questions when the chairperson allows them to.
4. Finally, the positions are summarised again. Then the chairperson asks everyone to take a vote by raising their hands for or against.

Source: Green Line Oberstufe (Baden-Württemberg). Stuttgart-Leipzig 2009: Ernst Klett Verlag, p. 280.

**Task:** Imagine you are members of the German Reichstag. An important item on today's agenda is the question whether Germany is to acquire colonies. Hold a debate in class.

## M 6 Nationalism and colonialism

This is the title page of the weekly magazine "Kolonie und Heimat" (1913) which was published to commemorate the 25<sup>th</sup> anniversary of Kaiser Wilhelm II, the German emperor.



### Dem Kaiser!

Dein Tag wird nicht nur in Berlin  
Und nur im Reich begangen!  
Wo immer Deine Schiffe zieh'n,  
Soll heut Dein Name prangen!

Der soll heut stolz und überall  
Klingen vor allen Nationen!

Der soll heut stolz und überall  
Klingen vor allen Nationen!

Von vielen Stämmen in mancherlei Tracht,  
In vielen Farben und Zungen  
Wird heute dir ein Hoch gebracht  
Und Dein Kaiserlied gesungen!

Source: Gisela Graichen / Horst Gründer: Deutsche Kolonien. Traum und Trauma. Berlin 2005: Ullstein Verlag, p. 276.

### Tasks

1. Describe the title page.
2. Explain the message of the poem "Dem Kaiser!" and the picture on the title page.

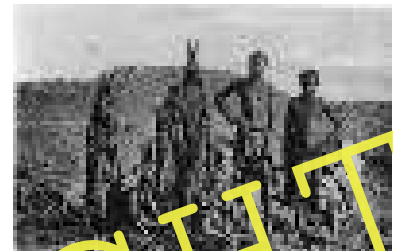
## M 10 German colonial life: "A white man's country"?

Expert group C

*For German politicians Southwest Africa, the largest of the German colonies, was thought to be most promising – as regards economic gain and even for German settlement.*

Southwest Africa was the only one of Germany's colonies that could reasonably be considered a potential settlement colony, although such potential was highly limited. [...] Although ranching is important today, the territory's major economic resources are mineral. Southwest Africa's mines make it far more valuable now than it ever was under German rule. When the German protectorate<sup>1</sup> was declared in 1884, the majority of the country was inhabited by cattle-raising, seminomadic<sup>2</sup> peoples, the largest of whom had developed national state structures and had maintained political relations with Europeans [...] for many years. [...] By 1884 the Germans, who had been active in Southwest Africa for many years, were the most important European cultural and economic influence there. The interior of the territory had been explored by Germans in the employ<sup>3</sup> of English missionary societies. [...]

10 [W]hen the protectorate was established, Germans were deeply involved in the relation between the two major indigenous political units [= the Herero and the Nama], which they had already exploited<sup>4</sup> for their own benefit. The pattern for German native policy in Southwest Africa for almost the next two decades<sup>5</sup> was already set:  
15 maintaining the formal peace between the Herero and the Nama while preserving a level of tension<sup>6</sup> between them that would uphold German authority at minimal German expense<sup>7</sup>.



Herero in Southwest Africa

Source: Deutsche Kolonialgesellschaft

[...] The [trading] companies had many problems. Expeditions looking for minerals were simply unlucky in not finding them. More importantly, however, even those economic resources that were known to exist (such as copper) could not be properly exploited because of lack of capital and scarcity<sup>8</sup> of labor. The fact that many of the people of Southwest Africa had had little involvement in trade with Europeans and that there were few locally produced agricultural products that could find an overseas market meant that consistent profits could not be made by extending the scope<sup>9</sup> of commerce with the indigenous peoples. The trade in hides<sup>10</sup> that developed in the 1890s was of very minor proportions. Through the 25 1880s and 1890s the economic development of the colony, which was supposed to proceed under the protection of the German government and its native policy, remained essentially stagnant, and the government attempted to rule at its own expense. The problem facing the colonial administration in Southwest Africa, meanwhile, grew over the course of time. Contrary to expectations, the policy of threatening violence and playing the Herero off against the Nama did not adequately protect German  
30 interests or prevent opposition to German rule. [...]

In the 1890s [...] the colony began to attract settlers. Some of the settlement was the result of deliberate efforts by the Colonial Society and, more reluctantly<sup>11</sup>, by the Colonial Department to settle Germans as farmers in Southwest Africa. [...] The entry of settlers and the eventual building of railways placed severe strains<sup>12</sup> on the pattern of African social and economic life. [...] The pressure for change was felt most  
35 strongly by the Herero, into whose lands the German settlers made their first inroads, but the Nama were not immune. The potential for a major clash was therefore building up in the 1890s, although the conflict itself did not come until 1904 [...].

Source: Woodruff D. Smith: The German Colonial Empire. Chapel Hill 1978: The University of North Carolina Press p. 51, 53–58.

### Annotations

1 **protectorate**: Schutzgebiet – 2 **semi**: half – 3 **employ**: occupation, activity – 4 **to exploit sth.**: to take advantage of sth. – 5 **decade**: a period of ten years – 6 **tension**: elements of conflict – 7 **at minimal expense**: without much effort and cost – 8 **scarcity of sth.**: shortage of sth. – 9 **scope**: extent, range – 10 **hide**: animal skin – 11 **reluctantly**: against one's will – 12 **strain**: stress, burden

**Task**: Outline to what degree Southwest Africa became "a white man's country". Take notes in box C on the overview sheet.



## M 12 Hendrik Witbooi: A different perspective?

*Hendrik Witbooi (1830–1905), powerful chief of the Nama, kept a diary. The following extract is a record of a meeting in Hoornkrans in 1892 between himself and Curt von François, the German Imperial Commissioner of German Southwest Africa between 1891 and 1893.*

### Address of the Commissioner:

So I have come to consult<sup>1</sup> with you. I have come to advise you as a friend to do as all the other chiefs of this territory have done already, and to yield<sup>2</sup> to German Protection. I think it will be much the best thing for you now. Large numbers of  
 5 Europeans will be arriving by ship soon, and they must be protected. The German Government is obliged<sup>3</sup> to protect all who place themselves under German Protection. It cannot protect some and leave others to look out for themselves.

### Captain Hendrik Witbooi answers:

10 Yes, I am aware of your arrival and plans. But I am ill right now – and some of my great men are not here [...]. However, I have doubts whether you will really listen to my replies, and are truly interested in my intentions. My [...] question is: What is “protection”? What are we being protected against? From what danger, or difficulty, or suffering can one chief be protected by another?



Source: www.radiobremen.de/archiv

Hendrik Witbooi  
(around 1900)

### 15 The Commissioner answers:

From the Boers<sup>4</sup> and other mighty nations who want to enter this country by force, to settle and to do business wherever they please without seeking permission from anyone. [...] But please: understand, Captain, that a chief is not deprived<sup>5</sup> of his rights. He keeps his privileges and laws and the jurisdiction<sup>6</sup> over his own people. [...]

### 20 The Captain [Witbooi] answers:

That I cannot see. [...] I cannot see how it is possible. An independent and autonomous chief is chief of his people and land – because every ruler is chief over his people and country, to protect it himself against any danger or disaster which is threatening to harm his people or land. That is why there are separate kingdoms, and each ruler rules his own people and country. It is thus: when one chief stands  
 25 under the protection of another, the underling<sup>7</sup> is no longer independent, and is no longer master of himself or of his people and country. He is an underling, and all who are underlings are subjects of their protector – because he is on top. He who is on top is the lord and master and chief of all that is under him. So, I see no truth or sense in the suggestion that a chief who has surrendered<sup>8</sup> may keep his autonomy and do as he likes. This part of Africa is the realm<sup>9</sup> of us Red chiefs. If danger threatens one of us which  
 30 he feels he cannot meet on his own, then he can call on a brother or brothers among the Red chiefs, saying: “Come, brothers, let us together oppose this danger which threatens to invade our Africa, for we are one in colour and custom, and this Africa is ours.” [...]

Source: Hendrik Witbooi: The Hendrik Witbooi Papers. Windhoek 1995: National Archives of Namibia, pp. 84–86.

### Annotations

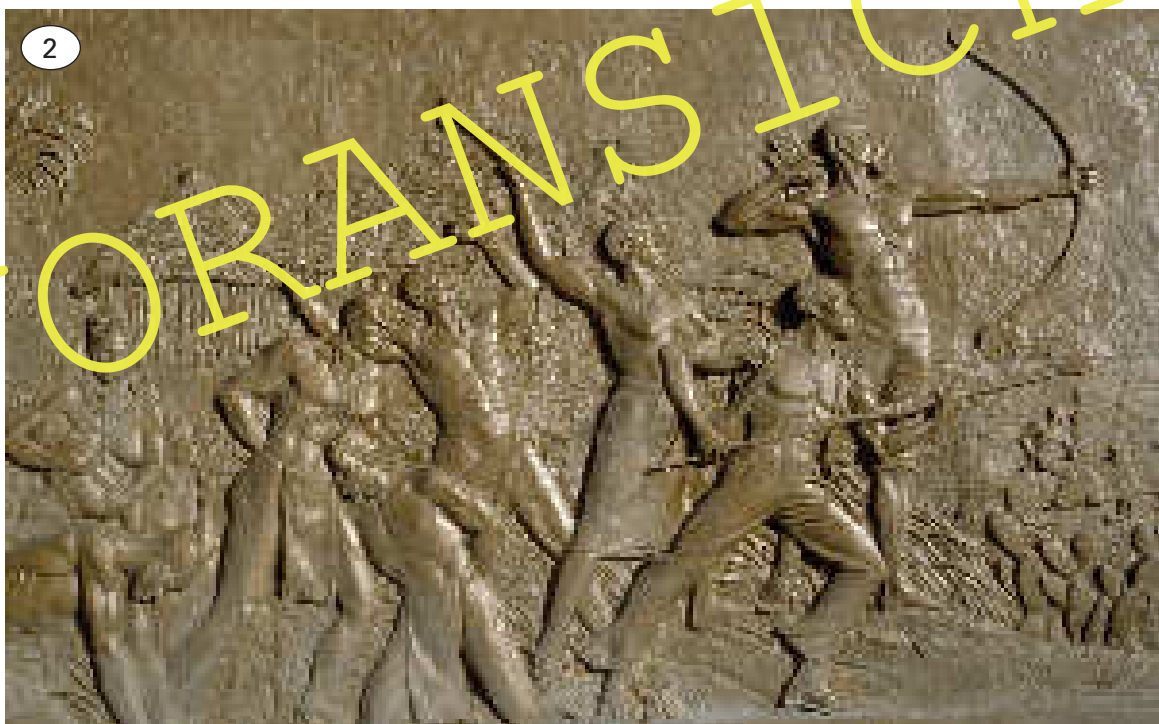
1 to consult with so.: to get information or advice from so. – 2 to yield to sth.: to give in to sth., to submit to sth. – 3 to be obliged to sth.: to see sth. as one's duty – 4 Boers: descendants of the Dutch-speaking settlers in Southern Africa – 5 to deprive so. of sth.: to take sth. away from so. – 6 jurisdiction: competence of a court – 7 underling: subordinate – 8 to surrender: to give in, to be defeated – 9 realm: domain, territory

### Tasks

1. Explain why Hendrik Witbooi's diary may be regarded as a source of unique importance.
2. a) Characterise Witbooi's self-perception. Take notes.  
 b) Hot Seat Activity: Witbooi is in the hot seat. Formulate questions to ask him about his role as the chief of the Nama and the relationship between the Nama and the German colonisers.
3. Outline the “cultural clash” as described in the conversation above.



## M 13 The Herero uprising in German Southwest Africa



Pictures: 1. A collectable picture card published by the company "Aecht Franck Kaffeezusatz" (1905); 2. Namibian monument showing the Herero uprising in 1904, Heldenacker near Windhoek (built in 2002)

### Tasks

1. Describe how the colonised people are depicted and which self-image of the coloniser is created.
2. Explain which effects the collective picture (1) could have had on the Germans in the Reich.
3. Compare the depiction in the post card and the monument with each other.

## M 16 Ways of commemorating the German genocide: A group activity

In your group, think of ways to commemorate the German genocide. Use the information you have learned about.

**Step 1:** Design a monument that is to be erected in a central position in Berlin and is to commemorate the African victims of the Herero genocide.

### How to design a monument

1. Discuss historical and political messages that your monument is supposed to convey to the viewer. Which aspects are of special importance to your group?
2. Brainstorm possible symbols, figures, icons and shapes that you may use for your monument in order to convey your message.
3. Decide whether your monument has an inscription or a commemorative plaque.
4. Draw the monument as viewed from the front or from the side.
5. Create a name for your monument.
6. Note your ideas behind some of the monument's details.



**Step 2:** Write a speech for the inauguration of the monument. Imagine that you are the Governing Mayor of Berlin.

### How to write a speech

1. Prepare an outline of your ideas by organising your arguments logically.
  - Explain the artists' ideas behind the monument and the message the piece of art wants to convey.
  - Refer to some of the monument's details.
  - Connect the artistic realisation with the historical background of the Herero genocide.
  - Refer to the dedication and the name of the monument.
2. Address your audience directly at the beginning of your speech and try to attract your listeners' attention. Outline the structure of your speech right at the beginning.
3. Link the different parts of your speech. Make use of the following connectives:
 

*besides, further, furthermore, too, moreover, in addition/ additionally, then, firstly/secondly/thirdly, finally, to sum up, as a result, accordingly, as a consequence, consequently, thus, for this reason, because of this, however, nevertheless, on the one hand ... on the other hand, on the contrary, in spite of this*
4. Sum up your main points in the ending.



## M 19 Exam: Past and present of German colonial rule in Namibia

Wilhelm Külz, a German liberal politician of the German Democratic Party (DDP), was a "Reichskommissar" in German Southwest Africa. In 1909, he wrote about the foreign influences on German settlers in Southwest Africa as follows:

A) One often hears the expression that the sense of being a German sparkles<sup>1</sup> particularly brightly and clearly outside of the German fatherland. This statement rings pleasantly in one's ears, but it is not true without exception. The German popular mentality is actually very receptive to foreign influences, an attribute that develops very quickly and extensively in the colony.

There are a number of instances where Germans in the colony "went native" [...]. However, there are a considerable number of intermediate<sup>2</sup> steps in the passage from maintaining the core<sup>3</sup> of being a German to the adoption of nativeness. And when some Germans, shielded through their good upbringing, maintain the purity of the core values inherent<sup>4</sup> in their sense of being German, they do indeed still in outward appearance and manifestation, even if it is only in the use of the mother tongue which is spoiled with inferior alien elements in its contact with the otherwise so little respected Kaffirs, Hottentots, Hereroes<sup>5</sup> and Boers<sup>6</sup>.



A stamp of the German Empire (1906)

Source: Arthur J. Knoll/Hermann J. Hiery (eds.): The German Colonial Experience. Lanham 2010. University Press of America, p. 370 f. © Used by permission of Rowman & Littlefield Publishing Group. All rights reserved.

B) Germany's colonisation of Namibia, then German South West Africa (GSWA), encompasses<sup>7</sup> one of the worst atrocities<sup>8</sup> ever: the genocide of between 60 000 and 100 000 indigenous Herero people at the beginning of the twentieth century. Tens of thousands of people – men, women and children – were killed in a very short period of time.

Source: Jeremy Sarkin: Germany's Genocide of the Herero: Kaiser Wilhelm II, his Generals, his settlers, his soldiers. Cape Town 2011: UCT Press, p. 1.

### Annotations

1 **to sparkle**: to shine – 2 **intermediate**: in-between – 3 **core**: essence, basis, heart – 4 **inherent in sth.**: being part of sth. – 5 **Kaffirs, Hottentots, Hereroes**: different native tribes in Southwest Africa – 6 **Boers**: descendants of Dutch-speaking settlers – 7 **to encompass**: to involve, to comprise – 8 **atrocious**: cruelty

### Tasks

1. Outline the different fears and worries as described by Wilhelm Külz.
2. Describe different strategies the colonisers used to avoid Germans from "going native".
3. The German colonial rule is linked to colonial mass crimes for example the genocide against the Herero and the Nama (Text B). Explain why the term "genocide" is appropriate in this context.
4. Discuss different ways of reconciliation with Namibia nowadays.

## Hinweise (M 19; LEK)

Die abschließende Klausur ist auf eine **Bearbeitungszeit von 90 Minuten** ausgerichtet und nimmt schwerpunktmäßig die dritte bis sechste Stunde der Unterrichtsreihe in den Blick. Ausgehend von der Textgrundlage wird Bezug auf das zentrale Phänomen des „*going native*“ und auf den Genozid an den Herero genommen. Dabei wird eine Vernetzung der bisher behandelten Themen angestrebt. Die unterschiedlichen Anforderungsbereiche wurden durch eine entsprechende Auswahl der Operatoren berücksichtigt. Bei Aufgabe 4 sollen die Lernenden unter Nennung und Abwägung der einzelnen Maßnahmen und Ideen zu einer selbstständigen Urteilsbildung gelangen.

Vorschlag zur Punktevergabe für die einzelnen Aufgaben:

Aufgabe 1	Aufgabe 2	Aufgabe 3	Aufgabe 4
8	8	6	8

Vorschlag zur Benotung der Klausur:

Punkte	Notenpunkte	Note	Punkte	Notenpunkte	Note
30–29	15	sehr gut	16–15	6	ausreichend
28	14		14	5	
27–26	13		13–12	4	
25–24	12	gut	11–10	3	mangelhaft
23	11		9–8	2	
22–21	10		7–6	1	
20	9	befriedigend	5–0	0	ungenügend
19–18	8				
17	7				

## Erwartungshorizont (LEK)

1. It was a common fear that Germans might “go native” and become susceptible to indigenous culture and habits after living in the colonies for a while. According to Külz, the gradual “adoption of nativeness” may lead to an alienation from values of the “German fatherland”. There is a wide range of possibilities of adopting nativeness in the colonies. Even if one sticks to the “purity of core values”, one’s outward appearance may change. The German mother tongue may become infiltrated by elements of native African languages and as a consequence is in danger of gradual degeneration.
2. Mixed marriages were regarded as a serious problem and had therefore been officially forbidden since 1905. There were different initiatives by the Colonial Society to offer German women free passages to the colonies. This was because German women were thought to be “the bearer of German culture”. Education was also meant to guarantee the so-called moral safety of the German population living overseas. This way, education’s main function was to implement racial awareness and reinforce the clear separation of races.
3. After the defeat of the Herero and the Nama, many members of these tribes were executed or put into concentration camps as prisoners of war. Through expropriation of land, they were often deprived of their tribal links and were driven into uninhabitable deserts. As Text B states, between 60,000 and 100,000 Herero were killed at the beginning of the twentieth century.  
Moreover, racial studies were performed on the Herero to prove their racial inferiority. Skulls and skeletons were shipped to Germany for further study.
4. The students may discuss and refer to the following options of reconciliation:
  - establishing a compensation fund
  - an official apology to the Republic of Namibia and the Herero, in particular
  - enlarging the German public’s knowledge about Germany’s colonial past
  - the repatriation of human remains and cultural goods
  - a critical revision of the culture of colonial remembrance (memorials, street names etc.)