AFRICA DAYS

30-31 OCT. 2021
JENA-GERMANY

ANSOLE



GERMAN COLONIAL PERIOD IN WEST AFRICA+ AFRICA RELATED TOPICS

AFRICA DAYS 2021, 30-31 October 2021, Ernst -Abbe Campus, Friedrich Schiller University Jena, Germany

Main Theme: German Colonial Period in West Africa

https://www.africadays-jena.org/

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Organizing Institutions

-African Network for Solar Energy e.V., Jena (ansole.org)
-Friedrich-Schiller University Jena (uni-jena.de)
-Bridging Africa, Latin America and Europe on Water and Renewable Energies Applications (baleware.org)

Cooperating Institutions

- Initiative Schwarzer Menschen in Deutschland (isdonline.de)
- Circle for African Reflection (le C. A. R. e.V.), Ilmenau
- Afrikanisch-Deutscher Verein für Kultur und Bildung e.V. (ADKV), Erfurt
- MigraNetz Thüringen e.V, Jena (migranetz-thueringen.org)

Sponsoring Institutions

- Studierendenwerk Thüringen
- JenaKultur, Stadt Jena
- House of Resources
- Stadt Bücherei Jena, JenaKultur, Stadt Jena
- Thüringer Beauftragte für Integration, Migration und Flüchtlinge

About ANSOLE

The African Network for Solar Energy (ANSOLE) promotes research, education and training in the field of renewable energy among Africans as well as non-Africans with a special focus on - and relationships with - Africa.
As outlined in its by-laws, ANSOLE supports non-profit activities in the field of development aid and cultural exchange with the aim of strengthening the dialogue between the North and African countries (north-south) and among African countries (south-south) on renewable energy.
It endorses the use of renewable energy to the benefit of the social and economic development of Africa as well as environmental protection through:

- Education and training of African scientists, experts and students
- Exchange of students and visiting scientists
- Workshops, conferences and meetings in Africa
- Organizing and implementing projects and programs on renewable energy
- Promoting capacity building in the use of renewable energy in Africa for all

In addition, ANSOLE is involved in facilitating the integration and acceptance of migrants of African origin within the local German society in Jena through the AMAH project (*Anlaufstelle für Menschen afrikanischerHerkunft*-Focal Point for People of African Origin).
ANSOLE members and those acting in the name of ANSOLE accept and act in accordance with the association's by-laws.
The by-laws of ANSOLE can be downloaded here:
https://www.ansole.org/download/2013-11-23-ANSOLE_Satzung_v02.pdf
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Logos of Institutional Members of ANSOLE



Program

Day 1 (30.10.2021: 10.00-17.00)

8.45-10.00: Registration under observation of Covid 3G rules

Conference Part I: German Colonial Period in West Africa

Opening ceremony (10.00-10.45)

- Opening words from the chairperson of ANSOLE e.V. Prof. Dr. Daniel A.M. Egbe
- Presentation and moderation of Day 1 by Prof. Dr. Dr. h.c. Martin S. Fischer, Friedrich-Schiller-University Jena
- Words of greeting by the President of Friedrich-Schiller-University (FSU) Jena, Prof. Dr. Walter Rosenthal
- Words of greetings by the Director of JenaKultur, Jonas Zipf

Lectures

- 10.45-11.15 Prof. Dr. Henry Kam Kah, University of Buea: German Colonial Period in Cameroon
- 11.15-11.45. Paul Taku Bisong, FSU Jena: The Batanga Expedition in German - 'Cameroon' (1887): The Role of the first 'Kolonialzoologe' - Bernhard Weissenborn.
- 11.45-12.15. Prof. Dr. Stephen Fomin, University of Buea: Slavery and Colonialism
- 12.15-12.45 Konrad Erben: Colonial sources of German racism- Racism as source of German colonialism
- 13.00-14.00 Lunch Break
- 14.00-14.30. Dr. Katja Kaiser, Museum für Naturkunde Berlin: The coloniality of Natural History Collections
- 14.30-15.00 Dr. Urs Lindner, University of Erfurt: Colonial heritage in Thuringia
- 15.00-15.30 Coffee Break
- 15.30-16.00 Prof. Dr. Kim Siebenhühner, Vice-President of FSU Jena: The scientific office of coordination on the colonial heritage in Thuringia
- 16.00-16.30 Prof. Dr. Dr. h.c. Martin S. Fischer, FSU Jena: The impact and discussion on the Jena Declaration of 2019
- 16.30 Open Discussion

Parallel events

- African market
- Stand for ANSOLE e.V.
- Reading corner (ISD Thüringen)
- Photo exhibition (in cooperation with Lichtbildarena)
- Children Program

Offer for the breaks
Coffee and Tea from Africa, Ethiopian Coffee ceremony (3 Euro) water and juices and cookies.

Lunch: food from Cameroon & Nigeria

Gala Evening (30.10.2021: 19.00-24.00) under the Moderation of Brian Formukong

- 18.00-19.00: Registration under observation of 3 G rules
- 19.00-19.30: Various short opening speeches (Daniel Egbe, Konrad Erben, Michael Sia, Rea Mauersberger, Sylvain Wouatong**)**
- 19.30-21.00: Food (from Benin Republic, Cameroon, Congo, Ethiopia, Eritrea, Kenya, Nigeria and Trinidad and Tobago) & Drinks (to be purchased)
- 20.00-24.00: Music from African Gospel Band and DJ
- 22.30-24.00: Dancing

Day 2 (31.10.2021: 10.00-17.00)

Conference Part II (Hybrid)

- 10.00-10.15: Welcome address by Prof. Dr. Daniel A. M. Egbe
- 10.15-11.00: Prof. Reinhold Lang (JKU Linz Austria): *Green Deal Africa-Europe*
- 11.00-11.30 Prof. Dr. Maryse Nsangou Njikam, Kulturattaché der Botschaft Cameroons in Berlin: *The Bamoun People in Cameroon before and after German Colonialism*
- 11.30-12.00: Prof. Dr. Daniel A. M. Egbe Energieinstitut der Johannes Kepler University Linz: Global Citizenship: An Opinion
- 12.00-13.00: Brunch
- 13.00-13.20: Mesfin Mulugeta, FSU Jena: Path Dependency or Departure? Reflection on the New Pan-Africanism
- 13.40-14.00: Jacob Amuah, TU Ilmenau: The promotion of national unity Post-colonialism in Ghana
- 14.00-14.20: Pascal Ongossi Assamba, FSU Jena: Cameroon: A German romantic invention?
- 14.20-14.40: Brian Formukong, TU Ilmenau: Media Bias and Retelling the African Story
- 16.00-1700: Closing remarks and Farewell Meal

Parallel events similar to Day 1

Online registration was done at https://eveeno.com/319340849

Offhead Opening Speech of Prof. Daniel Ayuk Mbi Egbe



So. Ladies and gentlemen, I am very pleased to welcome you to this fifth edition of **AFRICA DAYS** on the theme "German colonial period in West Africa". We are at a crossroad in the African continent. Presently, the young people and also the old are reflecting on changes. Especially the main topic these days are decolonization, decolonization of curricula, high education system, decolonization of the mentality. And these are the positions of many Africans at the present.

And we are very pleased to reflect during these two days on the German colonial period in West Africa. How did the German colonial period affect the African society? Not only the African society, how did it also affect the German society in relationship to migrants living in this country?

So, I am very happy that you are here. Those who are present here live with us and also those who are following us online. And I want to start by thanking our sponsors, especially the University of Jena with the president Professor Rosenthal, who is here. This is a great honor for us that Professor Rosenthal is here to give a word of greetings at this moment.

I want to thank the city of Jena through *JenaKultur*. The director of *JenaKultur* is here present: Jonas Zipf, who is also a friend of mine. And I want to thank the different sponsors: *House of Resources*, *Beauftragte für Migration und Integration des Landes Thüringen* and *Studierendenwerk Thüringen*. Before thanking my friend Professor Martin Fischer, I want to thank all those who've been working hard to make this event possible:

My co-workers Shewangzaw Bekele Endalew**,** Chancily Matinda**,** Chris Seiferth and Reverend Johnson and the many students who are now cooking for us and cannot be here. A lot of things is going behind the scene. I thank all those who have been working hard to make this event a success.

I want to end by thanking my friend Martin Fischer, who is more African than myself. I have become more German and very strict. Professor Fischer has the African "*laissez allez*" which has helped us to get to this point despite the many hurdles we faced. He smiled every difficulty away!

And I want to pass also the word to Martin. So, Martin, you are going to moderate this first day of Africa Days 2021. So, thank you all very much for coming. And Martin, the floor is yours!

Offhead Opening Speech of Prof. Martin Fischer

Morning, everybody. We are really delighted to have this at our university: The fifth Africa Days. More than 100 people have registered for this. And it's for the first time that ANSOLE, part of the African community in Jena and the University are coming together in such a meeting. The university, as you will hear from our president, Professor Rosenthal, in a minute, is highly engaged in this and not only in this.



Just right now. If you read the news this week, you have seen. For the first time, the French government has decided to return absolute masterpieces from Benin. It's like the fall of the Berlin Wall. You can't go back then.

And I think that what Daniel just said, that decolonizing it's becoming in the last ten years a topic in the last five years, a hot topic. And now we are right in the middle of this process. The process has started years ago. A lot of people work consistently in this field and in the moment, if you talk about colonization and decolonization, there are many different people and many different governments finally supporting this and also our university. And you will hear in a second why our university is especially committed to this process.

And it's not only decolonization, it's really everything having to do with being diverse and I mean diverse in the broadest possible sense. This is also a very modern word, being diverse. But I'm an evolutionary biologist. And if we go back to Darwin, they are two key words in Darwin's theory of evolution. One is variation and variability and diversity, and the other is selection. And so diversity is the core of biology. And accepting diversity not only in biology, but in anthropology, in us humans, is the core of being human.

And so, driven by this idea that diversity is not an exception, it's the rule, and it’s the normal. Driven by this, we can start thinking about coming together better and better and better. And our university has a very dark future, a very dark past, and hopefully a very bright future. And that was good. And so we will hear about this. And so please be interested in what we are showing you today.

This morning program is exciting and we are proud that the second part comes from our institute this evening. Talks are even more exciting. We have, like Dr. Kaiser from the Berlin Naturkunde Museum talking about collections, and we have the vice president of our university talking about a just establish so-called coordination office. It's more than office to scientists will work on colonialism. So, join us for the whole day. Those who are in Jena and just online in the moment join us for the party this night and then join us tomorrow. Thank you very much. And I hand over to the president of the university, Professor Rosenthal, who will give you insights widely. University is engaged. Please.

Words of greeting by the President of Friedrich-Schiller-University (FSU) Jena, Prof. Dr. Walter Rosenthal

Mr Egbe,
My colleague, Mr Fischer,
Ladies and Gentlemen and honoured guests,



I am delighted to welcome you today to Friedrich Schiller University and to greet those of you who are joining us online. The University is not only hosting Jena's *Africa Days*, but it has also helped to shape the content of the program for today and tomorrow. The exchange between researchers from Cameroon and Jena, as it will take place today, is important to us. I would therefore especially like to thank associate professor Dr. Daniel Egbe for his great commitment, as an alumnus and former researcher of our University, which has made this exchange possible.

Africa, with its diversity and variety, is a very dynamic continent. It is a continent, with a great hunger for education and great powers of innovation. And at the same time a continent with a history that stretches back thousands of years.

The program for the first day of your conference will focus in particular on the German Colonial Period in West Africa. Prof. Henry Kam Kah from the University of Buea will introduce us to the topic. This period and this region are relevant for the University of Jena from various perspectives.

Firstly, from the perspective of the university's own history: there is new material available in the archives of Ernst Haeckel House to write the story of the first colonial zoologist, Dr. Bernhard Weißenborn. Master's student Paul Taku Bisong has dealt in his thesis with Jena research assistant Weißenborn, who took part in the first hinterland expedition in 1887 that established the first research station in Cameroon. The results of this Master's thesis will be presented here for the first time.

From expeditions like this one, explorers and traders brought art and cultural objects, as well as geological and zoological finds, back to Germany. These included chimpanzee skeletons and skulls of gorillas, elephants and hippos for the zoological collections.

"I wish to mention courteously that I am going back to South Cameroon in November and would gladly accept any orders on your part", wrote Conrad Klose to Jena zoologist and naturalist Ernst Haeckel in 1907.[i] Haeckel did not stop at ordering animal skulls. For his research on evolution, he also studied and measured human skulls and bones. From Cameroon alone, more than 250 specimens but also few human remains have come into the university's collections. We are not just talking about trade and

theft here: objects such as the scalp of a Herrero, which was in the university's collection, are visible traces to this day of the genocide committed by the German colonial rulers in Africa.

This brings us to the second perspective from which the university views the conference topic: how do we deal with this difficult legacy? Provenance research asks how objects were collected, acquired and sometimes appropriated, and what – often tortuous – routes eventually brought them to the museum. It deals with the contexts of changes in ownership and possession, from the origin of an object to its inclusion in the collections. And if possible, it prepares in this way for the restitution of objects from colonial collections.

The University of Jena began to come to terms with its colonial heritage as early as 20 years ago. I am grateful to our researchers for being seen as a positive example due to their proactive approach. For example, the research published in 2016 on the topic of "Colonial traces in natural history collections at the University of Jena" received widespread attention. The first objects have already been repatriated – including the scalp already mentioned. Provenance research, however, is costly and time-consuming, and is far from complete. The historian Kim Siebenhüner, who is also Vice President for Studies and Teaching on the university's Executive Board, will talk today about the scientific office of coordination on the colonial heritage in Thuringia and bring us up to date on the current state of research.

The University of Jena, with its history as Ernst Haeckel's workplace as well as that of later racial scientists, has a special responsibility. This opens up a third perspective on the conference topic. With the Jena Declaration against racism, this university and the German Zoological Society, through the initiative of colleague Martin Fischer, showed all of Germany and beyond the fact that human races do not exist. Nevertheless, the more than 100-year-old "concept of race" has taken root in people's minds and continues to exist as a social construct in everyday life. Racism in history and today will be a topic in your conference and thus you are continuing to contribute to the fight against racism.

A final perspective on the conference theme is the current relationship between Africa and Germany, between Cameroon and Jena. The great global challenges facing humanity can only be solved in partnership. Climate change due to human activity, pandemics and social justice are topics on which we must do research and work together. Friedrich Schiller University Jena currently has nine cooperative partnerships with African universities. We would be happy to see more, and perhaps our exchange here is the beginning of further collaboration.

I would like to thank everyone for organising this event and the African community for making it possible for us to eat and celebrate together in the evening. I wish you every success and much enjoyment over the next two days.

Offhead Opening Speech of Director of JenaKultur Jonas Zipf

Well, good morning and hello to everybody. I am going to try to make it a bit short. I'll have to cut it short, actually, because we're in the midst of a big process. I'm trying to work out traces of right wing terrorism here. And, you know, coming from, you might know the so-called “Nationalsozialistischer Untergrund”. It's about ten years they revealed themselves to the public. So university and town, not only actually, Jena, but 15 towns around Germany are contributing throughout these days to work out this shadow which has been thrown in our society and which is something which is actually still very present, something we have to work out.



So that's why I will have to go to another event starting at 11:00. And I hope you won't mistake this as impolite of me. We're in the midst of this process. It's a contribution of about 70. single events only inside of Jena, scientific events, social events, cultural events, and about 700 throughout the whole of Germany all around these days.

I think if you look at the media, you cannot escape it at the moment. It's in all the news everywhere. And it's very important that we face and work out these things, because, as I said, they are not disappearing. They are more present than ever. And you've been asking me and you've been moderating me, Martin, and telling, why is the town, the municipality taking part in this?

Well, culture, as you said, variety or diversity is the core of biology. I would say it's even more so to culture, but not only to culture. And it's the very heart of everything we do, actually. And so now I could tell you something about Jena being a town which has been putting forth a program against “Fremdenfeindlichkeit” starting in 2002 or Jena, being a town which has been deciding for themselves and the council in Stadtrat in March, only in March this year to be one of the towns against racism, which is a worldwide process, as you know. And there is a program of ten points to be to be realized throughout the next months and years. I could do this, but I know how far this way still is.

And Daniel, I'm very thankful to you and your organization, because actually this is just the anecdote I want to share with everyone here. You've been opening our eyes and one of these points of structural racism. This is the an even more hot thing to evolve and to work out. We can talk about racists who are evidently racists as the “Nationalsozialistischer Untergrund”,where you can talk about structures who have not been able to work out what has been happening, and sometimes not consciously, but some subconsciously not seeing things and by having blind spots.

The anecdote I want to share with you is we've been putting up big pictures in the middle of the town only a few weeks ago, pictures of an artist from Halle not very far from here, a listener who's been showing subjective perspectives of so-called Gastarbeiter:innen, meaning people from Mozambique who've been coming to GDR only a few decades ago to work here and who've been sent home without having been paid by the GDR. It's one of these topics which are not wiped out, not yet, not even by the Federal Republic now. So these people haven't been restituted just until today.

This artist is showing pictures of people before they came, after they came, where they lived in as a book, for example, how they worked. And you've been teaching us that the pictures he's showing are actually resisting themselves because they are showing black people in poverty. They're showing black people in poor contexts. So this is something which is actually reproducing prejudices against black people being poor and in a structural way, which we haven't been seeing.

You told us, you told us about some of your students who've been observing this. We've been going to these places with the artist. We've been discussing it. And I'm very happy that we learned it, because this is one of our blind spots: Structural racism. That's what we're talking about. And as long as our municipal, as long as our "Kulturämter", "Werkstätten" or whatever we call them, as long as our universities or whatever, the ministries are not diverse. They are not with a diverse staff. We won't be able to see these things.

This is a little example, but we won't be able to work out the traces and structural things all around NSU, but even more so all around everything we do and we won't be able to really be open. Yeah. So as long we won't be able to actually strive off racism, that's something I only learned throughout this project. It's a long, long, long, long way.

So thank you very much for what you do. Thank you for sharing people. If I say variety, diversity is the core of culture. Another cross culture would be physical co-presence. So I'm happy for everybody who's here. There's a lot you do to share your structure and your program in physical presence. You're going to eat, you're going to be together. This makes it so valuable not only to talk and to share thoughts, but to be together. And I think it's a very it's very much about the culture you bring Jena. And I so thank you very much for bringing it. And I hope I can I can support it all throughout the next two years. And we're going to make it better next time. You know what I mean? Yeah. Thank you, Daniel. You thank you very much.

German Colonial Period in Cameroon

Henry Kam Kah, University of Buea, Cameroon.Email: henry.kah@ubuea.cm

Introduction

- Cameroon became a German Protectorate on July 14 1884 after the **Germano-Duala Treaty** between Dr. Gustav Nachtigal and the Duala Chiefs and facilitated by the German trading firms of Woermann and Jantzen und Thormahlen.
- The annexation was not without contestation because the British were unwilling to give up Victoria to German control.
- There were **several resistances** to German colonisation and these were brutally suppressed e.g. Bakweri, Duala, Bangwa and Nso resistances
- Then followed **penetration, control** and **boundary demarcation**
- Cameroon is therefore originally a German creation

Central Administration

- The Governor **issued decrees** for general administration and taxes; **negotiated the boundaries** of Cameroon with other European countries namely Britain and France

- An **advisory council** assisted the Governor in administration
- Government partitioned the territory into different **districts** (*Bezirkämter*) under administrators. Northern part of Cameroon had 3 and the South 28.

- Were engaged in **brutal military expeditions** and **suppression** of those who resisted their administration
- A police force (*Polizeitruppe*) was established for **peace and order** in the colony and to especially **protect trading interests**
- Created a regular colonial troop, the *Schutztruppe* and established military bases in different parts of the territory

Local Administration

- At the beginning, local administration was largely in the **hands of commercial companies**. These companies were granted concessions over vast territories and they recruited their labour for the banana, rubber, palm oil, cocoa plantations etc.
- In the hinterlands local administration at the beginning was in the hands of **explorers** and **heads of expeditions.**
- Later local administration was handed to **Heads of Stations** and much later to **heads of administrative districts** (*Bezirksamtmänner*)
- **Chiefs** were empowered to administer their people under native law. They **punished the population** but for the death penalty. They maintained **law and order** and **collected taxes** and kept some of it for local administration
- Heads of expeditions and Stations were charged with **quelling revolts** against the administration. They were also administrators because at the beginning there were few administrators in the hinterlands.
- German explorers gave chiefs **flags** to symbolise German authority and administration of their areas. They **opened up the vast interior** to German administration and ensured the **supply of labour** to the coastal plantations regularly.
- District Commissioners were concerned with **road conditions**, **products** to be exploited in their areas of command, **missions, schools, climate, health and commerce**.
- These Commissioners were also engaged in **judicial and administrative work**, **gave advice** on recruitment of workers, **supervised** places where liquor was sold, ensured the **payment of taxes**, **maintained peace**, learnt leading **local languages**, got well acquainted with the people, treated local rulers at all times with dignity, used the military with the approval of the Governor and prevented anyone from becoming chief if he was opposed to German administration
- In northern Cameroon which was under Islamic influence, the system of **administration was not fundamentally altered**. Indirect Rule was very effective. **Missions were discouraged** from penetration into area for the peace of the region. The local administrative system was so well structured in such a way that the German administration had to make do with it.

Law, Order and the Courts

- Courts maintained **law and order**. Some degree of native law and custom continued side by side the European legal system. The earliest court was the **Court of Equity** set up in the late 1850s on agreement between whites and the indigenes. The court settled disputes that arose between merchants and the local population on the coast. British and German traders sat as members of the court. There was **hardly a local representative in the court**.
- Court was abolished in December 1884 by the Germans. Conflict led to its closure and the Germans also wanted to consolidate control of the territory.

- In replacement of this court, the **Governor and his advisers took over the dispense of law, order and justice**. They did this on the approval of the Chancellor
- The court also served as a **Court of Appeal** where problems between Cameroonians and Europeans were settled
- The **colonial constitution of 1886-88** prescribed the application in the colonies of the German civil and criminal law
- The **Court of First Instance** (*Bezirksgericht*) was set up for whites. It was presided over by a judge (*Bezirksrichter*) aided by 4 lay assistants (*Beisitzer*)
- There was also the **Court of Second Instance** (*Obergericht*) to handle matters from the Court of First Instance. It also had a judge and 4 assistants. There was no appeal beyond this court
- The imprisonment of whites alongside the local population was detested and some white prisoners were eventually sent to Germany or Europe to serve their prison term there
- The enforcement of law and order among the local population at the very beginning was in the **hands of German officials** assisted by **interpreters**. Later on in the Court of First Instance chiefs could handle civil cases according to local law and customs.
- Appeals were made to a second tribunal composed of several chiefs appointed by the Governor. The Governor could attend or appoint someone to represent him. This court did not however have the jurisdiction to handle cases concerning murder or death except a judge.
- The death penalty was a form of punishment which was inflicted only with the consent of the Governor. Yet in some instances appeals were addressed directly to the Chancellor.
- Many whites who were summoned were often acquitted even when they had inflicted serious bodily pains on the indigenes. Imprisonment was not common among whites. Rather, in many cases they were asked to pay a fine for their crimes.
- In some areas of the interior where German rule was not firmly entrenched, the Governor often adjudicated cases between warring groups
- **Missionaries** also settled matters between individuals and ethnic groups where German presence was not strong.
- In 1900 a decision was taken to prevent chiefs from demanding a lot of money from litigants to settle their cases.
- **Whipping** was a common form of punishment especially for the indigenous people. **No woman was to be whipped** according to a decree of the German Chancellor of 1896. Whipping was usually done in front of a doctor or a government official.

The Economy

- **Plantations**: The Germans took interest in trade and sale of commodities to Cameroonians at the beginning. Their interest later extended to establishing plantations of cocoa, tobacco and cotton among others.
- **Traders** found it increasingly difficult to obtain goods from the middlemen because of fighting and increase in transportation cost.
- The first plantation was a joint venture between the Woermann and Jantzen and Thormahlen firms, the leading German firms on the coast of Cameroon.
- The fertile volcanic soils around Victoria and Buea provided the attraction for the establishment of over 58 plantations in this part of Cameroon.

- Indigenous and cheap labour was employed in large numbers by planters. At the beginning labour was inadequate and the planters had to go for labour in the hinterlands.
- Planters competed for labour with traders and the government.
- The **Basel Mission** was opposed to the unjustifiable alienation of land from the indigenes of Cameroon and that those who were employed by the planters were well paid.
- Government issued **regulations** concerning the health of plantation workers, medical supply and care.
- There were problems to enforce discipline in the plantations because of the **attitude of planters** towards workers who reported their mal-treatment to the labour Commissioner.
- There was forced labour, poor conditions of work and many deaths in the plantations.
- To the traders, instead of employing the people, it was better to teach them so that they could plant and own their own plantations.

Roads, Railways and Housing

- The first railway was a privately-owned narrow gauge line opened in 1902 from Victoria (present day Limbe) to Soppo, near Buea, a distance of 43km.
- Major railway construction started in 1907 with the *Nordbahn* from Douala to Nkongsamba. It was completed in 1910.
- There was also the Douala-Widimenge railway line towards Yaoundé. The plans to extend it to Adamawa and Chad ended with the defeat of Germany in World War I.
- Compared to other German colonies, railway construction in Cameroon was the lowest.
- Land was forcibly seized from the population and there was also forced recruitment of labour to build the railways.
- The railway facilitated the recruitment of labour for the plantations and the evacuation of produce to the market.
- It also facilitated the transportation of weapons to suppress uprisings against German administration inland.
- The railroad and road systems were designed to integrate at least the southern portion of German Cameroon for economic reasons.
- German administration did not bring significant railroad and road construction to Cameroon. Among all its colonies, Cameroon was the last in these infrastructures.
- The first permanent land roads were not built until 1905 because of resources and difficult topography.
- Labour was exploited in the construction of roads, public buildings and railways
- Bridges were constructed and many have survived the Germans to this day
- Housing for plantation labour was bad. This was criticised by the Basel Mission and a German Parliamentary delegation.
- There was segregation between white and indigenous settlements on the argument of hygiene and sanitation.
- Local settlements were often left desolate without water and other social amenities yet taxes were collected from the people.

Labour

- German lasting legacy was in the massive mobilisation of indigenous manpower to make achievement possible.
- There was also the mobilisation of German labour for the same purpose.
- Germans and Cameroonians worked together on the roads, bridges, railways and plantations.
- Cameroonians specifically worked as carriers for traders, missionaries and government officials.
- German colonial relics which were constructed at an enormous cost included the bridge over the River Sanaga in Edea, the Fort in Bamenda, the "Schloss" and the Old Secretariat in Buea, the Divisional Office and Divisional Officer's residence in Limbe.
- The work Cameroonian labour did was considered too menial for an imperial race.
- Cameroonian labour was also involved in the construction of private residences for the planters which are dotted all over the plantation areas.
- There was flogging of labour. Besides, the manner in which labour was recruited was far from being humane.
- The German work ethic of discipline was the hallmark of German labour policy in Cameroon.
- Labour in the plantations and other services affected the craft industry especially in areas that were directly under German intense administration.
- It also affected subsistence agriculture although later on the Germans tried to encourage it side by side with the plantation economy.
- The Cameroonian family bore the burden of the dislocation of labour for the colonial economic enterprise.

Education

- Nothing was done in the educational sector until 1886 when Governor Soden asked that 2 teachers be sent to Cameroon.
- Subjects that Woermann and the Hamburg traders recommended to be taught to Cameroonians included writing, arithmetic and reading. German and religious instructions were also taught. Woermann also recommended the opening of an agricultural school to teach the indigenous population how to till the soil.
- The German teacher Christaller arrived Cameroon in 1887 and began to learn the Duala language and prepared a story book to teach children. He also a German grammar of the Duala language.
- Two schools were opened in Douala and later one was opened in Victoria and in 1906 one was opened in Garoua in the North of the country.
- For a long time education suffered from the lack of teachers and also the hostile equatorial climate.
- There was opposition to the school in Garoua by Muslims because they felt it would lead to the influence of Christianity in the area. For this reason, Arabic was taught in the schools **to train interpreters, clerks and custom officials**. The pupils were also taught craft work and agriculture to be able to manage a garden.
- In the Education conference of 1907 which was attended by representatives of the government, missions and the American Presbyterians several issues were discussed viz German to be taught, Duala to be limited because of the growing influence of the Dualas. An education board was set up to maintain standards.
- The curriculum was to consist in the teaching of German, arithmetic, geography of Cameroon and the geography of the world. The history of Germany after 1870 was also to be taught in the schools and general science.

- It was recommended that any chief asking for a school must ensure that there was regular attendance in the school.
- On 25 April 1910, the Governor issued a decree emphasising about standards and discipline in the schools. It stated that only German could be a second language taught in schools. Mission schools got assistance in the teaching of German.
- The Germans discouraged the teaching of Mungaka of the Balis like Duala in the grassfields and chose instead Bamun.
- The Basel mission was however opposed to the government policy because it saw the local languages indispensable to their evangelisation.
- An agricultural school was opened in Victoria to train Cameroonians on agricultural production. Other agricultural schools were opened in Dschang and Yaounde.
- In Buea was a school in cabinet making and upholstering. Here men learnt how to manufacture furniture, canes etc.
- The schools were essentially to train manpower in the service of the German administration.
- In the mission schools the subjects taught included Christian studies in the local languages and German, shoe-making, tailoring, cabinet-making, brick-making, carpentry, machinery, sewing, washing, cooking, ironing and other craftworks
- Education was also important to lay the groundwork for the expansion of German trade in the future.

Conclusion

German administration of Cameroon lasted for barely 30 years whose time the Germans struggled to put in place the structures of administration and control. German policies created problems and led to resistance against them. The ruthlessness with which they went about the exploitation of the territory left a legacy of the brutality of the Germans. They laid the foundation for the “modern” institutions that the British and French built on and which are at the origin of our present socio-political crisis in Cameroon.

Biography Prof. Dr. Henry Kam Kah



Dr. Henry Kam Kah is an Associate Professor of History at the University of Buea in the South West Region of Cameroon. His research interest is in the area of colonialism, gender, conflict and culture. He has several published scholarly papers to his credit, a book and co-edited book with Professor Bea Lundt of Flensburg University Germany. Dr. Kah has travelled extensively to present papers at several international symposia, workshops, seminars and conferences. He is a member of several learned societies including the American Political Science Association (APSA), the Council for the Development of Social Science Research in Africa (CODESRIA), the West African Research Association (WARA), the Pan African Anthropologists Association (PAAA), the African Politics Contact Group (APCG) and the Association of Friends of the Archives and Antiquities Cameroon (AFAAC). Dr. Kah is also associate research fellow of the Institute of African Studies, University of Ibadan, Ibadan Nigeria since 2008 and was DAAD Guest Professor at the Department of History at the Heinrich Heine University Dusseldorf between October 2015 and

March 2016. He has together with some colleagues from Coventry University, United Kingdom just completed a project on voices of the grassroots in resolving the Anglophone crisis in Cameroon. Email: henry.kah@ubuea.cm; ndangso@yahoo.com. Tel: +237677 42 74 99

The Batanga Expedition in German - 'Cameroon' (1887): The Role of the first 'Kolonialzoologe' Bernhard Weissenborn.

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Abstract



The Batanga expedition of 1887 to the then German protected territory of 'Cameroon' saw the participation of three Germans including Dr. Bernhard Weissenborn, the pioneer zoologist to the territory who hailed from the Zoology institute of the University of Jena. The expedition itself created a route to the heart of the territory 'Jaunde' and the zoological report from Dr. Bernhard Weissenborn exposed the Germans to its rich biodiversity. The years that followed saw an influx of biological collections from Cameroon to the German Natural History Museum in Berlin. Some collections were directed to the Jena Phyletic Museum where Weissenborn had personal ties. I'm investigating the role played by Bernhard Weissenborn in the Batanga expedition and analyse natural history collections from Cameroon in the Berlin Museum of Natural History and in the Jena Phyletic Museum collected during the German period in the territory. Please be free to reach out to me to know more about my project
Please listen to the lecture online at: https://diode.zone/w/p/uhPxBtdBsk1goYoXLSjQZn



My name is **Paul Taku Bisong**. I'm a Cameroonian studying in Jena, Germany.I did my bachelor of Science in Zoology in University of Buea Cameroon and graduated in 2013.As I'm interested in zoological histories, I came to Jena in 2019 to do a master program in Evolution Ecology and Systematics (MEES). I'm currently in my last semester in which I have been honoured as an 'Honours Student' of the Friedrich-Schiller University Jena for the year 2021.I'm doing my Master's thesis titled: **The Batanga Expedition in German – 'Cameroon' (1887): The Role of the First Colonial Zoologist - Bernhard Weissenborn.** This is also the title of my talk on Africa Days 2021.

The German Colonial Economic Ventures in Cameroon 1884-1896

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Abstract
The Germans took Cameroon as a Protectorate by storm in 1884 and quit it in the same way in 1916.This short-lived German colonial venture in the territory was characterized by quick and brutal manoeuvres in their interactions with other rivalling European colonialists and the Cameroon people who found in it a reminiscent of enslavement and slavery of the trans-slave trade period. The German rule in Cameroon was indeed eventful. Within some thirty years in the territory they did a lot but in doing so antagonized rather than won the hearts of the indigenous peoples. A brief overview of their socio-economic activities in Cameroon and the way they carried them out shows that they sought to impose their will with brutal force, without the much respect for the people and their civilizations. In this way they committed such blunders like subjecting many Cameroon monarchs to torture and exile from their states. This was worse, according to the Cameroonians, than the enslavement of the transatlantic trade and earned the German Colonialists lasting hostility which appeared to have minimized their achievements in Cameroon and contributed to their quick exit. However, by the time Germany was defeated in World War One and robbed of her Cameroon protectorate, they had made some marked achievements in economic and social domains in the territory but many Cameroonians were not endeared to them because of their highhanded administration which to Cameroonians was analogous to the slavery of the era of the transatlantic trade from Cameroon.

Slavery and Colonialism

Linkage-Slavery and Colonialism in Africa

- Slavery gave birth to Colonialism (the former prepared for the later).
- Both were outbursts of unbridled capitalism (they exploited human & material resources).
- Colonial enterprise was reminiscent of slavery (exploitation of victims).
- Beneficiaries were one and the same people.
- Losers were one the same persons.

Operational Dynamics

- Profit motive- to maximize profit at all cost
- Disregard for victims-based theories of inequality of man
- Racial prejudices and consequences were the outcome
- Frustration of victims of both institutions and attendant consequences

Sustention of both Systems

- Force used with its associated antagonism
- Faulty theories of inequality of man, of race and gender
- Force needed to dissuade perpetrators of both practices in Africa
- Deeply rooted among both perpetrators and collaborators

Difficult to end both practices
The engendered colonial mentality is reminiscent to that of slavery

- The antagonism emanating from the practice of enslavement
- Neo-colonialism is indeed neo-slavery
- New World system perpetrates slavery in neo-colonialism

The Paradox of abolition of Slavery by colonialists

- To maximize the colonial exploitation
- The Germans in Cameroon
- British in the Cameroons
- French & British in Senegambia

Conclusion

- Colonialism was in fact a new form of slavery on the colonized
- Both rendered victims helpless through wanton exploitation
- Exploitation of material resources
- Exploitation of persons
- Destruction of indigenous civilizations
- Traumatisation, frustration and apathy -negative to development
- Africa needs reparation from both slaving and colonial nations to kick start its development.

Dr. Stephen E. Fomin is a Cameroonian Associate Professor of History. He holds a Doctorate and HDR in History and specializes in the history of Enslavement, Slave Trade and Slavery and their ramifications in Africa and multiple African Diasporas. He taught at the Universities of Yaounde1, Bamenda and Buea. He was Chair of the Department of History, University of Buea to 2020. He has published several scholarly books, many articles in peer-review Journals and book chapters on enslavement, slavery and analogous practices and other areas of African History. He is currently editing a book on Bimbia and the Atlantic History Legacies of Trade and Traders in the Bight of Biafra 1500-1920. He was a NUFU grant beneficiary 1997 and a Ford Foundation Fellow at the University of Ghana, Legon, 1998 which enabled him to coordinate many research projects and supervised many PhD Theses on the legacies of slavery in Africa for the Universities Yaounde1, Bamenda and Dschang in Cameroon. He has also worked on many projects with scholars in Europe, Canada, Nigeria and The United States of America, especially African Americans on reconnection to ethnic roots in Africa which has warranted his attending numerous scholarly Conferences in Africa, Europe and North America. He is currently the coordinator of a research group known as **Center for African Heritage Studies (CAHS** with headquarters in Buea). His scholarly interest is therefore African Heritage Studies in all its ramifications including colonial heritage and legacies. *Email: stephen.formin@ubuea.cm*

Colonial sources of German racism- Racisms source of German colonialism

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Abstract



When it comes to racism, Germany takes a special place in history. The racial doctrine of the Germans under National Socialism cost millions of lives in the most terrible genocide in history. Before that there were centuries of oppression, enslavement and exploitation of the African continent. At the same time, the Enlightenment heralded a new age in Europe, an attempt to replace feudal structures of rule and blind trust in God with the primacy of reason. But how does that fit together? How can all people be equal when some are enslaved and exploited. And what role did Germany play in this? How did racism develop in Germany after the end of Nazi rule?
The lecture approaches these questions from a historical perspective. Using different epochs, it traces how the claims and reality of the life of people in Germany diverged along the lines of “race” (on the problem of the term “race”, see the Jena Declaration from the 112th Annual Meeting of the German Zoological Society, 2019), how this was justified and how it still affects our lives today.



Konrad Erben is an Afro-German student of social work and criminology with a focus on deviance, social control and rehabilitation. After completing his vocational training and secondary education, he studied social work at the Ernst-Abbe-Hochschule Jena and has recently started his Masters Degree in international criminology at the University of Hamburg. Born in 1989 and raised in Jena, he has been involved in various civil society and political groups for over 10 years. His activities focus on youth education, civil rights, racism and racial justice. He’s worked as a research assistant at the “Institut für Demokratie und Zivilgesellschaft” in Jena and is currently a research assistant and TA at the social affairs department of the Ernst-Abbe-Hochschule (University of Applied Sciences) Jena.

The coloniality of Natural History Collections

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Natural history collections have so far only played a marginal role in the debates on collections from colonial contexts. They are either mentioned without defining their special features or not mentioned at all. Yet natural history museums experienced an unprecedented expansion of their collections during colonial expansion. To this day, collections of colonial provenance form a nationally and internationally significant basis for research and exhibitions.
Natural history collections are a central part of the history of imperial appropriation of the world. They are inseparably linked to the history of the collecting sciences and their institutions. We are only just beginning to understand the particularities of natural history objects from colonial contexts and to let the colonial past of natural history become part of the institutional self-understanding of natural history institutions. This means a profound transformation of the way we work with natural history collections, how we exhibit and research them, how we enter into collaborations and how we understand digitisation processes. Using the example of the Berlin Museum für Naturkunde the contribution shows how colonial entanglements shaped the history of institutions and collections and which legal frameworks, colonial infrastructures and collector networks determined the centralisation of ethnological and natural history collections at the Berlin museums. It will be argued that natural history collections must be considered in an interdisciplinary context with ethnological or anthropological collections in order to recognise the similarities and differences and to reconstruct shared acquisition contexts and provenances. In addition, initial considerations on specificities of natural history collections from colonial contexts will be presented as first results from projects at the Museum für Naturkunde Berlin.

Dr. Katja Kaiser is a historian specialized in colonial history, museum and collection history and gender studies. She has published on the emigration of German women to the colonies and on the colonial history of the Berlin Botanical Garden and Museum. Her book is named: “Wirtschaft, Wissenschaft, Weltgeltung”. Die Botanische Zentralstelle für die deutschen Kolonien am Berliner Botanischen Garten und Museum 1891–1920“(2021) focuses on the entanglement of botany and colonialism in the German Reich and on the colonial collections of the Berlin Botanical Garden and Museum. She has also been involved in various exhibition and research projects in cultural history museums and natural history museums.
Since 2020 she is a researcher at the Museum für Naturkunde in Berlin, Department Humanities of Nature, and works on guidelines on dealing with natural history collections from colonial contexts. She is also part of the team that organizes the MuseumsLab, a platform for joint learning, exchange and education regarding the future of museums in Africa and Germany. https://themuseumslab.org/

Colonial heritage in Thuringia

Dr. Urs Lindner, Philosopher at Max-Weber Kolleg der Universität Erfurt & Initiative Decolonize Erfurt
Dr. Cécile Stehrenberger, Historian atTU Braunschweig, Initiative Decolonize Erfurt



What does Thuringia have to do with colonialism? Is there any colonial heritage worth mentioning in the Free State at all? Was colonialism more than a marginal note in German history? And wasn't it mainly relevant to port cities and metropolises like Hamburg, Bremen and Berlin? Between 1884 and 1919, the German Empire was a colonial state. It possessed as colonies Togo, Cameroon, "German Southwest Africa" (today's Namibia), "German East Africa" (today's Tanzania, Rwanda and Burundi), Kiautschou in China as well as various South Sea islands (including Northeast New Guinea and Samoa). The reality of this colonial state included the genocide of the Herero and Nama between 1904 and 1908 as well as the "Dibobe Petition" written shortly before the signing of the Treaty of Versailles in June 1919, in which 18 Afro-German activists demanded civic equality and the rule of law in the colonies.



Jacob Fugger (right) in the Kontor, the "Goldene Schreibstube", with his chief accountant Matthew Schwarz (Illustration: Author unknown - biography of M. Schwarz; Duke Anton Ulrich Museum Braunschweig, Public domain, https://commons.wikimedia.org/w/index.php?curid=1351287)

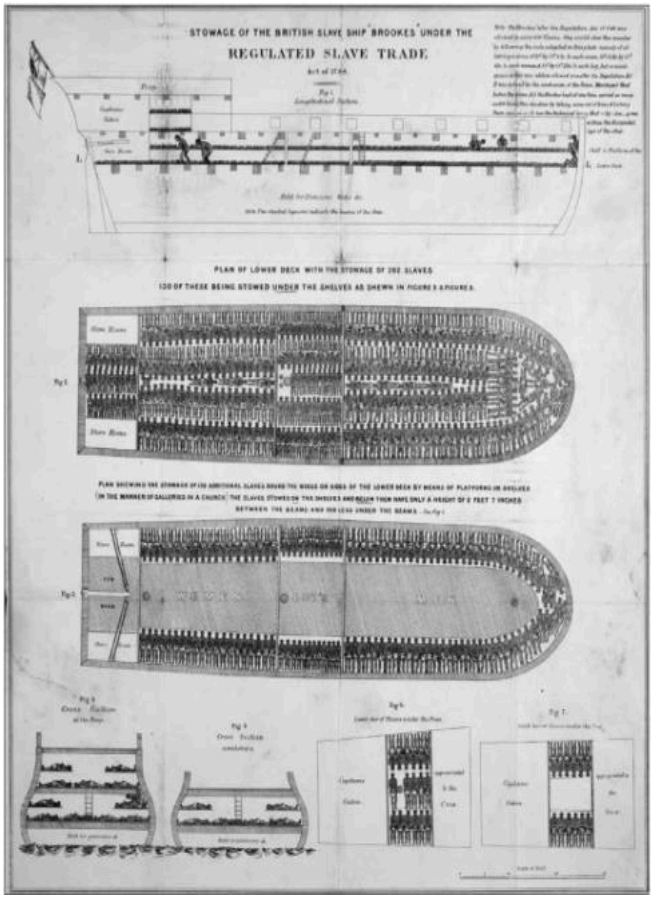
As formative as the colonial possessions between 1884 and 1919 were for the German Empire - and what came after - they are only a section of a broader colonial history. Germans had been involved in European expansion as individuals and in organisations such as trading houses or missionary societies since the mid-15th century. As recent colonial history research has shown, it is not enough to take the (own) state as a reference point to understand these connections. Colonialism was a pan-European project with a multitude of actors, including political entities that later became nation states. In the form of global inequality, racism and climate crisis, it continues to shape the planet today. Against this backdrop, it is important in our eyes to consistently transnationalise regions like Thuringia or to consider them as part of a transimperial history.

The colonial heritage of the Free State can only be meaningfully reappraised if it is not locked in a container called the German Colonial Empire between 1884 and 1919.

Accordingly, in the following we reconstruct the participation of Thuringian actors in colonialism and anti-colonial resistance, which extends both spatially and temporally. We show how the networks of these actors existed in the interstices of political entities and categories and broke down established boundaries. Our focus is on economic, cultural and political contexts.

Exploitation, slavery and the crises of the present

The European conquest of the world was essentially about economic enrichment. Many important players in colonialism were not states but trading houses that had been granted monopoly and sometimes even sovereign rights, on the basis of which they - the best-known examples are the British and Dutch East India Companies - operated colonies as private states. Two German trading houses were formative for early colonialism before 1600: the Fuggers and Welsers, who came from Augsburg and Nuremberg.



The tween deck of the British enslavement ship Brookes 1788. (Fig.: https://upload.wikimedia.org/wikipedia/commons/8/82/Slaveshipposter.jpg)

On the one hand, they financed the Spanish and Portuguese colonial ventures in the Americas and the Indian Ocean. On the other hand, they established trading posts in the colonised territories; the Welsers even leased a colony on the Caribbean coast between 1528 and 1545, which they called Little Venice, today's Venezuela. Thuringia was connected to the trading network of the Fuggers and Welsers via the Via Regia. The Fuggers maintained a factory in Erfurt between 1503 and 1565, trading primarily in metals. Both the Fuggers and the Welsers were directly involved in the transatlantic enslavement trade, as was the Great Elector with the Brandenburg colony of "Großfriedrichsburg" in present-day Ghana, and individuals such as the Prussian navigator Joachim Nettelbeck, after whom streets are named in Erfurt and 20 other German cities to this day. The transatlantic enslavement trade was part of an economic

exploitation system that, in addition to the abduction of people from Africa, primarily supported the plantation economy in the Caribbean, Brazil and the South of the (later) USA and the production of manufactured goods in Europe. Between 1501 and 1866, approximately 12.5 million Black people were trafficked from the African continent to the two Americas, with 1.8 million of them dying in transit. The production of manufactured goods exchanged for people extended deep into the German lands. One object that appears again and again in the research literature is the "sea guns" from Suhl. These were produced especially for the enslavement ships and the African market: Since the people at whom they were aimed did not usually wear armour, they may do with less penetrating power and were therefore cheaper. The most important commodity (in the sense of historical duration and distribution) produced on the basis of slavery in the two Americas was sugar. Cotton came immediately after.



African violet (Fig.: Matilda Smith, Lithografie John Nugent Fitch, https://commons.wikimedia.org/w/index.php?curid=87970908)

The textile company Joh. Anton Lucius, which made the Lucius family the richest family in Erfurt in the 19th century, was not only perpetuated as an end user of Southern slavery and the former colonies that followed. Given the colossality of this inequality, decades of development aid were at best a drop in the ocean. They have neither been able to diversify economies geared towards the export of raw materials and monocultures - if they were intended at all - nor to heal the social devastation caused by colonialism, not to mention unfair trade relations and continued military interventions by the former colonial powers.

Let us take the Congo as an example with Thuringian involvement. Between 1876 and 1908, this was a private colony of the Belgian King Leopold II, who belonged to the Thuringian princely house of Saxe-Coburg-Gotha. It was a regime of terror based on forced labour and made huge profits from rubber cultivation. Even after the cession of the colony to the Belgian state, which was forced by the protest of global civil society, the violent regime did not change much. After the assassination of the first prime minister of the independent Congo, Patrice Lumumba, in 1961, with the connivance of the Belgian King Baudouin, the country sank into dictatorship and civil war for decades and today primarily serves the extraction of raw materials for our smartphones. An essential component of the current global inequality is unequal mobility opportunities. Citizens of the former colonial powers can travel or migrate almost anywhere. People from former colonies, on the other hand, are severely restricted in their freedom of movement, either because they lack material resources or because of an impermeable border regime - those who try anyway either drown in the Mediterranean or end up in camps.
Before 1989, there were mobility opportunities in the GDR for people from socialist brother countries such as Cuba, Vietnam, Mozambique, Angola or Algeria through contract work. However, these were colonially limited. Not only did the contract workers come from former colonies and were partly forced to migrate by their specific histories. They served as cheap labour, were instructed in socialism and progress and were subject to a spatial segregation that had already been practised in the colonies. The

same applies to GDR contract labour: its coloniality only comes into view as soon as the container called German Colonial Empire between 1884 and 1919 is left behind.

Knowing and showing

Colonialism was not only a system of economic enrichment, exploitation and enslavement. It was also a regime of knowledge, a symbolic order and a practice of cultural appropriation. Take modern racism as the division of humanity into races or cultures on the basis of which individuals are ascribed different cognitive, physical and moral capacities. It emerged as a justifying ideology of colonial slavery, but developed a cultural momentum of its own that continues to shape social institutions and practices to this day “transnationally”, or as the shared knowledge of an "imperial cloud".

One example of how colonial economy and knowledge are interrelated is the Gotha publishing house founded by Justus Perthes in 1785. On the one hand, the Perthes publishing house was an economic actor that made money from colonialism. On the other hand, it produced a knowledge on which all other colonial actors depended, that of cartography. This knowledge primarily served practical orientation, for example when it came to locating territories, people and raw material deposits to be taken possession of and dominated. Maps also had a symbolic dimension, however, in that Europe was depicted on the maps on an enlarged scale, white spots indicated territories that were supposedly uninhabited and could therefore be colonised, or, as in Heinrich Berghaus's Physical Atlas, people were pictorially stereotyped according to race and geographically localised. The Perthes publishing house also published colonial travelogues, such as Heinrich Barth's five-volume “Reisen und Entdeckungen in Nord- und Zentralafrika” (Travels and Discoveries in North and Central Africa) from 1855 to 1858, which was based on a six-year German-British research expedition. Another example of the trans-imperial character of colonial knowledge is the book by a white tanner from Sömmerda. Ernst Christoph Barchewitz served as an officer of the Dutch East India Company for a good decade in the Malay Archipelago. After his return, he published the "Allerneueste und wahrhaffte ost-indianische Reise-Beschreibung" in 1730, which appeared in a second, expanded edition in 1752 where he had settled: in Erfurt. The production of colonial knowledge was not only for economic purposes, it also had a physical-objective dimension. It was a violent process that meant degradation and physical injuries for the people who became objects or tools. This process was accompanied by an expropriatory appropriation of indigenous knowledge as well as of objects and living beings - practices whose injustice dimension is often overlooked in the seemingly harmless concept of collecting. The colonially appropriated living beings included not only animals but also plants. With over 3.5 million herbarium specimens, the Haussknecht Herbarium in Jena is one of the largest in the world. Thuringia also has various ethnographic collections with a colonial background. The largest is in Friedenstein Palace in Gotha with around 2,400 objects and is supplemented by a collection of Egyptian objects with around 3,500 objects. The South Sea collection in Erfurt is comparatively well preserved with around 600 objects that the colonial official Wilhelm Knappe collected on the Micronesian Islands, Papua New Guinea and Samoa and sold to his home town in 1889.



Berghaus' Physikalischer Hand-Atlas, 2nd volume, Gotha 1852: "Geographische Verbreitung der of Human Races". (Fig.: Gotha Research Library of the University of Erfurt, SPA 2o00135(02))

This was the same Knappe whom Bismarck removed from the diplomatic service due to the escalation of the Samoa crisis in the same year. Human remains from colonial contexts, human bones and remains such as skins, hair and bones, are kept not only in Gotha and Erfurt, but also in other places in Thuringia. The most spectacular case is certainly the now-returned scalp of a Herero, which the Jena zoologist Leopold Schulze acquired during the genocide in "German Southwest Africa" and donated to the Phyletisches Museum in Jena.

The ethnographic and natural history collections fulfilled the dual function of knowledge and display. On the one hand, they were supposed to enable scientific knowledge about the "others" and their living conditions with their objects. In doing so, they were, just like the discipline of ethnology, inextricably linked to the "scientific racism" that shaped European thinking between the mid-18th and 20th centuries. On the other hand, the collections were meant to educate and entertain: They therefore cultivated the exotic in order to bring imperial grandeur to the Thuringian province as well. How should we deal with these collection objects today, whose context of appropriation was shaped by colonial violence and oppression? In their restitution report commissioned by French President Macron, Felwine Sarr and Bénédicte Savoy propose reversing the burden of proof: The presence of collection objects in our country can only be considered legitimate if it is proven that their acquisition was characterised by voluntariness despite the colonial context. If this does not succeed, there are two scenarios: 1) If claims for restitution already exist, these must be met immediately.2) The communities of origin are to be located; the property rights are transferred to them and then it is jointly considered what can be done with the objects. Imperial displays also included exhibitions such as the "Völkerschauen" in Eisenach or the "Mitteldeutsche Kolonialschau" (Central German Colonial Show), which toured the Thuringian province during the Nazi era. In the trade with colonial goods such as coffee or cocoa, this showing developed its own (advertising) iconography, which researchers call "commodity racism". Central to this was the symbolism of the "Moor", which is still present in Thuringia today. This symbolism is older than colonialism, but has been racially over formed since the mid-18th century at the latest. In the German language, the M and N words have since become interchangeable, and the pictorial representation has also changed: from a dark-skinned nobleman/knight to a savage/primitive with a bast skirt and "cannibal" earring or an orientally draped servant figure. The imperial pointing was also reflected architecturally: in Erfurt, for example, the façade of the "Boer House" built in 1901/2 honours five leading politicians and military officers of the South African "Boer Republics", the most racist states at the time. Finally, showing got a new medium in colonial cinematography, which was disseminated in the German Reich by the Altenburg entrepreneur Julius Friedrich Carl Müller. The physical violence promoted by all this symbolism neither ended in 1945 nor began anew with Rostock, Solingen, Hoyerswerda and Hanau.

In Erfurt, as early as 1975, there was an agitation lasting several days against Algerian contract workers, who were physically attacked by several hundred people in groups. Politics and resistance in several Thuringian cities there had been sections of the German Colonial Society since the end of the 19th century. Weimar became a centre of the German colonial movement in the second half: Grand Duke Carl Alexander, the "romantic on the Fürstenthron" who had the Wartburg restored, surrounded himself with African explorers such as Heinrich Barth and Gerhard Rolfs, promoted German colonial protagonists/criminals such as Adolf von Lüderitz and Carl Peters, and turned the official government organ, the "Weimarer Zeitung" into a colonial newspaper. His son-in-law, Johann Albrecht zu Mecklenburg-Schwerin, was president of the German Colonial Society from 1895 to 1920; his daughter, Elisabeth von Sachsen-Weimar-Eisenach, founded its Women's League in 1907. Another colonial protagonist also has direct connections to Thuringia: The writer Frieda von Bülow, who was a close associate of Carl Peters and founded the German Women's Association for Nursing in the Colonies in 1888, grew up in Neudietendorf and died at Dornburg Castle. Since 1997, the Neudietendorf grammar school has been named after her and her sister Margarethe.

However, Thuringia also has a history of anti-colonial resistance to offer. This begins with the philosopher and jurist Anton Wilhelm Amo, who taught at the University of Jena in 1739 (and presumably also for the following years). Amo had been enslaved as an infant in Ghana and received a humanist education as a "court" or "chamber" student of the Duke of Brunswick-Wolfenbüttel, followed by studies in Halle and Wittenberg. In his first dissertation on law, Amo criticised the lawless position of black people in Europe. In the face of enslavement, he demanded their freedom and equality. In his second, philosophical dissertation, Amo argued for a radicalisation of the Cartesian separation of body and soul. The anti-racist portents of this operation suggest themselves: If the body has no influence on the soul, then neither do phenotypical differences. Amo wrote, shortly before David Hume anchored racism and the concept of race in European Enlightenment philosophy: "I am apt to suspect the Negroes, and in general all other species of men [...] to be naturally inferior to the whites. " In the Weimar Classical period, too, there was a voice in Johann Gottfried Herder that vehemently criticised colonialism and slavery. Herder rejected racial thinking as ridiculous (even if he himself was not free of racist prejudices), as did teleological conceptions of history that declared Europe to be the standard of progress. He stressed that there was no "natural superiority", no human (groups) called to be masters; rather, all individuals and "peoples" possess "humanity, reason and language".

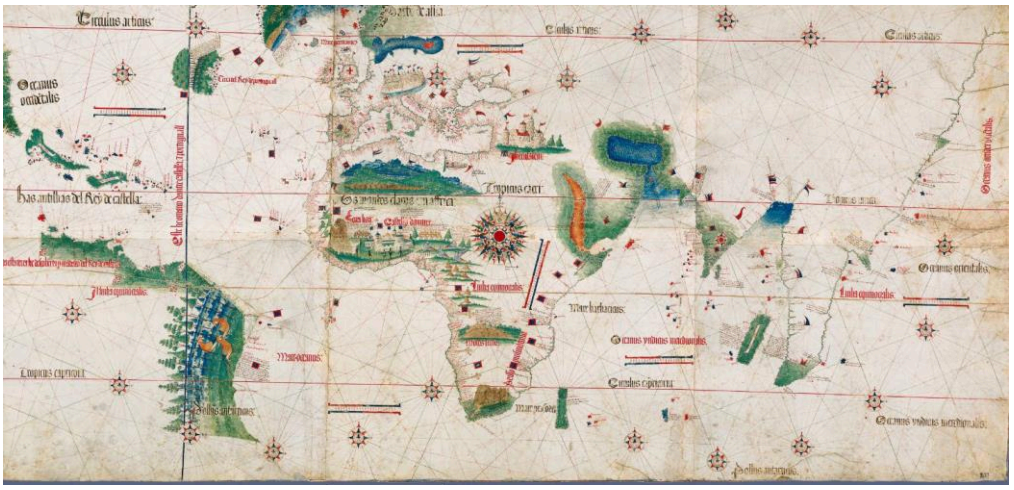
Let us jump to the Weimar Republic. In September 1919, the Kiswahili teacher and signatory of the Dibobe petition Mdachi Bin Sharifu gave a lecture on "Our Colonial Past" at the invitation of the pacifist Bund Neues Vaterland in the Kaisersaal in Erfurt. Sharifu, according to an indignant report in the German national newspaper Thüringer Allgemeine Zeitung, denied the Germans "any colonial ability"; he demanded "a free path for the capable" (Bethmann-Hollweg's slogan for meritocratic equality of opportunity) and the peoples' right to self-determination "also for the black man". Erfurt is also the hometown of Willi Münzenberg. In the Weimar Republic, Münzenberg, who had started as an unskilled worker in the Erfurt shoe factory Lingel, rose to become a communist member of the Reichstag, media entrepreneur and organiser of a global solidarity network, the International Workers' Aid. As part of this, he organised a "Congress against Colonial Oppression" in Brussels in the spring of 1927, which was attended by 174 people from 34 countries and at which the "League against Imperialism" was founded. This was the birth of a global and transnational anti-colonialism that led to the founding of the Non-Aligned Movement in Bandung in 1955.

Since the 1980s, the reappraisal of colonialism in Germany has been decisively promoted by self-organisations such as the Initiative Schwarze Menschen in Deutschland (ISD); later, history workshops and associations such as Berlin Postkolonial joined in. In Thuringia, it was mainly the regional group of the ISD, civil society initiatives such as Decolonize Jena and Decolonize Erfurt and committed individuals who made efforts to come to terms with the colonial heritage. Various formats such as city tours, exhibitions or articles like this one show the extent to which Thuringia was involved in colonialism. At the same time, there is a plea not to regard colonialism as something of the past, but to face up to its after-effects: Racism, global inequality and the climate crisis. Decolonize Jena has recently been involved in the remembrance of the racist NSU murders and organised the protest against the M-Fest in Eisenberg together with the ISD. Decolonize Erfurt and the ISD launched a campaign in spring 2020 to rename Erfurt's Nettelbeckufer as Gert-Schramm-Ufer: While the previous name-giver stands for the enslavement trade, colonialism, nationalism and militarism, the new one is a Black survivor of Buchenwald who, after 1989, fought as a contemporary witness against forgetting and the strengthening right-wing extremism. Such projects attempt to bring together politics of anti-fascism, anti-racism and anti-colonialism. Or, as Decolonize Erfurt's self-conception statement says: "The decolonisation of our city is our motto. Overcoming group-based misanthropy and all violence remains our goal."

The scientific office of coordination on the colonial heritage in Thuringia

Prof. Dr. Kim Siebenhühner, Vice-President of FSU Jena, Friedrich-Schiller University Jena
Please listen to the lecture online at: https://diode.zone/w/p/uhPxBtdBsk1goYoXLSjQZn








Kolonialе Ungerechtigk
und Restitutionsfragen
Colonial injustice
and restitution issues

Die Auseinandersetzung mit dem kolonialen Erbe in Thüringen – Vorstellung der Wissenschaftlichen Koordinationsstelle „Koloniales Erbe Thüringen (KET)“

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Am 10. Februar 2022 empfing die Universität Jena eine hawaiianische Delegation des *Office of Hawaiian Affairs* (OHA), die die *Iwi kūpuna* – die sterblichen Überreste der Ahnen – nach Hause holen sollte. Seit mehr als 100 Jahren befanden sich die Gebeine im Besitz der Universität. Sie stammen aus der anthropologischen Sammlung des Evolutionsforschers Ernst Haeckel, der sie 1860 auf einer Reise nach Messina geschenkt bekam und nach Jena brachte. Zweifelsfrei wurden sie während der Kolonialzeit von Europäer:innen illegal aus Hawaii entwendet. Dass die feierliche Zeremonie in Jena stattfand, war nicht nur für die Herkunftsgesellschaften von zentraler Bedeutung, um die Ahnen zu rehumanisieren und ihnen somit ihre Würde zurückzugegeben. Die Zeremonie als Akt des Trauerns verdeutlichte auch den Angehörigen der Universität, auf welche Weise die kolonialanthropologische Rasseforschung, auch in Jena, Menschen zu „Objekten“ wissenschaftlicher Forschung machte. Edward Ayau, der ehemalige Geschäftsführer der Organisation *Hui Mālama I Nā Kūpuna O Hawai'i Nei*, der Teil der Delegation war, fasste diese Praxis in seinem Beitrag für den Leitfaden zum Umgang mit menschlichen Gebeinen in Museen und Sammlungen für den Deutschen Museumsbund folgendermaßen zusammen:

> „Die Schändung von indigenen Gräbern durch weiße Europäer:innen war eine allgemein bekannte koloniale Praxis, mit der die Institutionen umgehen müssen. Unterbleibt diese Vergangenheitsbewältigung, wird das geschehene Unrecht nur fortgeschrieben und verfestigt. Ein offener Diskurs ist ein positiver Schritt in Richtung Versöhnung und Heilung” (Leitfaden Deutscher Museumsbund 2021, S. 138).[1]

Die *iwi kupuna* sind dabei nicht die einzigen menschlichen Gebeine, die sich in den universitären Sammlungen befinden. Schon 2018 wurde eine „Herero Kopfhaut“ an Namibia restituiert, die während des Genozids im damaligen Deutsch-Südwestafrika in die Jenaer Sammlungen gelangte und somit Beweis für die von Deutschen begangenen Kolonialverbrechen zwischen 1904 und 1908 ist.

Die genannten Beispiele unterstreichen, dass koloniale Strukturen auch außerhalb von Kolonialmetropolen wirkmächtig waren und bis heute fortwirken. Auch Thüringische Beziehungen reichten bis nach Afrika und Asien, wenngleich diese „kolonialpolitischen Peripherie“ bislang kaum betrachtet wurde. Um die kolonialen Spuren Thüringens sichtbar zu machen, nahm im Dezember 2021 die Wissenschaftliche Koordinationsstelle zur Auseinandersetzung mit dem kolonialen Erbe in Thüringen an den Universitäten Erfurt und Jena ihre Arbeit auf.

Unter „kolonialem Erbe“ verstehen wir die materiellen Spuren der kolonialen Vergangenheiten, die sich in zahlreichen Sammlungen in den Museen und

[1] Deutscher Museumsbund (2021): Leitfaden zum Umgang mit menschlichen Überresten in Museen und Sammlungen, online verfügbar: https://www.museumsbund.de/wp-content/uploads/2021/06/dmb-leitfaden-umgang-menschl-ueberr-de-web-20210623.pdf, zuletzt abgerufen: 22. Juli 2022.

Universitäten Thüringens finden lassen. Mit ihrer Forschung schufen insbesondere Universitäten eine wissenschaftlich begründete Legitimation für die koloniale Expansion des Deutschen Reiches. Dies gilt nicht nur für die geografischen Kartensammlungen des Perthes-Verlags in Gotha, mit denen die ‚Anderen' kategorisiert und erklärbar gemacht wurden. Insbesondere die Bestände der anatomischen Sammlungen weisen auf die Kollaboration von Wirtschaft und Wissenschaft, mit der die Kolonisierten zu ‚Objekten' wissenschaftlichen Interesses wurden. Am Beispiel Thüringens lässt sich somit die wirtschaftliche, wissenschaftliche und militärische Beteiligung verschiedener Akteur:innen und Institutionen nachweisen, mit der auch fern der Metropolen Hamburg und Berlin, koloniale Strukturen hervorgebracht und verfestigt wurden.

Mit der Einrichtung der Koordinationsstelle soll insbesondere der Beitrag sichtbar gemacht werden, den Universitäten in dieser Debatte leisten können: An der Universität Jena und an der Universität Erfurt gibt es bereits Forschungsprojekte, Lehrveranstaltungen und Vortragsreihen, die sich mit dem Themenkomplex befassen. Doch viele Aktivitäten stehen weitgehend unverbunden nebeneinander. Damit bleibt das große Potenzial ungenutzt, das sich aus einem strukturierten wissenschaftlichen Austausch ergibt. Denn viele Forschungsfragen, die sich aktuell mit großem Nachdruck stellen, lassen sich nur miteinander beantworten. Die Koordinationsstelle setzt hier an und möchte die Aktivitäten beider Universitäten im Hinblick auf Forschung, Lehre und gesellschaftlichen Dialog stärker miteinander vernetzen. Durch den Aufbau eines wissenschaftlichen Netzwerkes sollen hier transdisziplinäre Forschungsprojekte angeregt werden.

Der besondere Zuschnitt der Thüringer Koordinationsstelle liegt in ihrer epochenübergreifenden und interdisziplinären Herangehensweise, um herauszuarbeiten, dass koloniale Strukturen nicht auf die klassische Kolonialzeit beschränkt sind, sondern schon in der Frühen Neuzeit entstanden und teilweise bis in die „postkoloniale" Gegenwart andauern. Durch diesen breiten zeitlichen Ansatz richten wir die Aufmerksamkeit auf die lange Vorgeschichte gegenwärtiger Problemlagen und verleihen aktuellen Debatten damit hoffentlich eine wichtige historische Tiefenschärfe.

Die Koordinationsstelle wird bis 2024, vom Thüringer Ministerium für Wirtschaft, Wissenschaft und Digitale Gesellschaft gefördert und auch durch die beiden Universitäten finanziell unterstützt. In dieser Förderphase wollen wir ein Netzwerk für den regionalen und überregionalen wissenschaftlichen Austausch, insbesondere mit Vertreter:innen des Globalen Südens aufbauen. Neben Wissenschaftler:innen möchten wir uns zivilgesellschaftlichen Initiativen und (post-)migrantischen Gruppen und Bildungsinstitutionen als Kooperationspartner:innen anbieten. Die Zusammenarbeit mit Museen und Archiven ist ebenfalls Teil unseres Aufgabenspektrums.

Mit unseren kooperativen Aktivitäten möchten wir dem kolonialen Erbe Thüringens mehr Sichtbarkeit verleihen und zur gesamtgesellschaftlichen Debatte beitragen, wie das koloniale Erbe aufgearbeitet und erinnert werden soll. In der Auftaktveranstaltung der Koordinationsstelle am 2. Mai 2022 beschrieb die Kulturwissenschaftlerin und Referentin der Bundeszentrale für politische Bildung Peggy Piesche die Situation in Thüringen folgendermaßen: „[…] [D]as koloniale Erbe [wird] gern als Tradition frei von

Geschichte und rassismuskritischer Verantwortung dar[ge]stell[t] und behaupte[t], doch die Wurzeln sind allgegenwärtig, werden zum Teil in Archiven und Asservaten gehütet und konserviert.“ Aus diesem Grund steht im Zentrum der Arbeit der Koordinationsstelle, das Nachwirken kolonialer Strukturen in der Gegenwart aufzuzeigen und diesen in Kooperation mit Thüringer Initiativen und Verbänden etwas entgegenzusetzen.
mehr Informationen unter: www.koloniales-erbe-thueringen.de
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Dealing with the Colonial Heritage in Thuringia - Presentation of the Scientific Coordination Office "Colonial Heritage Thuringia (KET)

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On February 10, 2022, the University of Jena welcomed a Hawaiian delegation from the Office of Hawaiian Affairs (OHA) to bring home the Iwi kūpuna - that is, the ancestral remains. For more than 100 years, the bones had been in the University's possession. They came from the anthropological collection of the evolutionary researcher Ernst Haeckel, who received them as a gift on a trip to Messina in 1860 and brought them to Jena. There is no doubt that they were illegally stolen from Hawaii by Europeans during the colonial period. The fact that the solemn ceremony took place in Jena was not only of central importance for the communities from where the ancestral remains originated, in order to rehumanize the ancestors and thus give them back their dignity. The ceremony, as an act of mourning, also highlighted to the members of the university the ways in which colonial anthropological race research turned people into "objects" of scientific research, including in Jena. Edward Ayau, the former executive director of the Hui Mālama I Nā Kūpuna O Hawai'i Nei organization, who was part of the delegation, summarized this practice as follows in his contribution to the Guide to Handling Human Bones in Museums and Collections for the German Museums Association:

> „The desecration of indigenous graves by white Europeans was a well-known colonial practice that institutions must deal with. Not dealing with the past only perpetuates the injustice that has occurred. An open discourse is a positive step towards reconciliation and healing.” (Leitfaden Deutscher Museumsbund 2021, S. 138).[2]

The iwi kupuna are not the only human bones in the university collections. Already in 2018, a "Herero scalp" was restituted to Namibia, which came into the collections of Jena during the genocide in what was then German Southwest Africa and is thus evidence of the colonial crimes committed by Germans between 1904 and 1908.

[2] Deutscher Museumsbund (2021): Leitfaden zum Umgang mit menschlichen Überresten in Museen und Sammlungen, online verfügbar: https://www.museumsbund.de/wp-content/uploads/2021/06/dmb-leitfaden-umgang-menschl-ueberr-de-web-20210623.pdf, zuletzt abgerufen: 22. Juli 2022.

The above-mentioned examples underscore that colonial structures were also effective outside colonial metropolises and continue to have an impact to this day. Thuringian relations also extended to Africa and Asia, although this "colonial political periphery" has hardly been considered so far. In order to make Thuringia's colonial traces visible, the Scientific Coordination Office for the Study of Colonial Heritage in Thuringia at the Universities of Erfurt and Jena began its work in December 2021.

By "colonial heritage" we mean the material traces of colonial pasts that can be found in numerous collections in Thuringia's museums and universities. With their research, universities in particular created a scientifically based legitimation for the colonial expansion of the German Empire. This is not only true for the collections of geographic maps of the Perthes publishing house in Gotha, with which the 'others' were categorized and made explicable. In particular, the holdings of the anatomical collections point to the collaboration of business with science, through which the colonized became 'objects' of scientific interest. The example of Thuringia thus demonstrates the economic, scientific, and military involvement of various actors and institutions, with which colonial structures were created and consolidated even far from the metropolises of Hamburg and Berlin.

With the establishment of the Coordination Office, the contribution that universities can provide in this debate is to be made visible: At the University of Jena and Erfurt, there are already research projects, courses, and lecture series dealing with the thematic complex. But many activities stand largely unconnected to one another. This means that the great potential that arises from a structured scientific exchange remains untapped. After all, many research questions that are currently being asked with great emphasis can only be answered by collaborating with each other. This is where the Coordination Office steps in to strengthen the activities of both universities with regard to research, teaching and social dialogue. By building up a scientific network, transdisciplinary research projects are to be stimulated.

The special character of the Thuringian Coordination Office lies in its cross-epochal and interdisciplinary approach, in order to work out that colonial structures are not limited to the classical colonial period, but already emerged in the early modern period and partly persist into the "postcolonial" present. By taking this broad temporal approach, we focus attention on the long prehistory of contemporary problematic situations, hopefully lending important historical depth to current debates.

The Coordination Office is funded until 2024, by the Thuringian Ministry of Economy, Science and Digital Society and also financially supported by the two universities. In this funding phase, we want to build a network for regional and supra-regional scientific exchange, especially with representatives of the Global South. In addition to scientists, we would like to offer our support to civil society initiatives, (post-)migrant groups and educational institutions as cooperation partners. The cooperation with museums and archives is also part of our task spectrum.

With our cooperative activities we want to give more visibility to the colonial heritage of Thuringia and contribute to the overall social debate on how the colonial heritage should be reappraised and remembered. At the kick-off event of the Coordination Office on May 2, 2022, Peggy Piesche, a cultural scientist and consultant at the Federal Agency for Civic Education, described the situation in Thuringia as follows: "[...] [T]he colonial heritage [is] gladly presented and claimed as a tradition free of

history and criticism against racism, but the roots are omnipresent, partly guarded and preserved in archives and evidence." For this reason, the work of the coordination office focuses on highlighting the lingering effects of colonial structures in the present and counteracting them in cooperation with Thuringian initiatives and associations.
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Christiane Bürger studied history, philosophy and art history at the University of Heidelberg and the University of Vienna. In spring 2017, her dissertation was published "Deutsche Kolonialgeschichte(n). Der Genozid in Namibia und die Geschichtsschreibung der DDR und BRD" (German Colonial History(s). The Genocide in Namibia and the Historiography of the GDR and FRG), which was sponsored and awarded by the German National Academic Foundation. Results of the work also found their way into the special exhibition "German Colonialism. Fragments of its Past and Present," which was shown at the DHM from October 2016 to May 2017. After a traineeship at the Haus der Geschichte Foundation, she worked as a curator and research assistant for the Foundation Flight, Expulsion, Reconciliation. Currently, she is coordinating the project "Colonial Heritage in Thuringia" as a research assistant at the Chair of Modern and Contemporary History and Didactics of History (Erfurt) together with Sahra Rausch. Email: christiane.buerger@uni-erfurt.de



Sahra Rausch studied social and political sciences and history at the Universities of Erfurt, Lyon, Berlin and Ankara. She received her PhD in 2022 in the framework of a binational cotutelle procedure at the Justus Liebig University in Giessen and the Université Paris I Panthéon-Sorbonne. Her dissertation is expected to be published in 2023 under the title "Emotions in Postcolonial Memory Politics: Germany and France since the 1990s." Sahra spent 2018 to 2019 in Paris, where she conducted research on the French reappraisal of the Algerian War, among other things, as a fellow at the German Historical Institute. Since 2021, she has been coordinating the Academic Coordination Office "Colonial Heritage in Thuringia" at Friedrich Schiller University Jena together with Dr. Christiane Bürger. As a member of the AG Leipzig Postkolonial, Sahra also gives city tours on the (post-)colonial history of the city. Email : sahra.rausch@uni-jena.de

Jena Declaration: The Concept of Race is a Result of Racism and not its Prerequisite

To mark the 112th Annual Meeting of the German Zoological Society in Jena, the Institute for Zoology and Evolutionary Research of Friedrich Schiller University Jena organized an evening event on the subject of 'Jena, Haeckel and the question of human races, or racism creates races'. The joint declaration below provides information on this topic and was approved by the German Zoological Society and the President of Friedrich Schiller University Jena, who support the authors in their effort to act against scientific legitimations of racism

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***Extraordinary Professor Uwe Hoßfeld**, Institute for Zoology and Evolutionary Research, Research Group for Biology Education, Friedrich Schiller University Jena,*
***Prof. Johannes Krause**, Director at the Max Planck Institute for the Science of Human History / Friedrich Schiller University Jena,*
***Prof. Stefan Richter**, General and Systematic Zoology, Institute of Biosciences, University of Rostock*

From the beginning, the idea of human races and their existence has been linked to an evaluation of these supposed races. Indeed, the notion that different groups of people differ in value preceded supposedly scientific work on the subject. The primarily biological justification for defining groups of humans as races – for example based on the colour of their skin or eyes, or the shape of their skulls – has led to the persecution, enslavement and slaughter of millions of people. Even today, the term 'race' is still frequently used in connection with human groups. However, there is no biological basis for races, and there has never been one. The concept of race is the result of racism, not its prerequisite.



On 9 August 2019, we marked the 100th anniversary of the death of Ernst Haeckel, former professor in Jena, dubbed the 'German Darwin' and probably the best-known German zoologist and evolutionary biologist. With his supposedly scientific classification of human 'races' into a 'family tree', Ernst Haeckel, the founder of phylogenetics, made a fateful contribution to a form of racism that was seemingly based on science. The position of human groups in his tree of life was based on arbitrarily selected characteristics such as skin colour or hair structure, presented from a phylogenetic point of view. This resulted in these people being viewed in a particular sequence, which implied that some groups had higher or lower status on biological grounds than others.

Karl Astel, a leading researcher on race, member of the National Socialist party and president of the Thuringian State Office for Racial Science in Weimar, was a university professor from 1933 and, from 1939, wartime rector of Friedrich Schiller University in

Jena. He was convinced “that since the departure of Ernst Haeckel, zoology – and thus also biology – in Jena has no longer been pursued at the University in the same spirit and with the same intensity that Haeckel established and that was of great importance for National Socialism”.

During the period of National Socialism, the University of Jena was to be expanded “into an SS university with a uniform racial orientation”. The ‘racial development work’ and appointment policy repeatedly emphasised by Astel had produced a unique academic and political science-related configuration with four successive professorships in racial studies. In addition, Jena’s Phyletic Museum, founded by Ernst Haeckel in 1907, was to become, with reference to its founder, the ‘Thuringian State and National Museum for Life Science, Race and Phylogeny’. For this reason, too, Friedrich Schiller University has a particular responsibility to address the issue of defining human races based on biological data.

Despite, or maybe precisely because of the close connection between racism and the supposed existence of races, it is the duty of science and thus also of a scientific society such as the German Zoological Society to evaluate the possibility of human races being a reality. The question is whether races in general, and races of humans in particular, are a biological reality, or whether they are pure constructs of the human mind. For the influential taxonomist Ernst Mayr, the existence of human races was a ‘biological fact’ (Mayr 2002), at least before the colonial age. The justification for his view is still reflected in the common concept that human races correspond to ‘geographical types’ that we also find in other species and that are based on many criteria. An alternative to geographical types of humans that correspond to races did not seem possible to Mayr, although he came out clearly against any kind of racism.

For geographical races (or subspecies), Mayr generally emphasised the necessary ‘taxonomic difference’ between geographically separated populations of a species. This places the concept of ‘race’ somewhere between the concept of population (which due to its existence as a reproductive community, actually corresponds to an individual in the philosophy of science) and that of species. Today, this taxonomic difference is predominantly determined through genetic distances. However, determining which taxonomic difference or genetic differentiation would be sufficient to distinguish races or subspecies is completely arbitrary and thus also makes the concept of races/subspecies in biology purely a construct of the human mind. This does not mean that there is no genetic differentiation along a geographical gradient. However, the taxonomic evaluation of this differentiation (as race or subspecies, or not) is arbitrary. This is even more strongly the case for humans, where the greatest genetic differences are found within a population and not between populations.

‘Races’ of domestic animals are a totally different case, as can be seen from the lack of a geographical structure among them. Domestic animals are exclusively the result of breeding by humans, rather than of a natural, biological process. Only in the case of domestic animals is the genetic similarity (homogeneity) within a ‘race’ actually greater than that between ‘races’. The English language does not use the term ‘race’ here, but rather ‘breed’, which is much closer to the actual situation. In German, the term ‘Züchtung’ would be more appropriate.

Thought patterns of biologically based racism, such as the analogy to domestic animal breeds, have tempted people to assume that we have the same right to speak of ‘human races’. This was often associated with the assumption that the similarity within a supposed human race was significantly greater than that between races, which made segregation possible – a regrettable fallacy in the case of human beings.

The division of people into races was and is first and foremost a social and political classification, followed and supported by an anthropological construct based on arbitrarily chosen characteristics such as hair and skin colour. This construct served – and still serves – to justify open and latent racism using supposed natural circumstances and thus to create a moral justification.

It was mostly through scientific research on genetic variation among and between human populations that the concept of race was finally exposed as a typological construct. Among humans, by far the largest share of genetic differences exists not between geographical populations, but within such groups. The greatest genetic variation is still in people on the African continent, where the roots and most of the branches of the human family tree are located. The people of East Africa and all non-Africans are gathered together on one of its branches. Therefore, people outside Africa are more closely related to people from East Africa, such as the Hadza, than the Hadza or non-Africans are to people from South Africa, for example the Khoisan. From a phylogenetic point of view, all people are therefore Africans. In consequence, it is positively paradoxical to talk of 'the Africans' or 'the black Africans'. This is a relic of colonial ways of speaking and thinking, and, once again, it is a case of racism creating races. The skin colour of a Khoisan from South Africa is lighter than that of people who live in South-East Asia or South America along the Equator. Skin colour mainly reflects a biological adaptation to the level of solar radiation and consequently varies continuously in line with the intensity of UV-radiation on Earth.

The supposed human races also do not go back to separate evolutionary lines (in line with another concept of the reality of races – the so-called cladistic races). Modern humans originated in Africa more than 250,000 years ago. From there, humans spread in small groups over the rest of the globe. The non-Africans split off from the people of East Africa around 60,000 years ago and populated a large part of the world.

Non-Africans differ from people who live south of the Sahara mainly in genetic traces left by genetic admixture with Neanderthals and Denisovans. Interestingly, it is precisely this genetic contribution from our nearest extinct relatives, who not so long ago were characterised as dim-witted, club-wielding cousins, that 'White Supremacists' in the United States use to define a superior white race, separate from others. However, the proportion of Neanderthal and Denisovan genes in East Asian people and groups in Oceania and Australia is measurably higher than in Europeans. In consequence, this feature is extremely unsuitable for defining some 'superior white race' on the basis of Neanderthal genes. Moreover, numerous and recurrent human migrations have always led to links between geographically distant populations, long before the great voyages of discovery and conquest by Europeans.

Instead of definable boundaries, genetic gradients run between human groups. Among the 3.2 billion base pairs in the human genome, there is no fixed difference that separates, for example, Africans from non-Africans. To be explicit, not only is there no single gene that underpins 'racial' differences, but there is not even a single base pair.

External features such as skin colour, which are used to classify types of people, are an extremely superficial and changeable biological adaptation to existing local conditions. Skin colour alone has frequently changed in the course of human migrations and has become darker and lighter according to local solar radiation or diet.

For example, up to 8000 years ago, the inhabitants of Central Europe were strongly pigmented and it was only with the beginnings of agriculture that people with lighter skin arrived, bringing this new phenotype from Anatolia. The primarily plant-based diet of early farmers favoured individuals with paler skin, which made it easier to produce

sufficient vitamin D in the skin during Europe's dark winters. The light skin colour of modern-day northern Europeans goes back less than 5000 years.

The linking of features such as skin colour with characteristics or even supposedly genetically fixed personality traits and behaviours, as was done in the heyday of anthropological racism, has now been soundly refuted. To use such arguments today as seemingly scientific is both wrong and malicious. There is also no scientifically proven connection between intelligence and geographical origin, but there is a clear connection with social background. Here too, racism in the form of exclusion and discrimination creates supposed races.

However, racism continues to exist among people. In the 20th century, racial research, racial science and racial hygiene or eugenics, as seemingly scientific disciplines, were only some of the excesses of racist thinking and action.

Simply removing the word 'race' from our daily language will not prevent racism and intolerance. A feature of current forms of racism is precisely the tendency in far-right and xenophobic circles to avoid the term 'race'. Racist thinking is perpetuated through terms such as selection, maintaining purity or ethnopluralism. However, the term ethnopluralism is nothing more than a new formulation of the ideas of apartheid. Designating 'the Africans' as a supposed threat to Europe and attributing certain biological characteristics are also in the direct tradition of the worst racism of our past. So, let us ensure that people are never again discriminated against on specious biological grounds and remind ourselves and others that it is racism that has created races and that zoology/anthropology has played an inglorious part in producing supposedly biological justifications. Today and in the future, not using the term race should be part of scientific decency.

Biography Prof. Dr. Dr. H. c. Martin S. Fischer



Emeritus Prof. Dr. Dr. H. c. **Martin S. Fischer**, 1986 doctorate at the Biological Faculty of the University of Tübingen. 1992 appointment for director of the zoological garden of the city of Frankfurt am Main, from1993 to 2021 holder of the chair for special zoology and evolutionary biology and director of the institute for zoology and evolutionary research and the phyletic museum of the University of Jena, 2004 call to the general management of the museum for natural history of the Humboldt -University of Berlin. 2000-2003 Dean of the Biological - Pharmaceutical Faculty, 2000-2005 Senator FSU Jena, member of various working groups of the Science Council and the German Research Foundation. 2018 Award of an honorary doctorate from the veterinary science department of the Justus Liebig University in Giessen. Together with his wife, the cultural scientist Dr. Barbara Happe, he has been organizing large art exhibitions every year for the university in the old tram depot in Jena since 2011. Email: martin.fischer@uni-jena.de

The Bamoun People in Cameroon before and after German Colonialism

Maryse Nsangou Njikam, Cultural Service, Embassy of the Republic of Cameroon, Berlin, Germany & German Language Department, University of Yaoundé I, Yaoundé, Cameroon

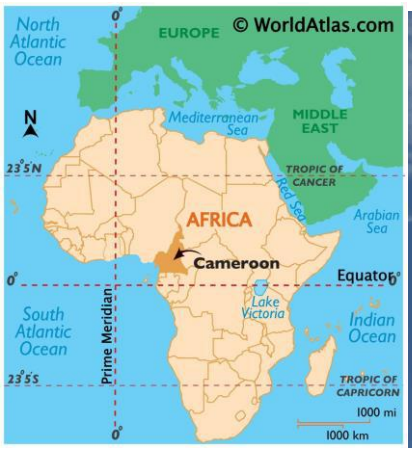


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Brief Presentation about Cameroon

Cameroon lies at the junction of Western and Central Africa



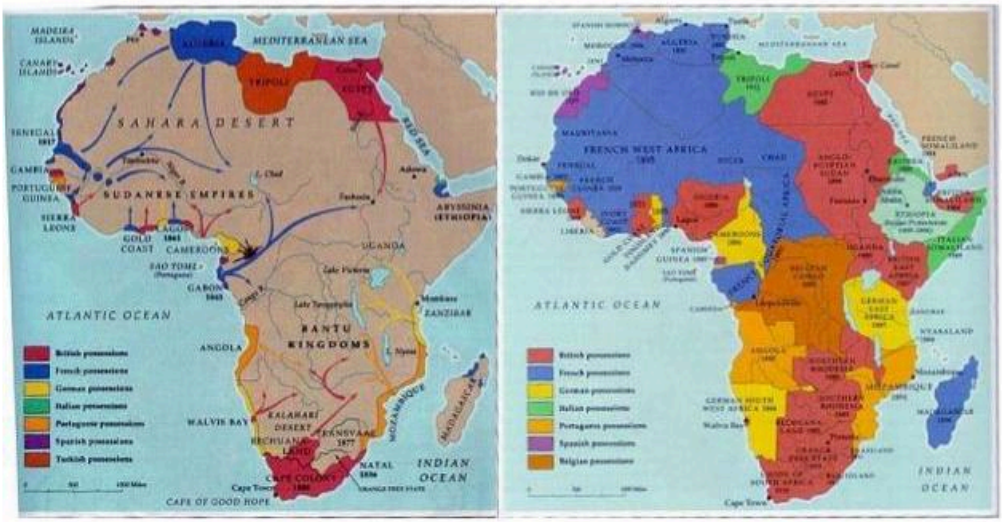


Name given by the Portuguese in the 15thcentury “riodos Camaroes”

- 475.000 km^2
- 26 Mio inhabitants
- Diversity of religions
- 270 ethnics groups and languages
- English and French as official languages
- Pidgin English and Francanglais as evolving languages
- Cameroon is known as „Africa in Minuature“

Pre-colonial Cameroon

Africa 1800 **Africa 1900**

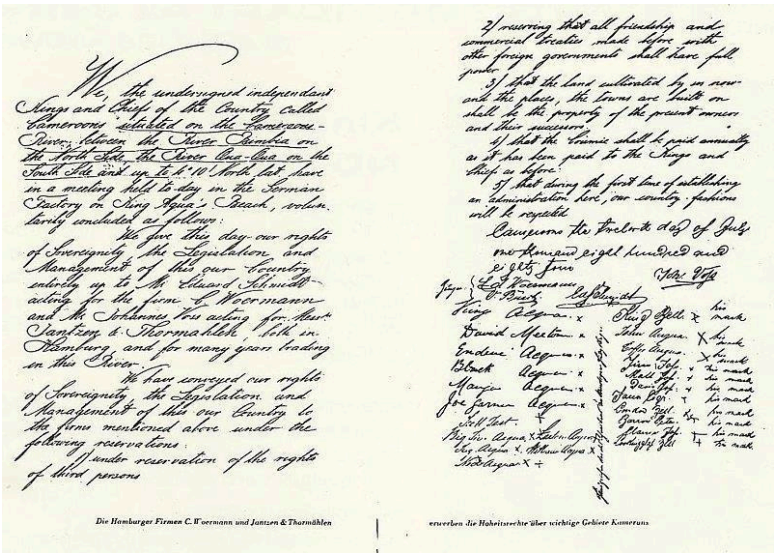


Structure

- No sovereign state
- Several kingdoms (Sudanese Empires in the north, Bantu kingdoms in the south)
- Ancient settlements dating back to 30.000 years before
- Pygmies: first inhabitants

Colonization in Cameroon

- 15 November 1884: Berlin Conference
- Bismarck decision to colonize and place African chiefs under German protectorate
- Signature of the German-Duala Treaty (12 July 1884)

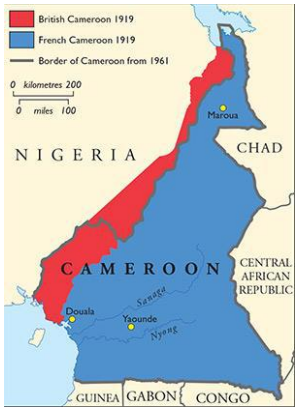


German protectorate on Cameroon (1884-1919)



Cameroon under British and French Protectorate

British Cameroon (1919-1961) French Cameroon (1919-1960)



- Occupied during First World War by British, French and Belgian troops
- Later in 1922: League of Nations Mandate to Great Britain and France
- The British territory was administered as two areas, *Northern Cameroons* and *Southern Cameroons*.
- Northern Cameroons consisted of two non-contiguous sections, divided by a point where the Nigerian and Cameroun borders met.
- French mandate known as Cameroun

The Bamun Kingdom: A pre-colonial African state



The Bamoun Dynasty was founded in the 1394 by **Mfon Nshare Yen**. Mfon Nshare became the first Mfon (what is today called Sultan) and was the founding father of Foumban, which became the capital city of the Bamoun Dynasty. This was as a result of the many wars against neighbouring kingdoms between 1394 and 1418.

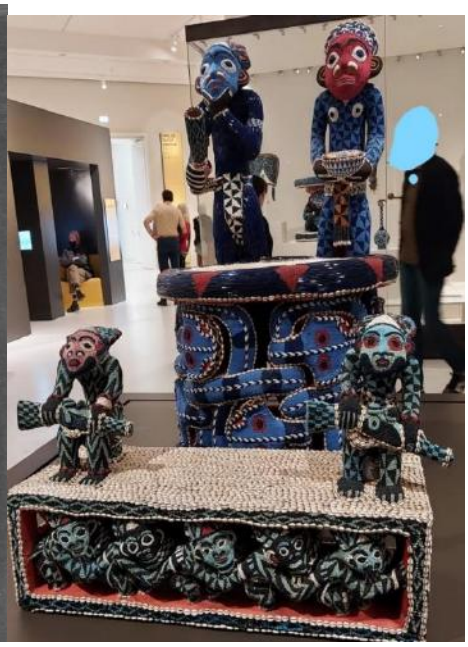
The famous King Njoya and the colonization



- 17th king of the Bamun (1894-1933)
- Put his kingdom under the protection of German colonial power and was responsible for modernization of the kingdom
- In 1897, Njoya and his court converted to Islam

King Njoya and the Germans





- Bamum's King Njoya is said to have given the throne, a sanctuary of the country, to the German Emperor Wilhelm II in 1908 - to strengthen the relationship with the German colonial rulers.
- In return he received a breech outfit of the army of the German Empire and a portrait of Kaiser Wilhelm II

The Bamun Script „A Ka U Ku“



- It was developed by King Njoya in 1896/97 b in several steps, a development that lasted until 1918 and produced seven writing systems.
- 1910: Construction of a school where the script is taught.
- The Basel Mission set up and built a temple and a school where German and Bamun are taught

Uses of the „A Ka U Ku“

- Compilation of pharmacopeia
- Design of a calendar
- Label maps of the kingdom that hold administrative records and legal codes
- Writing of the history of the Kingdom with proverbs and customs
- Politic, economic and social organization of the Kingdom (justice, prison, hierarchies, secret societies, festivals…)
- Modernisation of the NGUON-Festival (celebrated during the harvest period when the villages gather in Foumban and bring part of their harvest to the palace; which is redistributed)

The NGUON festival: an instrument of governance



- It all began in 1394
- Used to reinforce the relationship between the King, his people and the German rulers, as satisfactory index of the population
- Gifts and rituals dances, artistic productions were organized for the benefit of the Germans
- The redistributed products of the harvest to his subjects, ensuring that everyone had a bit of everything produced in the chiefdom. If there was a surplus, the surplus of the harvest was stored in an attic to be consumed during the dry season or during bad harvests.
- This gathering of villagers ended with a three days festive celebration during which everyone drank, ate and danced to their satisfaction.https://cameroontraveler.com/2013/06/28/the-nguon-festival-celebrating-history-culture-and-tradition/

Development of art and crafts (weaving, sculpture, bronze)





Typical bronze sculptures of the Bamun art



Bamun Kingdom under French Protectorate

- The kingdom loses its partial autonomy
- The Bamun language is banned and the schools are closed
- The development of the “A Ka U Ku” is stopped and banned
- The NGUON-festival is banned
- French is introduced as the only language of instruction
- 1931: The king Njoya is sent in exile in Yaoundé
- 1933:Dead of the King Njoya in exile

The remains of the colonization: Contemporary period

- After the “turn over” of King Njoya, the heir Njimoluh Njoya and his successors maintained the dynasty on the customary level.
- With King Njoya Njimoluh Seidou, 18th of the dynasty, the NGUON-festival was reintroduced (60 Years after it was banned)
- Modernisation of the Kingdom

The King Palace of the Bamun (built 1917): German colonization heritage and UNESCO heritage



The Bamun- Dynasty

	Monarque	Début de règne	Fin de règne
1er	Nchare Yen	1394	1418
2e	Ngouopou	1418	1461
3e	Monjou	1461	1498
4e	Mengap	1498	1519
5e	Ngouh I	1519	1544
6e	Fifen	1544	1568
7e	Ngouh Ii	1568	1590
8e	Ngapna	1590	1629
9e	Ngouloure	1629	1672
10e	Kouotou	1672	1757
11e	Mbuembue	1757	1814
12e	Gbetkom	1814	1817
13e	Mbiekouo	1817	1818
14e	Ngouhouo	1818	1863
15e	Ngoungoure	1863	1863
16e	Nsangou	1863	1889
17e	Ibrahim Njoya	1889	1933
18e	Seidou Njimoluh Njoya	1933	1992
19e	Ibrahim Mbombo Njoya	1992	2021
20e	Mohamed Nabil Mbombo Njoya[3, 4, 5, 6, 7]	2021	-

Sultan Nabil Mbomboh Njoya (2021-)



His Majesty Mouhamed Nabil Nfonrifoum Mbombo Njoya is the new Sultan of Bamouns. He was made king on October 10, 2021, at the age of 28, becoming the 20th monarch of the grassfield community of Bamouns in Cameroon

Lecture of Prof. Dr. Maryse Nsangou Njikam (transcripted)



Good morning, everyone. After a technical exposé, we're going to hear something different now. Well, I'm going to talk about the Bamoun Kingdom.

I will start by making a brief presentation of Cameroon. Then we will talk about the pre-colonial Cameroon, the colonization of Cameroon, followed by the Bamoun-Kingdom during the German colonization and the French protectorate. Finally, the Bamoun kingdom after colonization.

The name Cameroon was given by the Portuguese in the 15th century and it comes from “rio dos Cameroes” as most of us know already. Cameroon has an area of 475,000 Km^2 and about 25 million inhabitants with a diversity of religions, ethnic groups and languages. The two official languages are English and French resulting from the colonization.

As far as the pre-colonial Cameroon is concerned, it refers to the period of Cameroon's history long before the European colonization. Long before the Portuguese came to Cameroon, no sovereign state existed in Cameroon. But the people who inhabited this territory from the Gulf of Guinea to the shores of the Lake Chad, had their own mode of organization. And Thanks to archeological remains, researchers have determined the period of ancient settlements in Cameroon to be dating back to 30,000 years BC. They have identified several phases of occupation linked to the recent Stone Age. Several kingdoms were detected in the area now called Cameroon.

The biggest ones were the Sudanese empire in the north, present north Cameroon, and the Bantu kingdoms. The South Sudanese empire included the Kanem-Borno-kingdom, the Mandara and the Bamoun-Kingdom.

In the South were Bantu kingdoms, which were organized in big clans. At the head of each clan was the head of a family, a situation existing till today. So, several empires and kingdoms succeeded each other before the arrival of the first Europeans in the 15th century.

The first inhabitants of Cameroon were probably populations close to the Baka and the Akas tradition, called the pygmies. They are still leaving in the forest in the southern and eastern regions of the country.

Analysis of the bones of four children dating between 3000 and 8000 years found at the famous archaeological sites of Shum Laka stated that they are closest relatives of hunters and collectors who now live at least 500 kilometres away in the rainforest of West Central Africa. Actually, in the east region and in the south of Cameroon.

As far as the organization in Cameroon is concerned, I will first of all present the German period and the German-Douala-Treaty. I would say that the German colonization started with the arrival of German traders at Cameroonian coasts. The German merchants came to Cameroon before the German government decided to colonize Cameroon.

The traders pressed the German Chancellor Bismarck to go for colonization in Africa. During the Berlin conference on the 15th November 1884, Bismarck, who has always been reluctant to colonize, changed his mind. He sent his former consul of Tunis, on

board a warship with instruction to cross the coasts of West Africa and signed treaties with local chiefs, placing them under German protectorate.
This first work carried out by Eduard Schmidt with the Duala Kings was very important in the way that it prepared the ground for the signature of the Treaties on 12th July 1884. The so-called Douala-German Treaty was signed. This German-Douala-Treaty, which included five reservations, placed Cameroon under German protectorate.
The German protectorate in Cameroon went from 1884 to 1919 after the First World War.
After the First World War, when Germany lost the war, Cameroon was placed under the British and French protectorate.
The British Cameroon, also called Cameroons was administrated by the British colony of eastern Nigeria until 1955.
Cameroonian students were sent to Nigeria to study as education in British Cameroon was in local languages. And this is very important because they preserved the local languages. The language of instruction was English, but the local languages were still taught and preserved.
The larger part of Cameroon, on the other hand, the French protectorate, was inserted to France by the League of Nations at the end of the First World War. But it was sparsely populated. It was governed by a High Commissioner and placed under the colonial regime of Indigene, which consists of leaving the day-to-day affairs to the "natives". Problems concerning them alone was settled through their traditional authorities.

The Bamoun Kingdom

The Bamoun kingdom was actually a pre-colonial African kingdom, a pre-colonial African state. The Bamoun dynasty was founded by Nshare Yen of Tikar origin in the 14th century. The king is a sovereign. His succession is assured by heredity.
This dynasty, established in the 14th century is probably one of the oldest in Africa. The Germans, who were the first colonizers, had not touched this traditional organization and left a good memory of it, whereas the French colonizers forced the hand of the natives by wanting to install a western organization there. One remembers in particular the heavy hand of Paul Messmer when he had to manage the problems of the French government in overseas countries.
Njoya, the 17th King of the Bamoun dynasty was the most important Monarch by the time of the German colonization in Cameroon.
King Njoya put his kingdom under the protection of the Germans because he wanted to protect his kingdom and his power. He allied himself with the Germans and became friend of the German governor.
Because the Germans needed to win the hinterland of the the country, they had to ally with certain chiefs in the coast and also in the hinterland. So, they allied with King Njoya and with the Douala Kings. And in doing so it was easier for them to come into the hinterland of Cameroon.
King Njoya converted 1897 to Islam. It was a decision that would affect, very importantly, the Bamoun culture long after his death. He invented the Bamoun-script so that his people could record Bamoun history.
In 1910, Njoya had a school constructed where the script was taught. Germans were allowed to set up the Basel mission in Foumban and the construction of a school grew. They built a school and a temple. And in this school, the missionaries taught in German language, but also in the Bamoun language.
The Germans introduced new housing construction techniques while settling among the kingdom's inhabitants as farmers, traders and educators. King Njoya remained loyal to German overlords, who respected his rights as king and consulted him on colonial business.

Another important element in Bamoun Kingdom's history during German protection was the introduction of sweet potatoes, cocoyams, and other new foodstuffs, which helped the kingdom become more prosperous. The Bamouns were able to trade outside the traditional borders, and the income greatly improved the standard of living. King Njoya was much influenced by the missionaries who denounced idols, human sacrifice and polygamy. The king, however, remained unconverted to Christianity. He merged some of the tenets of Christianity and Islam, with traditional beliefs, to create a new religion.
And I would also say that before Njoya came to the throne, he succeeded to his father, the king Nsangou, who was killed in a battle against the Nso, in the English part of Cameroon. The head of Nsangou was cut and kept by the Nso. This was a kind of humiliation for the kingdom of the Bamouns and with the German help, Njoya wanted to bring back the head of his father Nsangou.
The Bamoun-script, which Njoya invented looks almost like hieroglyphs with 400 signs. And he developed this script all along his reign until we had at the end only 80 signs.
It would seem that the origin of the Bamoun people is located in Sudan. This Bamoun script, which is called „A Ka U Ku“, was used for several things in that time.
Njoya used the Bamoun-script, for example, to complete the pharmacopeia of the Bamouns, to design a calendar, to label maps of the kingdom that hold administrative records and legal codes. He used the script also to write down the history of the kingdom with proverbs and customs of the Bamoun. He also used his script to organize the political, social and economic life of the kingdom.
He also used the script to modernize the society, for example, to modernize the Ngouon festival, a festival which is celebrated in the harvest period and which is also an instrument of governance.
And talking about the Ngouon festival, which was first celebrated by the Tikar, it has also been transferred and celebrated by the Bamouns with the creation of the Kingdom. The Ngouon festival is a kind of governing method whereby the one Ngouon owner will not only travel throughout the kingdom to ensure good food supply, but they would also gather all the people's grievance and detect abuses committed in the name of the King, since the King cannot travel in all the villages which he governs. The aim was to keep the King aware of any problems and in touch with his constituency.
During German colonization period, it appears to be a great instrument of governance and relationship enforcement between King Njoya and the Germans. In the fact that it was a satisfactory index of the population for the German rulers and at the same time an opportunity to show their appreciation to Germans for the King and his population.
While celebrating the Ngouon, gifts and rituals where organized for the benefit of the German rulers. The result of the mystical meeting of members of the secret societies where then presented to Germans or to German rulers as a report of the general state of mind of the Kingdom. And the Ngouon festival reinforced then the relationship between the German colonizers and the kingdom of the Bamoun.
During the reign of Njoya, the bamoun art and craft, the waving sculptures and bronzes developed. This is a typical bronze sculpture of the Bamoun arts.
After the German colonization which ended 1916, the Bamoun Kingdom came under the French protectorate. The Kingdom lost his partial autonomy. The Bamoun language was banned. The Bamoun School were closed. The development of the „A Ka U Ku“-language was stopped, and the schools where they were taught, were also closed.
The Ngouon festival which was an instrument of power for the king was also banned because the French colonizers didn't want him to have this power on this large part of the country. They introduced French as the language of instruction in all the country, also in the Bamoun area. In 1931 they sent King Njoya to exile in Yaoundé, where he died in the year 1933.

In fact, the German colonization helped the Bamoun dynasty to be strong on the level of the customs, preserving the traditional organization of the kingdom and the Bamoun language alive.
Though the French colonizers introduced new rules, a new way of governance and a new religion, the Bamoun kingdom remained very strong and united on the customary level. And that's why it is still existing today with its strong traditions.
The Ngouon festival has been reintroduced after the independence of Cameroon by the former King Njoya Njimoluh Seidou and is celebrated every after two years.
It's still a harvest feast, an opportunity to destitute the king, if necessary. The different villages come together and present their problems to the king and also say what they need from the king and what the king didn't do for them. It's a kind of trial between the population and the king. And if they accept that the king should sit again on his throne, then they will say so on that day and he will sit again on the throne. Otherwise, he would no longer be king of the Bamouns. But that has never happened.
One of the most famous remains of the German colonization, which is now under protection of UNESCO, is the King Palace of the Bamoun, built in Foumban as a copy of the German governor's palace in Buea.
The Bamoun are really proud of their cultural heritage and try to keep it alive with the help of their new King Mohammad Nabil Mbombo Njoya, who came to the throne in 2021 after his father Ibrahim Mbombo Njoya passed away.
Thank you for your attention.

Biography Prof. Dr. Maryse Nsangou Njikam



Prof. Dr. **Maryse Nsangou Njikam**, Associate Professor of the University of Yaoundé I was born in Ngaoundéré Cameroon. I studied German as Foreign Language in Bielefeld and had my PhD in applied linguistics and didactics of German as a Foreign Language in Saarbrücken in 1999. From 1999 till 2015 she was a lecturer for German linguistics, didactics and language at the University of Yaoundé I. I have been teaching German as foreign language at the Goethe Institute in Yaoundé from 2001 till 2015. Since 2015 I am the Cultural Counsellor of the Embassy of Cameroon in Germany in charge of Cameroonian community, of education, research and cooperation between Cameroonian and German universities and research institutes.

Cultural reproduction through NGOUON and the history of Bamun Kingdom

Mylène Ntanké, Jena Germany

Introduction
The notion of body technique and hexis of Marcel Mauss inspired Bourdieu's work on Habitus concept. For Bourdieu, habitus was essential in resolving a prominent antinomy of the human sciences: objectivism and subjectivism. Bourdieu presented Habitus as a system of dispositions (lasting, acquired schemes of perception, thought and action) that created cultural capital which is one of the relevant parts of another Bourdieu's study called Cultural reproduction.

He introduced cultural reproduction as the transmission of existing cultural values and norms from generation to generation. Cultural reproduction refers to the mechanisms by which continuity of cultural experience is sustained across time. It often results in reproduction, or the process of transferring aspects of society (such as class) from generation to generation. Groups of people, notably social classes, act to reproduce the existing social structure to preserve their advantages. In this work, we will see how cultural behavior like exposed in Bourdieu's Habitus concept matched to the reality of Bamum kingdom during colonization period and today.

We will talk about one of the prosperous King of the Bamun dynasty (King Njoya) as an illustration, with the aim to show out the relevance of cultural capital over social and economic capitals by going through his achievements, inventions, creations, strategic decisions he took to ensure the development of his kingdom, to protect his cultural acquisitions and at the same time to keep his privilege as King during colonization. We will focus on cultural festival of NGOUON.

NGOUON will be used and view as a scheme of preservation of Bamun culture ,which played an administrative role during German colonial time and today is the main key of retransmission from generation to generation of the rich Bamun culture in Cameroonian civil society, reminding and maintaining the existence of the kingdom and also at the same time underlining the nobility and the distinction of the Bamun people, therefore giving a privileged place in the civil society to the King, his lineage and his court members or members of secret societies, producing indirectly cultural reproduction as developed by Bourdieu's in Theory of cultural reproduction.

Historical review of Cameroon:

Rio dos Camaroes had been given to the Wouri Basin by the Portuguese explorers in the 15th century. They reached the coast in the 15th century and named the area Rio dos Camarões (a Shrimp River), which became Cameroon in English. Other visitors and traders included French, British, Germans and Spanish. Many trading posts and factories were established along the coast of Bimbia, Cameroon (Douala), Big Batanga (south), by various Europeans traders especially the British.

One of the first supposed homeland of the Bantu peoples, Iron workers, and farmers, they are counted as dominant ethnic group of sub-Sahara in Africa. Early inhabitants of the territory included the Sao civilisation around Lake Chad and the Baka hunter gatherers in the south-eastern rainforest.

Fulani soldiers founded the Adamawa Emirate in the north in the 19th century, and various ethnic groups of the west and northwest established powerful chiefdoms and fondoms (Kingdoms) one of the prosperous and still existing today is the Kingdom of Bamun. Cameroon became a German colony in 1884 known as Cameroon.

Germany claimed Cameroon as a German Protectorate in 1884; it remained so until 1916, when Britain, France ...took it by military force in a combined operation. After World War I, the country was divided into two zones. The western zone (comprising two separate areas, later known as the Northern and Southern Cameroons) was administered by Britain under a League of Nations mandate. The rest of the country (comprising four-fifths of the total) was administered by France, directly from Paris.

In 1960, the French-administered part of Cameroon became independent as the Republic of Cameroun under President Ahmadou Ahidjo. The southern part of British Cameroons federated with it in 1961 to form the Federal Republic of Cameroon and the meeting took place in the ancient walled capital of Bamun Kingdom Fumban. The federation was abandoned in 1972.The country was renamed the United Republic of Cameroon in 1972 and the Republic of Cameroon in 1984.

The Bamun Kingdom

The Kingdom of Bamun (also spelled Bamun, or Mum) (1394–1884) was a pre-colonial West African state in what is now northwest Cameroon. It was founded by the Mbum, a Bantu ethnic group from northeast Cameroon. Its capital was the ancient walled city of Fumban. The history and customs of the Bamum list ten kings between the founder and Kuotu. The nine kings who followed Nchare are not remembered for anything special. They were not conquerors, and territorial expansion did not occur until the reign of the tenth Mbum Mbuembue, in the early 19th century.

King Mbuembue was the first ruler to expand the Bamun Kingdom. He was famous for repelling an attack by the Fulani in the early 19th century. Mfon Mbuembue took steps to fortify the capital with the construction of a trench. He was the founder of the emblem of the Bamun people, characteristic of their capabilities to fight in two fronts and win both at the same time. He represented the Bamun people by a snake with two heads known as "Ngnwe peh tu”. This is a beginning of a symbolic representation of Bamum people as warriors and conquerors; they gained in notoriety and notability amount populations surrounding them and that took all its meaning 70 years later when King Njoya took the head of the Kingdom.

Germans encountered resistance and revolts in their attempt to conquer the hinterland of Cameroon. They nevertheless reached Adamaoua in 1899 and Lake Chad in 1902, after murderous wars that rolled the Fulbe States and the Mandara kingdom (already weakened against the incessant wars against the Fulani and the Kanem-Bornou kingdom).They were assisted in their conquests by traditional rulers, one of the most famous was Sultan Bamun Njoya. Only the Bamun kingdom, with its sovereign Njoya (1875-1933), avoided war by negotiating with the Germans. Sultan Njoya opened his country to the political and economic innovations; he proposed so as not to be deprived of his power in 1911. We notice here that the desire of territorial expansion, affirmation and distinction caused new habits in the lives of Bamum people. Transforming this population of artisans, tanners and farmers into warriors and conquerors. Marking the emphasizes on the collective aspect of the influence of trend on individual in a society, without however rejecting the individual ability to stand out as developed by Bourdieu's in Habitus concept. Therefore, we will focus on the individual case of King Njoya, who distinguished himself with different achievements, like introducing within the community many inventions and creations in different fields, developed a clear administration system, propelled a creativity of the Kingdom through artistic creations and also brought up the necessity of conserving the cultural inheritance of the Kingdom by developing an archiving system.

King Njoya

King Njoya, distinguished ruler, intellectual, and inventor, was 17th in a long dynasty of kings that ruled over Bamum and its people in western Cameroon dating back to the 14th century. He succeeded his father Nsangu and ruled from the year 1889 until his death in 1933. Eventually King Njoya, was one of Bamum’s most prolific rulers with the

profound sense of development and expansion of his kingdom. Njoya invented script ("A-ka-u-ku.") for conservation sick of his cultural Inheritance, to ensure the record of bamum's history, He used it to compile pharmacopeia, design a calendar and also, label maps that hold administrative records and legal codes—he even used to write a “Kama Sutra-like” book! Njoya is also credited with having invented a hand-powered mill for grinding corn, Njoya had a school constructed where the script was taught. The Bamun developed an extensive artistic culture at their capital of Fumban at the beginning of the 20th century. During Njoya’s reign six colour dye pits were maintained. The Mbum imported indigo-dyed raffia-sewn cloth from the Hausa as royal cloth. This royal cloth was called Ntieya, and Hausa craftsmen were kept at palace workshops to supply nobles and teach the art of dyeing. He voluntarily put his kingdom under the protection of German colonial power and was responsible for modernizing certain elements of Bamun society.
Germans were allowed to set up the Basel Mission at the capital of and construction was undertaken to build a temple. A school was built, staffed by missionaries who taught in German and the native language.
Germans introduced new housing construction techniques while settling among the kingdom’s inhabitants as farmers, traders and educators. King Njoya remained loyal to his German overlords who respected his rights as king and consulted him on colonial business. Another important element in the kingdom’s history during German protection was the introduction of sweet potatoes, macabo and other new foods, which helped the kingdom, become more prosperous. The Bamun were able to trade outside their traditional borders, and the income greatly improved the standard of living.
King Njoya was much influenced by the missionaries who denounced idols, human sacrifice and polygamy. In response, Njoya cut back on royal excesses. Nobles were allowed to marry slaves and those of the non-landed servile class. King Njoya himself converted to Islam then to Christianity and later own changed to Islam that was more moderated about polygamy due to his responsibility as a king to take many wives as required by his statute. He merged some of the tenants of Christianity and Islam with traditional beliefs to create a new religion (Nwet Nkwete) more suitable to his subjects.

Despite the huge improvement in the economic and social sphere of the Kingdom, we figured out that the value of the kingdom lay during this period on the governance system that was a collaboration between a typical traditional way of governance (NGOUON: today known as Bamun culture festival) proper to the Kingdom since his creation with the Germans governance system. Therefore the relevance of the cultural capital and the prestigious place it had in the kingdom re-joining the idea of Bourdieu in his theory of cultural reproduction, about the predominance of cultural capital over the social and economic capital in the society, giving that way advantages to those who mastered it.

NGOUON and theory:

NGUON is the name given to a species of grasshopper. The presence of a large number of fields in Nguon announced the harvest period of millet, corn and other cereals. The nguon is a harvest festival. For more than five centuries nguon celebrations took place during the harvest period which usually website in late July-early August. The tradition began in the village of mfo mokup and was adopted by the founder of the dynasty Bamun, Nchare after the defeat of the said village. A neighboring king who had a secret society called Nguon, which ensured the supply and equitable distribution of food across his kingdom (like Joseph in Egypt in the Bible). Every year, during the harvest period, the Nguon owners (members of the secret society) roamed the village to ensure that villagers brought their harvest to the king’s

palace; in turn, the king redistributed the products of the harvest to all his subjects across the kingdom. Any surplus was stored in an attic in preparation for hard times. The gathering ended in 3 days of celebration known as the Nguon festival. King Nchare Yen adopted this governing method whereby Nguon owner would not only travel throughout the kingdom to ensure good food supply, but would also gather all of the people's grievances, and detect abuses committed in the name of the King. Their responsibility was thus to keep the king aware of any problems, and in touch with his constituency. And during German colonization period, it appears to be a great instrument of governance and relationship reinforcement between King Njoya and Germans rulers, in the fact that it was a satisfactory index of the population for the Germans and at the same time an opportunity to show their appreciations to Germans for the king and his population. During the Ngoun gifts and rituals (traditional dances, artistic productions) were organized for the benefit of the Germans rulers. The result of the mystical meeting of members of the secret societies was then presented to Germans as the report of the general state of mind of the kingdom.
French did not appreciate this way of governing, as it gave too much power to the local King; so they banned the Nguon in 1924 after deposing Sultan Njoya.
King Njoya and his pre-eminent taste for development took initiatives that marked politically, economically and culturally the kingdom thus bringing an immeasurable social impact in the Bamun kingdom. However we can see that, as Bourdieu pointed it out in his theory of social reproduction, the constituent elements of cultural inheritance or cultural capital are strategically developed by King Njoya including art, technology, science, religion, morals, political institutions, or in our context the administrative system (the collaboration between the traditional Bamun system and the German colonizer system); leaded his kingdom towards the acquisition and demarcation of a strong cultural identity despite the primary role of colonization, which was the conquest of new lands for the assimilation of its populations in reference to colonizers such as Rudyard Kipling with his famous poem entitle "White Man's Burden" The imperialist interpretation of "The White Man's Burden" (1899) proposes that the white man has a moral obligation to rule the nonwhite peoples of the Earth, whilst encouraging their economic, cultural, and social progress through colonialism and Jules Ferry After the military defeat of France by Prussia in 1870 Ferry formed the idea of acquiring a great colonial empire, principally for the sake of economic exploitation. In a speech before the Chamber of Deputies on 28 July 1885, he declared that "it is a right for the superior races because they have a duty. They have the duty to civilize the inferior races." King Njoya succeed to keep and ameliorated Bamun cultural patrimony during colonization period instead of extinguishing them as it happens for the Aztec, Incas and Maya civilizations.

The conservation of the cultural inheritance and the mastery of its knowledge were transmitted by the members of the secret societies and the descendants of the royal lineages in a conventional system such as schools but also through Nguon the culture festival of the Bamun people giving by this way a significant advantage and distinction to the king, his courtroom and his royal lineage as being the guardians of tradition.

Njoya was able to maintain his status as a ruler under German indirect colonial rule but was forced into exile when the French took over in 1916. The kingship has since been restored and Nguon is now a biennial and this weeklong even his recognized by UNESCO as a historic event which merits preservation. The influence of Njoya on the Bamun Kingdom and the cultural representation it gave to the Bamun Kingdom since colonization, had a positive impact on the kingdom and his population within Cameroon and indirectly, Nguon represent today an instrument of social distinction promoting the prestigious status of Bamun Kingdom even if Cameroon is now a democratic country,

The King still have a place of prestige in the country, this affirmation takes his illustration under the recent nomination of the actual King Ibrahim Mbombo Njoya as a senator for the West region in Cameroon by the President of Republic of Cameroon his Excellency Paul Biya.

CONCLUSION: The general overview of cultural reproduction from Bourdieu's theoretical framework really offer a hexes or platform to view what cultural reproduction can represent for the people who initiate and the aim they tend to achieve. Though it's often presented as a representation of the supremacies of social group above other it also offers the facility to view the social process and impact involve in such an approach and the mechanism sometimes produce relevant changes that introduce and maintain cultural processes, and in the society continuous transformation Today the Nguon and the Bamun Kingdom has an establish powerful platform to exercise influence in the Cameroonian society.

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NGOUN Festival and cultural reproduction

Mylène Ntanké, Jena, Germany

NGOUN FESTIVAL AND CULTURAL REPRODUCTION



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. Language, art, dance, food, music, reproduction of historical scenes trough dance, education

4.Ngouon's images

What is Cultural Reproduction

Cultural reproduction as presented by the work of Pierre Bourdieu 1973. It is the transmission of existing cultural values and norms from generation to generation through education also it refers to the mechanisms by which continuity of cultural experience is sustained across time.

Cultural reproduction often results in social reproduction, or the process of transferring aspects of society (such as class) from generation to generation.

Map of the Kingdom of Bamun



By Hafenreffer Museum of Brown University - http://www.brown.edu/Facilities/Haffenreffer/cameroon1.html, CC BY-SA 3.0, https://commons.wikimedia.org/w/index.php?curid=3946086

The bamun kingdom and the ngoun

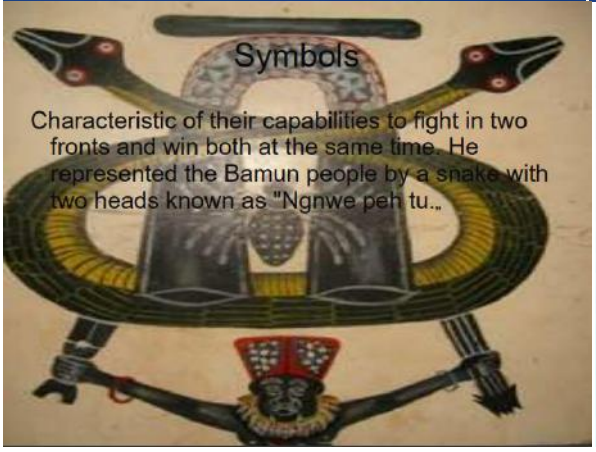
Celebrated every two years by the Bamoun people (also spelled Bamun, Bamoum, Bamum) of the Noun region of Cameroon, the Nguon festival is over 600 years old. It is a true display of the rich culture and tradition of the Bamum people. The Nguon festivities are spread over 7 days, with each day marked by several activities such as traditional dances, ritual ceremonies, conferences, and great food showcasing the richness of their culture.

THE BAMOUN PALACE AND DYNASTIE





Symbols



Characteristic of their capabilities to fight in two fronts and win both at the same time. He represented the Bamun people by a snake with two heads known as "Ngnwe peh tu.„

ART

- Bamum tribe is a really artistic land full of hand crafts of all kinds.
- We can still find the Throne of the King Nsangu from 1880 at the ethnological Museum in Berlin.
- Museum with royal gowns, arms, musical instruments, statues, jewellery, masks and colourful carved thrones is on construction.
- Traditional dress codes and jewellries.

Throne of King Nsangu, ca. 1880 Ethnological Museum of Berlin
Figural sculpture, 19th century Museum Rietberg





Royal headdress (mpelet), ca. 1900 Ethnological Museum of Berlin
Facial mask in bronze 1935





Museum on construction



Religion and Language

Ibrahim Njoya, 17th in a dynasty of kings, who ruled over the Bamoun from 1886 to 1933. King Njoya created a religious mix of Christianity, Islam, and the Bamoun religion, and also developped the Bamun script, a syllabic system with 73 signs for writing in the language

Text : Shùmùm



BAMUN FAMOUS FOOD AND DRINKS

Corn porridge(from corn flour) vegetable and stew



The palm wine is a popular traditional drink



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By Hafenreffer Museum of Brown University - http://www.brown.edu/Facilities/Hafenreffer/cameroon1.html, CC BY-SA 3.0 https://commons.wikimedia.org/w/index.php?curid=3946086

https://en.wikipedia.org/wiki/Bamum_script

https://encrypted-tbn0.gstatic.com/images?q=tbn:ANd9GcTrTpe9ddbY4lw8sb1-VptED3qOcvDpK-23k2Xw3INea8gev53Im6w

https://youtu.be/69gpCRPsBNU

Ayue Ne pun ne poket lienjù!!!!!!

THANK YOU FOR YOUR ATTENTION



My name is **Mylène Christelle Ntanké**, I am of Bamun origin, and I work as an accounting manager in an industrial company in Jena. I am married and a mother of two boys.
I chose to study economics at the University of Douala because I wanted to follow the path of my father.
During my studies at the University of Douala, where I obtained my post-graduate degree in monetary and banking economics, I did internships at the Société Générale de Banques du Cameroun and worked as a marketing agent for the life insurance company Activa.
For as long as I can remember, I have always been interested in subjects such as art, culture and human resources. This led me to join an international organization called AIESEC, where I held various leadership positions, such as vice president of talent management. I had the opportunity to be trained by various learning partners on the business environment, its challenges and its impact on society.
I did international internships in Nigeria (Jos) with Pro-Health International on HIV/AIDS and in Poland (Lublin) with AIESEC-Lublin in the framework of the "Enter your future" project on culture and tolerance. Since I have been in Germany, I have had several internships, trainings and work experiences in the field of marketing, sales, customer relationship management, accounting... and I have worked in these fields for several companies. I believe that life is a sum of experiences, and impacts that we can have on people and our environment. Therefore, it is imperative to live and let others around us live. Email: mylenetanke@yahoo.fr
.

Speech by the State´s Minister at the German Foreign Office Katja Keul on the Occasion of the Laying of a Wreath at the Place of Execution of Rudolf Duala Manga Bell in Cameroon[1]

Colonialism has created immeasurable suffering. It has destroyed the lives of many people in Africa. King Rudolf Manga Bell was one of them. We stand today at the site where he and his comrade-in-arms Ngoso Din were executed in 1914. By the German colonial administration. In the name of the German people. But this sentence was not a right, but an injustice. As a representative of the German National Government, I bow my head before them. I am grateful to be able to commemorate King Rudolf Manga Bell together with you today. He went to a German school in Cameroon. He lived in Germany for several years, in Aalen. He believed in the German constitutional state and the equality of all people under the law. To oppose the expropriation and resettlement of his compatriots, he petitioned the German Reichstag. For this he was hanged at this place on August 8, 1914. An eyewitness wrote down his last words: "Innocent blood you hang. You kill me for nothing. But the consequence will be the greatest". For all we know, his trial did not even come close to conforming to the principles of the rule of law, even by the standards of the time. Many were aware of this even then. The German Social Democrat Paul Levi said before the German Reichstag that Rudolf Manga Bell had been "innocently murdered." One newspaper ran the headline, "The Judicial Murder of Bel and Ngosso Din." But far too many remained silent. That was the way it was during the colonial period. And it remained so for a long time in the Federal Republic. For far too long, we in Germany played down or ignored the colonial era. As a society. As a government. And also as the

Federal Foreign Office. Because the Foreign Office was also part of the systematic colonial injustice. Let me be clear: European colonialism was a system of injustice. In March 1914, the "Association of Cameroon and Togo Plantations" campaigned to the German parliament for the expropriation of the Douala. According to the association, this would not only benefit the Europeans, but also the local people. After all, they were building water pipes and roads. This was not about water pipelines and roads. It was about economic interests and national politics of power. Colonialism was nothing other than systematic exploitation. Resources were stolen and borders arbitrarily drawn. As a federal government, we are determined: We want to and will face up to this chapter of our history and put an end to failures in dealing with it. Thus, as the Federal Foreign Office, we have launched a fellowship program in which we support doctoral students from states with a colonial history to research the role of the German authorities during the colonial period. And also within civil society, more and more people in Germany are taking an interest in the crimes committed during the German colonial era. Also and especially as far as the fate of King Rudolf is concerned. The highly regarded and well-attended exhibition at the MARKK Museum in Hamburg has contributed a great deal to this.

The German communities where King Rudolf Manga Bell lived for a long time are also taking visible steps to preserve his memory.

Most recently in Aalen and in Ulm, where you, Your Majesty, were also present in person. In doing so, you lent a special dignity to the inauguration of Rudolf Duala Manga Bell Square.

And so King Rudolf stands today as a bridge builder between our cultures for the values that unite us, for the fight against racism, arbitrariness and the right of the strongest.
Therefore, we also want to look together for ways to commemorate the memory of King Rudolf Manga Bell in a dignified way in Germany and in Cameroon.

I have come here to listen to you.

I would like to hear from you what your expectations are for coming to terms with the past.
With your visit on me in the Foreign Office, dear Princess Marylin, you have made a start in this regard. I would like to thank you for this.

Now it is a question of considering the next steps together.
We cannot undo the injustice, but there are certainly things we can do.

First of all, we can try to reconstruct the court proceedings at the time.

To this end, I personally had all the documents available in the Federal Archives presented to me. The file is freely accessible online. There you can find the petition of the Association of Cameroon and Togo Plantations as well as a large part of the

investigation files, ranging from the correspondence of the lawyers to the minutes of the examination of witnesses.

Unfortunately, the actual trial file and the verdict are missing.

I promise you personally to continue looking for these files.
That is why I also met with the director of the State Archives yesterday during my visit to Yaoundé.

The second thing we had to realize is that we know shockingly little about jurisprudence in the former colonial territories.

We will therefore set out to research this part of colonial rule in order to better identify and clearly name systematic injustice.

And third, we will work together to find ways to adapt the Hamburg exhibition on King Rudolf to the needs of Cameroon and show it here.

It would be an honor for me to be able to participate in this.

I sincerely thank you, Your Majesty, and your entire family for your welcome and the special opportunity here today to commemorate King Manga Bell together.

Thank you for your attention.

[1] https://www.auswaertiges-amt.de/de/newsroom/-/2561120

Translated from German with the help of www.DeepL.com/Translator (free version)

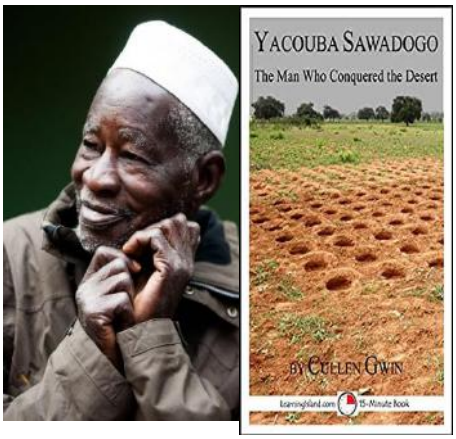
Global Citizenship: An Opinion

Daniel A. M. Egbe, ANSOLE e.V., Schillerstraße 5, 07745 Jena



A global citizen is aware of the fact that there are no races among humans and, therefore, no race-based intellectual differences. A global citizen is self-confident and proud of his/her cultural heritage, knows the history and achievements of his/her people/community and possess an open mindset, the curiosity and humility to learn and value/esteem the history, culture and achievements of other peoples/communities. The reason is that humans of every society have acquired over the time (divine) knowledge to live sustainably in harmony with their environment. Consequently, nations worldwide should invest resources in:

1. Decolonising the educational content: from Eurocentric/westernized to World-balanced!
2. Promoting local (African, Latin-American, etc) languages by fighting against their extinction. They are the vehicle of Indigenous knowledge
3. Incorporating and integrating Indigenous knowledge in the educational content



Yacouba Sawadogo, considered an „illiterate“ according to Western and Islamic educational systems, received the alternative Peace Nobel Prize for transforming the desert into a forest by using and improving Indigenous Knowledge of cultivation (Zai) of his forefathers.

Decolonise Educational Content

One day, many years ago, I met a mother with her child on a tricycle in Jena Germany. The kid pointed at me and yelled 3 times the N-Word.

The kid must have been around 3 years old. The mother pushing the tricycle blushed with shame ...

Neither this child on the tricycle nor any other child worldwide are born with racist and xenophobic sentiments. They receive a racist upbringing. How? Through what they see and what they hear (through education!)

When a child grows in Europe and constantly sees Black children with running noses and flies on their faces depicted on public donation posters and when the child only learns about poverty and wars in Africa on television, then this child gets a totally negative image about Africa and its people. If later at school the child only learns about the achievements of Europeans in science, technology, culture, etc., and little or nothing positive about Africa, then the child will feel superior to Blacks. The Eurocentric educational system promotes racism/afrophobia.

What do you know about the achievements of Africa?” was the question asked on the street in Bielefeld by Dr. Keith Hamaimbo. Dr. Haimaimbo is the author of the book "Achievements of Africa: The other side of a reality (WelthausBielefeld e.V.)". Those asked were perplexed and could not give a single positive answer! Racism can only be reduced if the educational content in Germany/ Europe is cosmopolitan. Knowledge about the achievements of the peoples of Africa and peoples of other regions of the World must be imparted to the students. This can partly contribute to the appreciation of people from other countries.

The teaching content in Africa is just as Eurocentric as in Europe, which means that over 90% of Africans know more about Europe than about their own country and continent.

The decolonization of teaching content in Africa must be promoted. Africans need to know more about their own history and achievements than they do now.

The current Eurocentric educational content leads to inferiority complex among people from Africa, which is manifested by self-hatred, racism of Blacks against Blacks and “worship” of the Whites. The Eurocentric educational content has greatly contributed in socializing racism worldwide. Socialized racism is beneficial to Whites and Western capitalism but detrimental to Blacks and the Global South, especially Africa. A

worldwide balanced educational content will lead to self-confident Africans and will help combat racism at the long term.
In summary: At a long term, racism can only be dismantled by reforming the educationalcontent worldwide. We have to move from a Eurocentric educational approach to a world-balanced educational approach.

-Excerpt of speech by Daniel Egbe at the Rally against Racism in Jena on 25.06.2020

Sustainable Development Goals (2016-2030)



https://www.un.org/sustainabledevelopment/sustainable-development-goals/
Before the SDGs there was the Manden Charta proclaimed in the 13th century!!

Manden Charter, proclaimed in Kurukan Fuga
(At the beginning of 13th Century)
Inscribed in 2009 on the Representative List of the Intangible Cultural Heritage of Humanity
„The Charter, one of the oldest constitutions in the world albeit mainly in oral form, contains a preamble of seven chapters advocating social peace in diversity, the inviolability of the human being, **education**, **the integrity of the motherland,** food security, the abolition of slavery by razzia (or raid), and freedom of expression and trade“. (https://ich.unesco.org/en/RL/manden-charter-proclaimed-in-kurukan-fuga-00290)

Charta von Mandén
Kein Mensch soll Sklave sein
Von Arno Widmann (Frankfurter Rundschau 2009)

„Ein König, der die Sklaverei verbot, und den wir im Westen nicht kennen: Soundiata Keita aus Mali veranlasste die Charta und den Eid von Mandén, die nun zum Unesco-Weltkulturerbe gehören. Soundiata Keita hatte zu Beginn des 13. Jahrhunderts in der Schlacht von

Kirina den König von Sosso, Soumangourou Kanté besiegt. Wir haben niemals auch nur einen dieser Namen gehört. Nicht eine einzige Minute unseres Schulunterrichts wurde darauf verwendet, sie uns näherzubringen. Keiner unserer Geschichtslehrer kannte sie. Auch die meisten Historiker unter Ihnen, liebe Leser, lesen eben jetzt zum ersten Mal von Soundiata Keita….
Sie ist nicht zu besichtigen. Es gibt keine Handschrift. Es gibt keinen Text. Die Magna Charta aus Mali wurde mündlich überliefert. Mali? Ja, nicht nur der Mensch kam aus Afrika, sondern womöglich auch noch die Verfassung. „

Charter of Manden: **Nobody should be a slave**
By Arno Widmann (Frankfurter Rundschau 2009)
"A king who forbade slavery and we don't him know in the West: Soundiata Keita from Mali initiated the Mandén charter and oath, which are now part of the Unesco World Cultural Heritage of Humanity. Soundiata Keita had at the beginning of the 13th century in the battle of Kirinade feated the king of Sosso, Soumangourou Kanté. We have never heard of any of these names. Not a single minute of our class lessons were used to bring them closer to us. None of our history teachers knew them. Most historians too among you, dear readers, are reading about Soundiata Keita for the first time.
...
It cannot be visited. There is no handwriting. There is no text. The Magna Charta from Mali was passed down orally. Mali? Yeah, **not just that People came from Africa, but possibly also the constitution."**
(https://www.fr.de/kultur/theater/kein-mensch-soll-sklave-sein-11528106.html)

Decolonizing is about adding, and not cancelling, knowledge

„…decolonizing is an additive process which heightens the accuracy and completeness of our knowledge of the World.
The foundation stone of decolonizing the curriculum is a desire to emphasize how colonialism and enslavement were central processes in creating the modern world. To show this, we have to shed light on many aspects of history that are regularly erased from our educational curricula. Thus, if we track the development of the modern world – from industrialization through to the growth of capitalism and globalisation – it is impossible to divorce these processes from their colonial relations. "*–Dr. Ali Meghji is a lecturer in social inequalities at the University of Cambridge, United Kingdom (https://www.universityworldnews.com/post.php?story=20210907132356 31)*„ Rather than involving a censoring of the past, as Michelle Donelan put it, decolonising the curriculum actually embraces those histories that have been erased in dominant interpretations of the past."

Partial history

"It is quite surprising, for instance, that none of my university students had encountered the history of the Haitian Revolution (1791-1804) – the first successful slave revolt in colonial history – in schools or at university, and yet they were all familiar with the history of the French Revolution (1789-1799) which was happening at the same time.

Decolonising the curriculum would tell a story of the past which linked these two social movements to one another. Doing so would enable us to see how the French Revolution was itself only revolutionary for a select elite living within the 'mother country' of the empire, and that this racialised elitism itself served as the basis for revolutions *against the French revolutionary state* in the

colonies".(*https://www.universityworldnews.com/post.php?story=20210907132356 31)*„

As the Haitian revolutionaries showed themselves, French revolutionary declarations such as that "men are born and remain free and equal in rights" and that "these rights are liberty, property, safety and resistance against oppression" were fundamentally at odds with France's practices of enslavement and empire.

"While both the Haitian and French revolutions are key moments in modern history, only one of these events is taught and investigated in our school and higher education curricula. Decolonising the curriculum ensures that these absences in knowledge are addressed, and then explores what new knowledge can be examined focusing on these erased histories."

An interconnected world
"Through focusing on erased histories, decolonising the curriculum shows the deep interconnectedness of the World. Indeed, stressing these interconnections allows us to look at topics which dominate our curricula through new eyes. "
(https://www.universityworldnews.com/post.php?story=20210907132356 31)

Promote and keep local languages alive by teaching them at least regionally in schools and universities. They are the vehicle of Indigenous Knowledge

Quotes of Chimamanda Ngozi Adichie (Nigerian writer):
„Stories matter. Many stories matter. Stories have been used to dispossess and to malign, but stories can also be used to empower and to humanise. Stories can break the dignity of a people, but stories can also repair that broken dignity"

„I´m not sure my writing in English is a choice. If a Nigerian Igbo like my self is educated exclusively in English, discouraged from speaking Igbo in a school in which Igbo was just one more subject of study (and one that was considered `uncool´ by students and did not receive much support from the administration), then perhaps writing in English is not a choice, because the idea of choice assumes other equal alternatives"
(*Taken from „ Errungenschaften Afrikas: Die andere Seite einer Realität" von Dr. Keith Hamaimbo*)

Indigenous knowledge (IK) and Indigenous Knowledge Systems (IKS)

Monicca Thulisile Bhuda
University of Mpumalanga, South Africa
In the South African context, IK refers to a body of knowledge embedded in African philosophical thinking and social practices that have evolved over the years.
In the educational context, IK is understood as constituting a challenge to Western thinking and conceptualization Indigenous Knowledge Systems (IKS) are ways for (relational) knowing and living created within indigenous communities from native to a certain geographical area. Indigenous knowledge systems are "accumulative, representing generation of experience, careful observation, participations and trial and error experiments. All members of the community have indigenous knowledge and contribute to IK processes: elders, women, men and children (Grenier, 1998:1; Ntuli, 2002).South Africa's Curriculum 2005 prescribes Indigenous Knowledge (IK) for

inclusion in schools. It also allows for the development of localised content and accommodation of different ways of learning (Revised National Curriculum Statement, 2003).

There are calls for the development and inclusion of Indigenous Knowledge come also from academics“. Education must not be simply an assimilation of Western values, but must also be directed towards the strengthening of indigenous culture.” (Mboya, 1999:ix). Drawing on Indigenous Knowledge could lead to solving practical problems especially in relation to the environment (Ortiz, 1999).

Ways Africa can benefit from an indigenous Knowledge system in cooperated curriculum

Indigenous Knowledge of heritage sites and artefacts from different South African cultures, for example, can be used for economic growth and sustainable development. Such knowledge is relevant to be incorporated in tourism courses. African art, according to Butler and Menzies (2007), is a reason why tourists from all over the world flock to the continent and boosting the economy. Including indigenous knowledge as part of tourism courses will be a strategy of cultural preservation and dissemination. Tourism is one of the major sectors on the globe and is recognized as a modern-day growth engine, making it important for economic development.

South Africa's government has identified tourism as a significant growth area, to grow tourism's direct and indirect economic contributions from R189, 4 billion (7.9% of GDP) in 2009 to R499 billion by 2020 (Department of Tourism, 2012). In South Africa, tourism supports one out of every twelve jobs

Continuation

- Traditional Ecological Knowledge (TEK) is another part of Indigenous Knowledge that should be taught in schools and is critical for economic development.
- For generations, Africans have relied primarily on Traditional Ecological Knowledge and botanically based traditional medicine to cure and treat a variety of ailments.
- People in "nontechnological" communities reliant on local products have beliefs about how living entities communicate with one another and with the physical world (Berkes, 1999).
- The incorporation of TEK into school curricula is contingent on the creation of inclusive collaborations with indigenous people.
- However, many school curricula, particularly in science education, reflect information that is foreign and incongruent with the cross-cultural realities and viewpoints required for Africa's human development.
- The White Paper on Education and Training (1995) describes the fundamental goal of the national education and training policy as being essentially to enable all individuals to value, to have access to, and succeed in lifelong education and training of good quality.
- The key to sustainable technological capacity is identified as requiring a transformed, vibrant and effective educational system.
- This notion is built into the White Paper on Science and Technology (1996).

- The White Paper on Arts, Culture, and Heritage (1996) views education as part of culture, and acknowledges that culture itself is transmitted through education.
- Learners and students will benefit from the incorporation of IKS at all levels of education in Africa since it will improve the relevance and efficacy of education by delivering an education that adheres to their own intrinsic perspectives, experiences, language, and customs.
- In terms of educational content, incorporating and integrating indigenous and modern knowledge systems into curriculum, instructional materials, and textbooks will assist students and learners in becoming more prepared for the larger world (Kante, 2004**).**
- In order to tackle the country's developmental difficulties, the National IKS Policy (2004) designated the promotion of IKS in higher education as a crucial component of human capital and the transformation dimension of higher education.
- This is because policymakers, researchers, academics, and development agencies are increasingly realising that a country's ability to build on and mobilize the knowledge systems available among its people for socioeconomic development is just as important as the availability of physical and financial resources.
- Learning from what local communities already know helps to generate a better grasp of local conditions and sets the stage for initiatives aimed at assisting them.

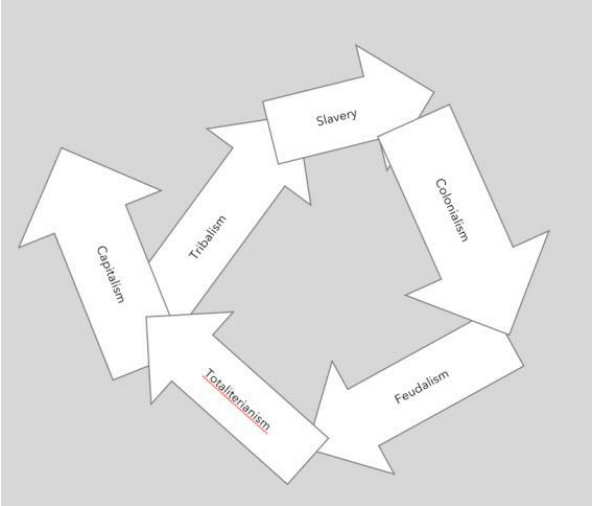


Dr. Monicca Thulisile Bhuda just obtained a PhD in Indigenous Knowledge Systems (IKS) at the North-West University, South Africa. She is a lecturer in culture and heritage at the University of Mpumalanga, South Africa. Ms Bhuda holds a Bachelor's Degree in indigenous Knowledge Systems and a Master's degree in Indigenous Knowledge Systems. Her interests are on culture preservation, promotion and using indigenous methods for sustaining livelihoods. Ms Bhuda is an ANSOLE member and a culture activist who grew in the rural areas of Mpumalanga in South Africa. Her interests in Indigenous Knowledge Systems field have been influenced by her cultural background and environment. The Indigenous Knowledge Systems is a program that aims to decolonize education. It speaks to the African ways of living, doing and being. Indigenous knowledge (IK) is an important element of the intellectual and cultural heritage of indigenous people. Email: bhudamonicca@gmail.com

Path Dependency or Departure? Reflection on the New Pan-Africanism

Mesfin Mulugeta, Friedrich-Schiller-Universität Jena, Germany
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Path Dependence Theory



What is Pan-Africanism?

Revolutionary Socialism (Karioki, 1974)

Total Liberation and Unification of Africa Under "Scientific Socialism" (Nantambu, 1996, Pp.561-562).(patriotism, radical, nationalism)

Types:

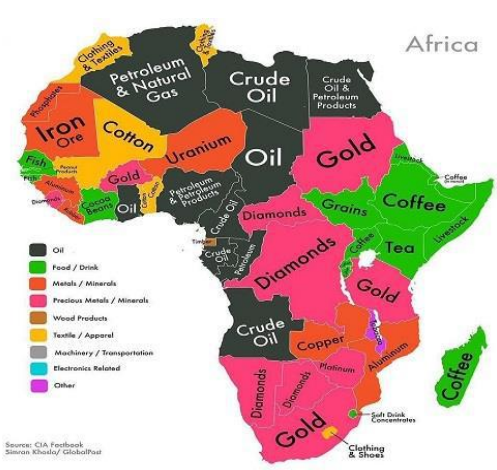
-Sub-saharan Pan-Africanism
-Trans-saharan Pan-Africanism
-Trans-Atlantic Pan-Africanism
-West Hemispheric Pan-Africanism
-Global Pan-africanism

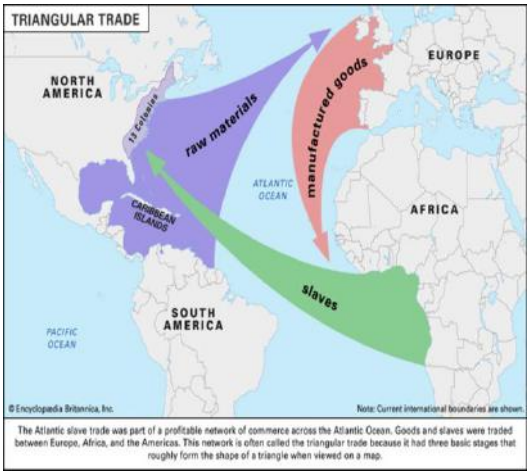
Phases:

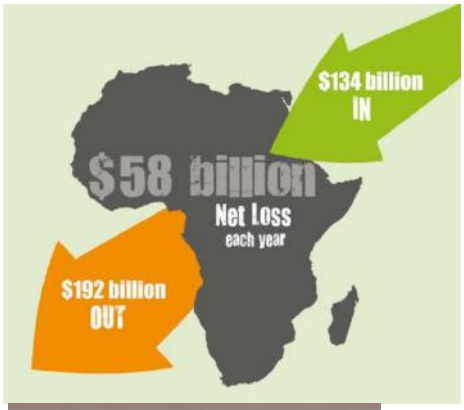
-1st : Until 332 B.C (Resistance)
-2nd : 711 A.D (Counter attack)-Gibral Tarik
-3rd : 15th -19th Century (Revolutionary)
-4th : 20th Century on wards (Scientific)

Is Natural resource a bless or curse?

> 80% of African trade is with the rest of the world







www.curtisresearch.org

debt ridden 11% of gov budget AU budget, 74% aid (Rodier, 2017) “he who pays the piper calls the tune”. 24 USD for every 1 USD development aid. The Guardian newspaper (2017),



Mesfin Mulugeta Woldegiorgis is a Ph.D. scholar in economics at the Friedrich Schiller University Jena. He was a consultant for the Africa Trade and Investment Fund at Deutsche Bank and a macroeconomic research intern at DekaBank in Germany. In Ethiopia, Mr. Woldegiorgis had been employed as a lecturer at the University of Hawassa, as an economic advisor at South Design Supervision Enterprise, and as a development advisor at Guraghe Zone Development Association. He is very passionate about research in the areas of inclusive development and economic development policies. He has also produced scientific research articles in the areas of, among others, the effectiveness of official development assistance, lessons from the social market economy model of Germany, harnessing a demographic dividend and the use of social protection policies to address multidimensional exclusion and economic inequality in the African context. Moreover, he is the author of two books that are available on Amazon. To this end, at the 2021 African Day in Jena, Mr. Mesfin was invited to lecture on the topic of "Path Dependency or Departure? -Reflection on "New Pan-Africanism". Accordingly, in his lecture, he underscores the need to transform the conventional pan-Africanism notion into an "economic pan-Africanism". He reminded the audience that Africa may face a more pressing competitiveness bottleneck globally. Africans should not allow any form of post-colonial exploitation, including in the form of unfair trade, illicit capital outflow, brain drain, unfairly valued global food supply chain, inappropriate exchange rates, external intervention in internal affairs, misrepresentation of African identity, etc. The solution to the prevailing regional, national, or local problems is to revitalize "economic emancipation." He also advises that Africans elsewhere should focus on self-update, self-esteem, self-organization, self-sufficiency and skill upgrading. He adds that engaging in the democratization of African states, maintaining and celebrating the African social life, good manners, and swift integration to the culture of the country of destination should also be given critical consideration.

All Africans for one African and one African for all Africans!

The promotion of national unity Post-colonialism in Ghana

Jacob Amuah, TU Ilmenau, Germany

This presentation looks into retrospect the formation of kingdoms in present day Ghana before European colonization. The presentation further delves into how the amalgamation of independent kingdoms to form a single colony during colonization now presents a new responsibility of building a common identity and national unity in the now independent Ghana.



Jacob Kingsley Amuah is from Cape Coast, Ghana and currently living in Germany. Jacob is a master graduate in Media and Communication Science from the Technische Universität Ilmenau, and has interests in communication research, African history and society.

Cameroon, a German Romantic Invention?

Pascal Ongossi Assamba, Friedrich-Schiller-Universität Jena, Germany

To speak of Cameroon in Jena make me think of two strong moments in history, which allowed the special relationship between Cameroon and Germany: German romanticism born in Jena (1789-1848), and German colonization in Cameroon from 1884 to 1914. Certainly, we are asking ourselves the question of what relationship. The question of my presentation: Is Cameroon a German romantic invention? This type of question is of strong interest for this city, to the point of devoting a doctoral school to influence the survival of German Romanticism in other geographical and cultural areas. This guides my thoughts in determining the connection between the idea of romanticism (and characters more or less linked to this movement) with the German colonization in Cameroon and the construction of the Cameroonian nation. I will therefore try successively to explain how the Romantic era was able to lead to colonialism, explain how through the German 'Weltanschauung', German colonization was carried out, and finally how this colonization had contributed to building the Cameroonian nation.

Romanticism - Nationalism – Colonialism

Colonialism is not a central point in German history, but it played an important role in German philosophy and history and in the life of their (colonized) countries. Thus, it has not aroused any particular enthusiasm in German research. It has however remained a concealed point of focus for the greatest German thinkers in their philosophy and ideology. Colonialism is there fore deeply rooted in the German national spirit and consciousness than one might think.

Colonialism is a figure of speech that was shaped by the European intellectual elites (*Bildungsbürgertum*), and was based on the pseudo-scientific theory of racial superiority. It is a doctrine to a way of thinking that was developed in the German thoughts over time based on the ideologies of other and was being constructed in the culture and philosophy of Germany. This concept of colonialism in Germany was strongly linked to that of nationalism, which has always guided the *German nation*. However, the *German nation*, as we know it today, experienced its strongest

ideological moments during the era of Romanticism. Indeed, the idea of the German nation takes its deep meaning in Fichte's speech to the Germans. (*Reden an die deutsche Nation*)
I must stress that the 19th century colonialism was an intellectual activity carried out by the German intelligence called the *Bildungsbürgertum*. It then gradually developed into an ideology and a culture in Germany such that its conception in German Romanticism became accepted as a normal and useful requirement. Let us now see how two great masters of that time understood these diffused ideas.
The theory of Hegel (1770-1831) established the evolution of man in the course of history according to the following stages:

- 1- the natural man, (the Negro) is still at degree 0 in history, his conscience does not allow him the perception of God and the law for example. He approaches history through the eyes of slavery practiced by Europeans.
- 2- the man who becomes aware of his freedom, but is still at partially free.
- 3- the spiritual man

It is therefore the spiritual man through slavery, who brings the Negro closer to history, educates him and teaches him culture. Hegel indirectly develops what will soon be considered as the mission of civilization.
Fichte (1762-1814), for his part, thinks that the Germans constitute themselves an *Urvolk*, the absolute people who need an antagonistic group of persons - the non-people, in order to exist. The public, when reading his explanation, gets an idea, just as he will later define the German nation. People think of him as the person who indirectly theorized imperialism based on his idea that each nation wants to spread what is proper and good for it, and if possible assimilate all humanity. For the critics, there were the ideological foundations of German colonization.
This socio-political context propagates the need for colonization and convinces the political and economic classes of Germany. Germany needed to assert itself politically as a power because a nation was only powerful was through colonial possessions. Economically, the industrial revolution had consequences for the country. Inflation was becoming unbearable, the need for raw materials and the need for markets to sell surplus industrial products and population growth was becoming stifling. Romanticism advocated a solution through the discovery of unknown territories. All these elements facilitated the implementation of the ideas of colonialism.

Colonization

Not everyone supported the idea of colonization. Even Bismarck, who found that the very fragile unity of Germany was threatened, did not accept colonization. But traders, financial institutions and the *Bildungsbürgertum* succeeded in convincing him of the necessity for the advancement of Germany. For the benefit of the nation, Bismarck agreed to the traders demands. Under the protection of the *Schutztruppe*, they signed treaties. As the idea was colonization, they used violence where needed for the conquest of a territory which had been handed to them in the Berlin Conference. This vast territory of central Africa, bordered on the left by Nigeria and on the right by the Ubangi Chari, was further increased by concessions and treaties signed with other colonial powers such that in 1911, the area of German Cameroon was over 790,000 square kilometres.
The first step in nation building had been taken and the territory was defined. The Cameroon protectorate must therefore be put into exploitation as required. The colonial masters then invested in agriculture and infrastructure. The Germans created large plantations, opened many roads, built ports and railways. They also set up the first telegraphic, telephone and radiotelegraph infrastructures. The problem of man power quickly arose making it necessary to train the villagers. This is how schools were built. School education was largely entrusted to the church. But the church was deeply

influenced by the ongoing romanticism. It instilled in the minds of the young Cameroonians, the values of the church according to romantic thoughts. The colonial strategy made it essential to teach students respect for institutions, the code of dignity and honour, obedience, discipline (what they called Germanic values) with the goal to *Germanize* them up to the bone. In class, chauvinist teachings advocated the superiority of the Germans. Jean Ikelle-Matiba wrote in his book that they were taught to despise anything that was not German. For example, the Republic, a system of the French government, which served only the rich while promoting the misery of the poor. The king in the romantic conception is a kind of god to be worshiped. Skolaster, a German priest in Cameroon told them the Kaiser (of Germany) had an invincible army. Jean Ikelle-Matiba writes in his book that England knew how strong it was, France over estimated itself, and Germany did not know how strong she was.

Ikelle-Matiba writes in his book that students who stood out would go on to complete their training in large German cities such as Berlin, Heidelberg, Leipzig, Jena. To make these thoughts stronger, they were taught German popular songs, often romantic song, and were to propagate the German romantic ideas to Cameroon. Even the officials supported this. For example, the governor of Cameroon, when the first railway line was inaugurated, he said: *The Sanaga, like the Spréé, in our region, waters this dreamland. Its winding course and its outer shores recall the race it cradles with its song. The healthy pride of its brave warriors who opposed us with a heroic resistance comes from the fact that their ancestors, despite the strong floods of September, crossed, it is said, this river. The goal was to de-tribalize the people and invent those who represents them. It was therefore necessary to germanize them and kill in them the little feeling of regionalism.* This is why Ikelle-Matiba mentioned that national consciousness was very old in Cameroon. By colonization, a unitary people, a popular religion and the respect for administration was thus invented. In short, the concrete bases of what will then become the Cameroonian nation had been invented.

From this analysis we see that the main constitutive elements of the Cameroonian nation had a foundation in German colonization on the basis of nationalism and *Weltanschauung* strongly influenced by German thinkers of the time of romanticism. There is therefore no doubt that modern Cameroon, as a national entity, is an invention of German colonization. Colonisation invented a territory, a Cameroonian people. Based on the idea of a nation, citizenship and nationalism, it contributed to the construction of a feeling of national unity.

As Jean Ikelle-Matiba said, German colonization in Africa and in Cameroon in particular had a more romantic background, which constitutes the German belief. Unfortunately, very little work is devoted to this period in the history of the two countries. That an African day is being organized here, perhaps, is a sign that we are in the right direction.



Pascal Ongossi Assamba, (country of origin - Cameroon). Studied German and African literature and civilisation at the University of Yaoundé I. Trained as a secondary school teacher at the ENS (École Normale Supérieure of Yaoundé). Between 2009 and 2018, teacher of German as a foreign language in Cameroonian high schools and lecturer at the University of Yaoundé I. Since 2018, fellow of the Research Training Group "Modell Romantik" in Jena. He is writing a research thesis with the topic: *Deutsche Romantik Kolonisation Nationalbewusstsein Kameruns*.
Research interests: Interculturality, identity constructions and deconstructions, representations, colonial period and postcolonial theory, populism, German and African Romanticism.

Nigerians taking the initiative to solve nation-wide problems

Sylvia Omage, Friedrich-Schiller-Universität Jena, Germany,
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It came to my attention that China very recently experienced some power outages, due to a shortage of energy supply. Intriguingly, this turned out to be a major news headline on several media outlets including international ones. This is mainly because China is a developed and highly industrialised nation; hence such an embarrassing situation quickly drew the attention of the media, because it seemed at that moment that China was unable to cope with the amount of energy required by its citizens. I am certainly not attempting to undermine the gravity of the challenge China faced at that point in time, but I must point out the fact that this same situation has plagued my country Nigeria, every single day for several decades, but it never makes the news headlines. Several governments have come and gone, with the challenge remaining the same and sometimes even getting worse. The citizens of Nigeria have all learnt to live with the unfortunate situation, since there seems to be no solution in sight. All the same, a few ingenious people have come up with ways to ensure that the problem of electricity neither stalls their productivity, nor causes a cascade of further problems first for their community and by extension for the society at large. An interesting case of this

ingenuity, which attracted the attention of the media recently, is a private company that was set up in Nigeria with a goal to reduce food wastage. Amongst other functions, the company provides massive on-site cold rooms for farmers to store their harvest, prior to selling them in the market. The cold rooms are also used by sellers to store food that is not sold in a particular day. Due to the high Sylvia Omage 17.10.2021 2 temperature in Nigeria (27- 35°C on average) many food-spoiling pathogens thrive. For this reason, many foods which are unsold within a particular time end up going to waste because nobody wants to buy, for example, a squashed tomato with fungi on it, or Okro that has changed its colour from green to black. Storing these raw foods in a cold room therefore reduces the rate of spoilage. Due to the unstable electricity supply in Nigeria which I earlier alluded to, this company uses solar energy to power the cold rooms. Hence the cold rooms can function even in farms located in remote villages or forests, as well as markets since it is powered by energy from the sun. This company has therefore helped to reduce food wastage in Nigeria, thus encouraging the production of more food by farmers who would hitherto have been wary of overproducing food that could end up going to waste. This company has also been able to achieve its vision without relying on the epileptic supply of electricity we have in Nigeria, but rather harnessing the energy of the sun, which we have in abundance. It is interesting that Nigerians are very good at making the best out of whatever situation we find ourselves. Nigerians thrive even in difficult situations, and I wrote this piece to showcase one out of many examples of how we find ways to survive even amid chaos, rather than just complain about our history and bad leadership.

About ECOPIA

www.ecopia.de | www.ecopia-shop.com
Mitslal Kifleyesus-Matschie, Ecological Products of African ECOPIA) UG, Reichardtstieg 1, 07743 Jena, Deutschland

Ecopia has opened office in Germany since 2013. As well as founder of www.seratera.com a consortium of 7 universities, NGO and private sector establishing business incubation centre for hosting start-ups from the youth in Africa. Ecopia www.ecopia.de products (organic food, cosmetics and herbal medicinal plants) and services can be found today in all the supermarkets, hotels and sells centres in Europe, in Ethiopia and in the region as well as online. www.ecopia-shop.com. Ecopia products have barcode as well as QR.

For Profit Social Organisation

Ecopia is a 'For Profit Social Organisation' headquartered in Addis Ababa, Ethiopia. Ecopia was founded in 2006 by Dr. Mitslal Kifleyesus-Matschie and Tigist Mengistu. Ecopia stands for 'Ecological Products of Ethiopia' and for high quality natural food and cosmetics produced in a socially and environmentally friendly way using sustainable methods....

Creating added value

The aim of Ecopia is to produce and distribute natural products, creating added value both for local producers from the bottom of the economic pyramid and for consumers in Ethiopia and the world.

Social mission

As part of its mission, Ecopia follows an inclusive business model. The poorest strata of Ethiopia are integrated into the business process not only as suppliers of raw materials, but as producers. So far, Ecopia has trained and empowered around 6,000 farmers to process their harvests themselves. Two-thirds of Ecopia employees at the headquarters or rural production sites are women, one-third of who are deaf and dumb.



Processed in Ethiopia:

All Ecopia food products are processed in Ethiopia by local farmers or Ecopia employees in Encomia's rural processing facilities in Late, Chinch, Assisi, Safe, Chukka, Drew Adwa, Bale and Tigre. All processed fruits and vegetables products are made by hand and in open pans. The final processing of the natural cosmetics for the European market is carried out by the German Ecopia subsidiary based in Jena.

UNESCO Biosphere Reserves:

All raw materials for Ecopia products are sourced from the Ethiopian biospheres Yayu (2010), Kafa (2010), Sheka (2012), Lake Tana (2015) and Majang Forest (2017).

Organic farming:

All 11,000 farmers producing for Ecopia practice organic farming without the use of pesticides and unnatural fertilisers.

Traceability:

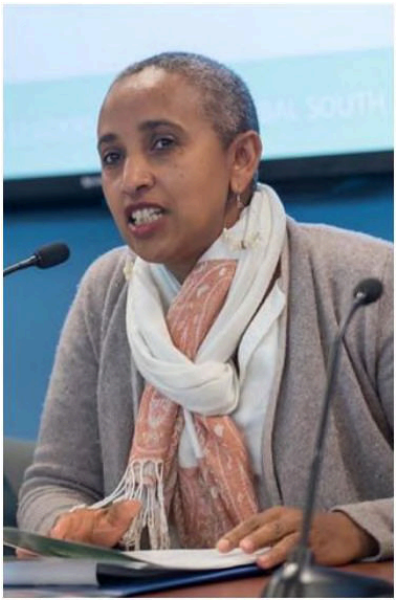
All Ecopia products are traceable from raw material through processing to the sales channel, i.e. from farmer to retailer.

Quality control:

All Ecopia products are checked for quality during the production process. They meet the corresponding standards of Ethiopia and the EU. The German Ecopia subsidiary is responsible for and monitors quality control. Ecopia products are tested for allergens - strictly no animal testing is carried out.

Natural cosmetics:

Ecopia cosmetics contain only natural ingredients. They are free of allergens, parabens, paraffins, synthetics, chemicals and perfumes. They meet the strict requirements of Ethiopia and the EU. Most of the ingredients of the cosmetics come from the unused biomass for the Ecopia foods, e.g. orange peels or seeds of mangos and avocados.



Dr. Phl. Mitslal Kifleyesus-Matschie Ecological Products of African ECOPIA) UG, Reichardtstieg 1, 07743 Jena, Deutschland. Korkise, Kebele 15/16, House Number 230, P.O. Box 1072, Addis Ababa, Ethiopia. www.ecopia.de MKM@ecopia.de

I am **Mitslal Kifleyesus-Matschie** (PhD from University of Erfurt, Germany), a CEO of Ecological Products of Ethiopia (ECOPIA) that is established in Ethiopia in 2006. ECOPIA Plc. (www.ecopia.de) is a social company whose focus has been developing products and marketing the natural products in Ethiopia and in the region.

During the past 15 years, I have been developing new products and businesses for food security and income generation. More recently, I have been an adviser to the Ethiopian government on herbal medicinal plants regulations and designed the Ethiopian herbal medicinal plant draft regulation. I am working with 6 ministries on community involvement in natural products for medicinal plants, health, food security and its implication to peace and security (the implementation of Biosphere reservoir, implementation of international treaties on environment aspects, social companies 'development as conflict prevention, peace building and disarmament polices) in Ethiopia and South Sudan. Experience (more than 20 years) in advising governments, international organizations, companies and individuals in strategic and operational actions in development and implementation polices. I have been initiating and established non-government organisation like the first Ethiopian organic producers association in Ethiopia as well as the eljojofe.e.v. (www.eljojofe.de) in Germany. I have a strong professional and business development experience on the socioeconomic dimension of the implementation of Disarmament, Demobilization and Reintegration (DDR) process by establishing companies for ex-combatants to contribute to security and stability in post-conflict situations in Ethiopia. I have been called upon as speaker for regional and international engagements such as Pugwash international, German Metal and automobile industries, CEFIC, Universities, Investment opportunities for German investors in Jena, 3D images, dual use technologies, and conversation of dual use technologies. I also presented live and online to a very large audience on German TVs and on TED-X Addis Ababa, a globally recognized forum for the presentation of innovative ideas and opportunities. My public speech in DWL another media like MDR are also online.

Biographies of some participants



Abubakar Sadiq Sanda is a PhD student in Solid-State Physics at Federal University of Technology Minna, Niger State, Nigeria. His thesis focuses on the Synthesis and Characterisation of NASICON-type Solid Electrolyte for Application in Rechargeable Li-ion battery. His research will address key concerns of current Li-ion battery. Before starting PhD, he holds a Master Degree in Physics (MSc. Physics) from University of Ilorin and a Bachelor of Technology Degree in Physics/Electronics (B.Tech Physics/Electronics) from Federal University of Technology Minna.



Ednah Kang'ee is a social researcher and governance specialist with over 17 years of working with international organizations, providing policy advice, and collaborating with governments of 23 countries in the East, Central and Northern Africa and managing qualitative and quantitative research. She is an astute researcher and has authored two publications on 'Rethinking Democracy 'with Konrad Adenauer Stiftung, among others. Ednah is currently pursuing her Ph.D. studies in Political Science at the Jena Center for Reconciliation Studies - Friedrich Schiller University Jena. Her research topic is "The Role of Political Parties in Electoral Violence in Africa. Is there an Opportunity for Reconciliation? A Case study of Kenya and Ghana".

Ednah pursued a two-year research fellowship at the Institute for Global Engagement, The Center for Women, Faith & Leadership (2015/2016) in Washington D.C. She holds a Master of Arts degree in Armed Conflict and Peace studies, a Bachelor of Arts degree in Political Science and Public Administration and a Diploma in Public Relations from the University of Nairobi. She achieved other international training as a Caux Scholar in Switzerland and trained in Peace Mediation at the Institute for Conflict Transformation and Peace Building in Switzerland.

Ednah's research interests include Conflict Transformation, Democratization process in Africa, Development cooperation, Governance, Reconciliation and Peace building, Religion and Global development, Restorative and Transitional Justice, and Women, Peace, and Security. Email: emkangee@gmail.com



Mrs. **Dogbossié Doudou**, Political Scientist M.A, PhD from RWTH Aachen University and Social Work Diploma Migration and Refugees from "German Jordan University" Amman. After several stays in different countries in Africa, Southeast Asia and the Middle East, I am now working for the Integration Agency of the Pedagogical Center Aachen. My main areas of expertise are: Democracy, Migration, Empowerment offers for the Afrodiaspora and Africans*. Member of "International Anti-Imperialist Cumbe of African and Afro-Descendent People".

Report on Africa Days 2022

Daniel Ayuk Mbi Egbe



The AFRICA DAYS 2021 with the focus "German Colonial Period in West Africa" were a joint event of ANSOLE e.V., the African community in Jena and surroundings, and the Friedrich Schiller University Jena. The cooperation partners were MigraNetz Thüringen e.V., Afrikanisch-Deutscher Verein für Kultur und Bildunge V. (ADKV) Erfurt, Initiative of Black People in Germany (ISD), Le C. A. R. Ilmenau and PÄZ Aachen.

Financially supported by the city of Jena, JenaKultur, the Ernst Abbe Library, Studierendenwerk Thüringen, the House of Resources and the thuringian Commissioner for Integration, Migration and Refugees (BIMF).

As the years before, the AFRICA DAYS 2021 consisted of a conference about Africa, an African market, program for children, a photo exhibition and a intercultural evening (gala evening). The conference, which was in hybrid format, had two parts: The first part, which took place on the 30.10.2021 dealt exclusively with the main theme "German Colonial Period in West Africa". The second part, on 10/31/2021, dealt with other Africa-related topics in addition to the main topic.
In the run-up to the event, flyers, posters and a banner were printed, distributed or posted or hung up. A website www.africadays-jena.org was set up specifically for the event. Through the portal www.eveeno.com, 194 people were able to register online in advance. An additional 24 people signed up on the list of participants at the event location. A3 pictures, matching the main theme of the event, were also printed. These were presented to participants for signature at the registration point and during the conference.



Registration and sign-up of the A3 posters

The Opening of the AFRICA DAYS 2021

The opening of AFRICA DAYS 2021 took place in the large auditorium of the Ernst Abbe Campus with welcoming speeches by the following persons:

- Prof. Dr. Daniel A. M. Egbe, Chairman of ANSOLE e.V.
- Prof. Dr. Dr. h. c. Martin S. Fischer, Director of the Institute of Zoology and Evolutionary Biology and co-organizer of AFRICA DAYS 2021
- Prof. Dr. Walter Rosenthal, President of the Friedrich Schiller University Jena
- Jonas Zipf, Plant Manager of JenaKultur, co-sponsor of the event



Opening speeches at the Africa Days 2021: from left: Prof. Dr. Daniel A.M. Egbe, Prof. Dr. Martin Fischer, Prof. Dr. Walter Rosenthal, Mr. Jonas Zipf

30.10.2021

Conference part I

(moderated by Prof. Dr. Martin S. Fischer)

After the welcome speech, the following presentations were given:

- **German Colonial Period in Cameroon**
  Prof. Dr. Henry Kam Kah, University of Buea, Cameroon
- **The Batanga Expedition in German ´Cameroon`(1887): The Role of the first " Kolonialzoologe" – Bernhard Weissenborn**
  Paul TakuBisong, Friedrich Schiller University Jena
- **Slavery and Colonialism**
  Prof.Dr. Stephen Fomin, University of Buea, Cameroon
- **Colonial sources of German racism-Racism as source of German colonialism**
  Konrad Erben, Initiative Schwarzer Menschen in Deutschland (ISD)
- **Natural history collections from colonial context**
  Dr. Katja Kaiser, Museum für Naturkunde Berlin
- **Colonial heritage in Thuringia**
  Dr. Urs Lindner, University of Erfurt
- **The scientific office of coordination on the colonial heritage in Thuringia**
  Prof. Dr. Kim Siebenhüner, Vize-Präsidentin der Friedrich-Schiller Universität Jena
- **The impact and discussion on the Jena Declaration of 2019**
  Prof. Dr. Martin S. Fischer, University of Jena.



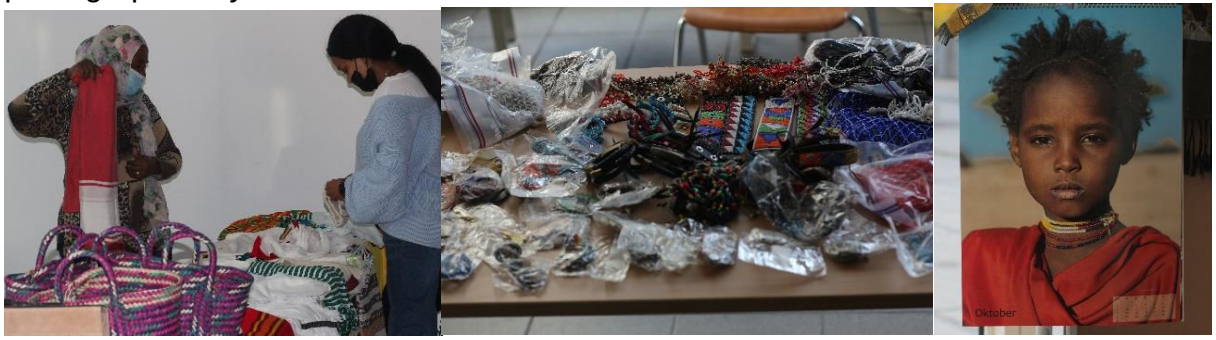
6 of 8 presentators at the conference part I: from left: Paul Taku, Konrad Erben, Dr. Urs Lindner, Prof. Dr. Kim Siebenhüner & Prof. Dr. Martin Fischer



Participants at the conferences

African market and photoexhibition

During and after the conference, products from different African countries (Ethiopia, Burkina Faso, Eritrea, Ghana and Kenya) were offered for sale on both days. Mr. Shewa Bekele, employee of ANSOLE e.V., exhibited portraits of people from Ethiopia photographed by him.



African market and photoexhibition

An Ethiopian coffee ceremony took place at the African market, which was well received by the visitors.



Ethiopian coffee ceremony

The intercultural evening (gala evening) on the 30.10.2021

The evening included welcome speeches, live music, dinner, prepared by Africans themselves and dance. Brian Formukong of Le C.A.R. Ilmenau and Konrad Erben of ISD moderated the evening. The opening speeches for the fifth gala evening of AFRICA DAYS were given by Daniel Egbe, Chairman of ANSOLE e.V., Rea Mauersberger, Board Member of ANSOLE e.V. and Chaiman of the Migration and Integration Advisory Board (MIB) of the City of Jena, Konrad Erben, reprsantative of ISD, Michael Sia, Chairman of ADKV Erfurt and Sylvain Wouatong, Chairman of Le C.A.R. Ilmenau.



Moderation (Brian Formukong & Konrad Erben) and speeches at the galaevening (Daniel Egbe, Michael Sia, Rea Mauersberger and Sylvain Wouatong).

Michael Sia took the opportunity, to present the activities of the ADKV Erfurt. It was suggested to make the AFRICA DAYS in the future as a Thuringia-wide event with changing venues.

The evening continued with live music from the African student band led by Anthony Chukwubuikem. Various dishes prepared for the first time by people from different African countries (Ethiopia, Egypt, Eritrea, Cameroon, Kenya, Congo and Nigeria and Trinidad & Tobago) were served.



Food cooked by african women served at the gala evening.

At the end of the official part of the evening, thanks were expressed to all who actively participated in the realization of AFRICA DAYS 2021. The Dance continued until midnight.



live music of the African student band and dancing

31.10.2021

Conference part II (moderated by Prof. Dr. Daniel A. M. Egbe)
Following presentations were given:

- **Green Deal Africa- Europe-** *Prof. Reinhold Lang, Johannes Kepler University Linz, Austria*
- **The Bamoun People in Cameroon before and after German Colonialism**- *Prof. Dr. Maryse Nsangou Njikam, Cultural Service, Cameroonian Embassy in Berlin, Germany*
- **Global Citizenship: An Opinion –** *Prof. Dr. Daniel A. M. Egbe, Institute of Polymeric Materials and Testing (IPMT) Johannes Kepler universität Linz, Austria & ANSOLE e.V., Jena, Germany*
- **Path dependency or departure? Reflection on the New pan-Africanism**- *MesfinMulugeta, Friedrich-Schiller University Jena*
- **The promotion of national unity post-colonialism in Ghana**- *Jacob Amuah, TU Ilmenau*
- **Cameroon: A German romantic invention**?- *Pascal OngossiAssamba, Friedrich-Schiller University of Jena*
- **Media Bias and Retelling the African Story**- *Brian Formukong, TU Ilmenau*.
-



Presentators at the conference part II (from left): Prof. Dr. Maryse Nsangou-Njikam, Mesfin Mulugeta, Jacob Amuah, Pascal Ongossi and Brian Formukong



Group photos: left: at the end of the Conference part II. Right: People of Cameroonian origin, together with Prof. Dr. Maryse Nsangou Njikam

Background, follow-up and acknowledgements

The close cooperation between ANSOLE e.V. and FSU Jena in organising the AFRICA DAYS 2021 is the result of a wonderful friendship between PD Dr. Daniel Egbe, Chairperson of ANSOLE e.V., and Prof Dr. Martin Fischer of FSU Jena, which developed during AFRICA DAY 2020. Prof. Fischer was invited as a speaker at AFRICA DAY 2020 and presented on the Jena Declaration 2019 "The concept of race is the result of racism and not its precondition". The connection between racism and colonialism led them to decide to make "German Colonial Period in West Africa" the main theme for AFRICA DAYS 2021. It was fitting that Mr Fischer's Master's student, Mr Paul Taku (from Cameroon), was working on the topic "The Batanga Expedition in German 'Cameroon`(1887): The Role of the first 'Kolonialzoologe' - Bernhard Weissenborn" for his Master's thesis.

In preparation for the event, Mr Egbe made a number of trips to Cameroon (four trips in total) to persuade the Cameroonian colonial historian Professor Prince Kuma Ndumbe III to be the keynote speaker at AFRICA DAYS 2021 (He did say yes, but cancelled before the event started. We found two substitute speakers in time, Prof. Henry Kah and Prof. Stephen Fomin from the University of Buea, Cameroon) and to take photos of German colonial relics. For this, he fortunately met in Buea, first German colonial capital of Cameroon, Mr John Ngomba, an enthusiastic "German" tourist guide, who assisted him in taking photos. Some of the photos can be seen on the A3-thank-you-posters. The signed thank-you-posters have been given to co-organizers and sponsors as a gift.



Signed Thank-you-pictures



Handing over of a thank-you-picture to Dr. Julia Haucke of JenaKultur (left) and to Prof. Dr. Walter Rosenthal, President of FSU Jena in the presence of Prof. Dr. Martin Fischer (middle). The Cameroonian ambassador in Berlin, H. E. Victor Ndocki contemplating the received signed picture from Africa Days 2021(right).

We are very grateful to Prof. Martin Fischer for keeping the door of the University of Jena open forus so that we could hold the event in presence, despite the Corona situation.
We would like to thank all the institutions (BIMF, JenaKultur, Studierendenwerk Thüringen and House of Resources) that supported us financially, as well as the many hands that cooked or helped with the preparation and implementation.
With AFRICA DAYS 2021, we have entered new territory. On the one hand, we had to hold a big event under corona conditions in presence. On the other hand, we wanted to and had to prepare the various African dishes ourselves (instead of the Mensa of the Studierendenwerk Thüringen), which led to us overestimating ourselves financially. In thiscontext, we are very grateful to Ms Annett Roswora. With a lot of patience, she helped us get the numbers in the right direction. We learned a lot for the next similar event. It is a great joy for us that we were able to hold AFRICA DAYS 2021 despite all adversities. *The consequence of this is the start of a flexible online German course....*

Further impressions of the event



People with traditional clothes and/or jewellery from Cameroon, Ethiopia and Kenya



While dancing

Letter of Thanks from the Cameroonian Ambassador in Berlin

REPUBLIQUE DU CAMEROUN
Paix-Travail-Patrie

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N° 0032 /LT/ACB/SC/CC

Berlin, le 03 FEB. 2022

L'Ambassadeur

Au
Professeur AYUK MBI EGBE Daniel
ANSOLE
Wagnergasse 25
07743 JENA

Objet : Remerciements

Monsieur le Professeur,

A l'occasion de la Conférence Internationale transdisciplinaire « Africa Days 2021 » organisée sous votre houlette à l'Université de Jena du 30 au 31 octobre 2021 sur le thème *« German Colonial Period in west Africa and Africa related Topics »*, vous avez présenté différents vestiges de la colonisation allemande au Cameroun, rendant ainsi visible la mémoire historique de nos deux pays.

C'est dans ce cadre que vous avez fait signer par tous les participants un tableau représentant l'ancienne Villa du Gouverneur allemand à Buea, qui, tout en étant un symbole de la période coloniale allemande au Cameroun, fait désormais partie du patrimoine architectural de notre pays.

Je vous adresse mes remerciements pour le geste que vous avez fait de m'offrir ce magnifique tableau, qui a trouvé une place de choix dans le bureau de l'ambassadeur du Cameroun en Allemagne.

Veuillez recevoir, Monsieur le Professeur, l'expression de mes salutations les meilleures.

L'Ambassadeur

NDOCKI Victor

Publishing Team



My name is **Therese Maria Gaschler**. I am studying Geography in Jena. After my A-levels I went to Benin-Republic for a volunteering Gap Year. The global injustice is led me to study Geography to change the view of the world and to learn from other cultures in a respectful way. Beside my studies I am doing a formation to become a choirmaster. In the frame of my internship, I contributed in compiling this event book. Email: therese.gaschler@online.de



I am **Chris Seiferth** and I am of German origin. I am working as a social worker at the AWO RegionalverbandMitte-West-Thüringen, Jena with the main focus on socio-pedagogical family assistance for families with migrant background. Besides, I am also partially employed at the AMAH-ANSOLE e.V. project to organize and conduct cultural events, drafting of proposals as well as administrative tasks. As such I was strongly involved in the organization of Africa Day 2020. Due to my studies in social work at the University of Applied Sciences Jena and Master in sociology with the focal point on "Social Change and Sociological Diagnosis of Time" I also had the chance to stay in France and Romania. Email: chris.seiferth@onenetbeyond.org



Prof. Daniel Ayuk Mbi EGBE was born on 20th May 1966 in Mambanda-Kumba, South-West Region of Cameroon. He obtained a BSc in Chemistry in 1991 at the then University of Yaoundé (now University of Yaoundé I). He moved to Germany in October 1992, where he obtained an MSc (Diplom) and PhD in Chemistry in 1995 and 1999, respectively, from the Friedrich-Schiller University (FSU) of Jena. He completed his Habilitation in Organic Chemistry at the same institution in 2006.

From 2006 to 2008, he spent postdoctoral stays at the Max Planck Institute for Polymer Research in Mainz, Germany, the Technical University of Eindhoven in the Netherlands, and at the Technical University of Chemnitz, Germany. In 2009 he moved to the Johannes Kepler University (JKU) Linz, Austria, where he is presently member of the Institute of Polymeric Materials and Testing (IPMT) and the *Energieinstitut an der JKU*. In November 2021, he was appointed honorary professor of Organic Chemistry of the College of Science and Technology of the University of Rwanda, Kigali, Rwanda. He is additionally appointed extraordinary professor for renewable

energy and chemistry at North-West University in South Africa. Egbe's main research interest is the design of semiconducting materials for organic solar cells and other optoelectronic applications.

He is a member of Organic Electronics Association (OE-A), and a board member of the World University Service Germany e.V. (WUS- Germany e.V.), board member of *MigraNetz Thüringen e.V.* and member of the *Migrations-und Integrationsbeirat der Stadt Jena*. He is the initiator and International Coordinator of the African Network for Solar Energy (ANSOLE) (www.ansole.org), initiator and chairperson of ANSOLE e.V., an institution legally representing ANSOLE, and initiator of the Cameroon Renewable Energy Network (CAMREN). He also initiated and coordinates the research platform BALEWARE (Bridging Africa, Latin America and Europe on Water and Renewable Energies Applications) (www.baleware.org).

From 2015 till 2017 he was member of the scientific council of the "Ecole Supérieure des Métiers des Energies Renouvelables (ESMER), in Benin. From 2015 till 2016 he was part of the team which developed research programs at the Pan African University Institute of Water and Energy Sciences (including Climate Change) (PAUWES) in Tlemcen, Algeria, an institution of the African Union.

Since 2015 he is an Independent Evaluator for the World Bank Group and African governments in the selection process of the African Centres of Excellence (ACEs) and African Host Universities (AHUs) with corresponding eligible students in the frame of PASET (Partnership for skills in Applied Sciences, Engineering and Technology)- RSIF (Regional Scholarships and Innovation Fund)-Program.

In 2016 he was appointed the first Distinguished Brian O´Connell Visiting Fellow of the University of the Western Cape, South Africa, in recognition for his outstanding contribution in human capacity building in Higher Education in Africa.

He was initiator and director of the Volkswagen-Stiftung-sponsored Summer Schools on "Sustainable Energetics for Africa" (2015-2017). He is presently visiting lecturer/Professor at various African universities.

He has published till date more than 130 peer-reviewed articles in renowned journals and (co)supervised numerous international students from Africa and elsewhere. He speaks more than 5 languages and is father of 4 children. He is a believing christian who enjoys dancing Salsa! Email: Daniel.egbe@ansole.org. WhatsApp: +4917620925862.

African Network for Solar Energy

www.ansole.org



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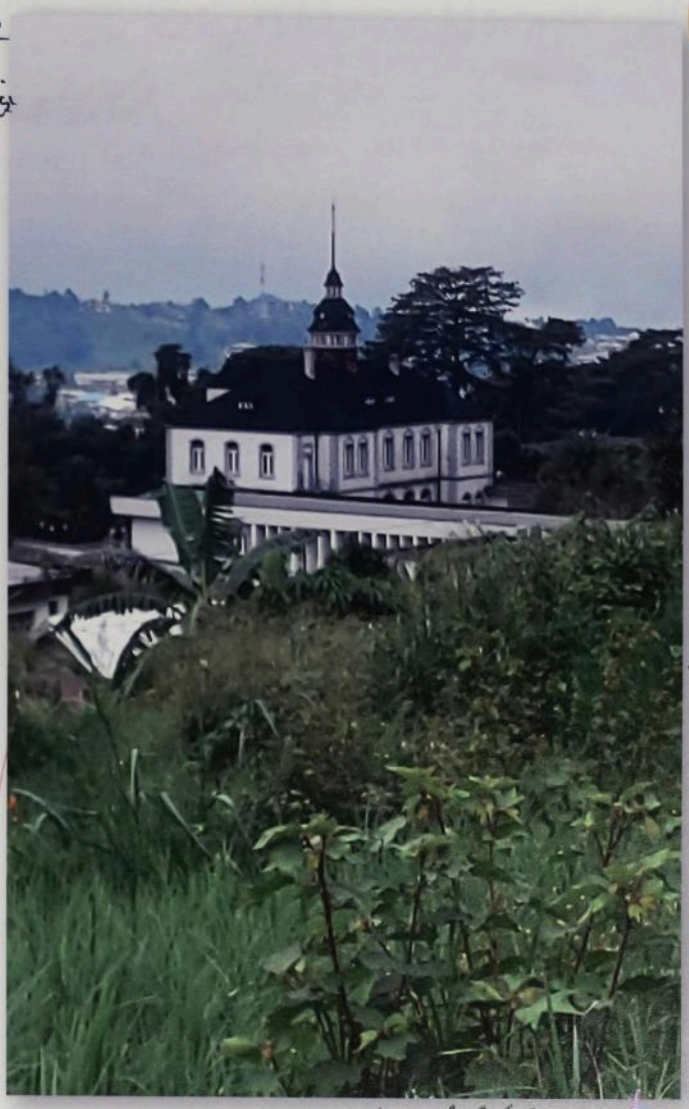
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AFRICA DAYS 2021 in Jena

30-31.10.2021, Ernst-Abbe Campus, University of Jena

Theme: German Colonial Period in West Africa

"German Colonial Palace in Buea Cameroon"



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