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THE INVOLVEMENT OF THE BLACK MAN IN THE TEACHING
OF WESTERN CIVILIZATION: A STUDY OF
BLACK COLLEGES AND UNIVERSITIES

By
Arthur LaCurtiss David

A dissertation presented to the
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for the degree Doctor of Arts

May, 1973

THE INVOLVEMENT OF THE BLACK MAN IN THE TEACHING
OF WESTERN CIVILIZATION: A STUDY OF
BLACK COLLEGES AND UNIVERSITIES

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ABSTRACT

THE INVOLVEMENT OF THE BLACK MAN IN THE TEACHING OF WESTERN CIVILIZATION: A STUDY OF BLACK COLLEGES AND UNIVERSITIES

By Arthur LaCurtiss David

This study is written because it has been found that traditional western civilization courses often fail to show the relevance of various peoples to the development of today's society. Particularly do these courses fail to show the relevance of black people and the contributions they have made to the building of our western world. The coverage given to black involvement in major textbooks, collateral readings, scholarly journals and other literary works has been brief, if at all.

The use of questionnaires and scheduled interviews was helpful in gaining information relative to the knowledge of students and faculty members to the amount of contributions made by black people in making today's

Arthur LaCurtiss David

western civilization. These students and faculty members were from predominantly black colleges and universities in Tennessee. In addition, textbooks, collateral reading material, scholarly journals and dissertation abstracts were surveyed to determine the amount of black involvement cited in them.

It was discovered that the black man is systematically excluded from the teaching processes of western civilization. A review of the literature shows that the black man is not included at all in the literary material available for class use. Faculty members, admittedly, acknowledge a clear lack of knowledge about the Afro-European, and admit that a vacuum exists in western civilization regarding the contributions of the black man. They do not know of his contributions nor are they aware of sources available to them to ascertain this information. The black man has accomplished some success, of a minor nature to be sure, but success nevertheless. This was pointed out in this study in the chapter dealing with evidence of the black contributions to western civilization. It was discovered that students know almost nothing about these black contributions and that their knowledge of European history in general is normal.

DEDICATION

This dissertation is dedicated to my family for the sacrifice they made so that I might achieve this goal. To my wife, Martha, who gave so generously of herself in the form of sacrificing for me. To my children, Alexis and Sean, who sacrificed "daddy" for two years while I studied. May God always bless them in every way.

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CHAPTER I

INTRODUCTION

Traditional western civilization courses often fail to show the relevance of various peoples, particularly black people, to the development of today's society. In addition, the coverage given to black involvement in major textbooks has been extremely brief, if at all. Collateral reading material used in conjunction with the teaching of these classes also fails to give strong coverage to the involvement of black persons. It is also felt that the lectures and other materials used in the teaching of these classes are void of black involvement.

This study attempts to do four things. This study attempts (1) to reveal the lack of mention of black involvement that exists in literature used in the teaching of western civilization. This study attempts (2) to show evidence of the involvement and contributions of black persons in the development of western civilization. This study attempts (3) to show that faculty members in black colleges and universities are not in agreement regarding how black involvement can be inserted in this void and that they are not familiar with material which will help fill the void. This study attempts to show (4) the lack of knowledge that college students have concerning the black

man's role in building western civilization. The black man has been excluded, consciously or unconsciously, from the teaching processes of western civilization.

This study can be significant in that it makes available information concerning those elements of black involvement which can be used in the teaching of the course. A second significant factor is that its information can be used to bring to black youth a sense of racial pride and self-confidence. It can also be used to show other ethnic groups that the black man has made some contributions and that he is not a non-entity as far as western civilization is concerned. Although there have been few black people involved in Europe during most of the last 2000 years, it is felt that it will be significant to note those instances of black involvement. These instances ought to be recognized as to their contribution in the teaching of western civilization courses. It is most significant that this information be taught, particularly in black colleges and universities, but in other colleges as well.

Those considered black in this study are those persons who have had a black heritage or who have been considered black by their contemporaries. Black heritage is a term used in this study to denote any person who is part of a racial group which is either pure African or a

hybridization of Africans and Caucasians. It includes those persons whose ancestry can be traced back at least four generations to African origins. This would include those persons who have traditionally been considered black by scholars. Black means those persons of the Negroid race who are descendants of Africa's traditionally dark skinned people.

To complete this study, a visit was made to all of the black, senior colleges and universities in the State of Tennessee. These included: Knoxville College, Fisk University, Tennessee State University, Lane College and Lemoyne-Owen College. In this aspect of the study, a questionnaire was used to ascertain information from the students regarding their knowledge of the black man in the building of western civilization. During these visits, faculty members who were teaching western civilization courses were interviewed to gain information concerning their teaching methods.

A survey was made of the literature used in the teaching processes to determine their inclusion of the black man in the building of western civilization. This aspect of the study included a survey of ten standard textbooks adopted by colleges and universities across the nation. In addition, a review was made of a reading list of forty books that are used as collateral readings in

western civilization courses. The Dissertation Abstracts of the past twelve years (1961-1973) were also reviewed to determine how many references were made to either black involvement or directly to black contributions.

The black man has been involved in the building of western civilization. The purpose of this study is to show, as clearly as possible, how the black man has been involved and to show how this involvement has been overlooked or left out of the normal procedures of teaching. The black man has a past in Europe. This past has been ignored up until now. This study, therefore, is an attempt to bring to the surface the "Afro-European" and to show that he did, and does, exist.

CHAPTER II

THE LITERATURE USED TO TEACH WESTERN CIVILIZATION

Currently available textbooks in western civilization vary widely in the priorities assigned to the different aspects of western civilization. Older authorities like Crane Brinton, John B. Christopher and Robert Lee Wolfe emphasize political and military factors. Recent authorities are emphasizing the social life of individuals and include such current problems as racial prejudice, poor housing conditions and welfare assistance. Some are concerned with relevancy and it is certainly relevant, in today's world, to consider the black man and his influence in building western society. Even small contributions by black men are important because they show that western civilization is not exclusively a white man's world. Black contributions are also important because they give black youth a sense of racial pride and encourage them to strive for success in our American civilization.

Ten textbooks have been examined in the course of this study. Several are used in major colleges and universities. These adoptions are noted as the various textbooks are discussed in detail. Each textbook was

examined to discover the amount of black involvement discussed in it. Not surprisingly, not very much black involvement was disclosed in any of them, but there is a surprising inconsistency both in the amount and the specifics of black involvement.

Almost none is revealed in the two volume textbook by J. Russel Major, Robert Scranton, and G. P. Guttino, entitled Civilization in the Western World: Ancient Times to 1715 (1966).¹ There was only one reference to any involvement of the black man in the building of western civilization. This reference was to one of the kings of Egypt.

The accession of Amenhotep IV in Egypt, about 1379 B.C. brought a dramatic interlude, which may have been the culmination of a movement that had been welling beneath the surface in Egyptian society for some time. This pharaoh was the son of Amenhotep III, who was a kind of Louis XIV of his world, and his consort Ti, who was apparently not of royal blood and may even have been a foreigner, possibly Negroid. Certainly the features in her portraits are of a different cast from those of most of the portraits of native Egyptians. She may have suffered from an ailment which affected her physical structure. In any case, some of her physical peculiarities reappear in the portraits of her son and his children--and even in his wife, the famous and beautiful Nefertiti. It has been suggested that, for whatever reason, Amenhotep IV was of peculiar physique, and thus set a kind of court fashion which influenced the portraits of other members of the court.²

¹J. Russel Major, Robert Scranton, and G. P. Guttino, Civilization in the Western World: Ancient Times to 1715 (2d ed.; Philadelphia: J. B. Lippincott Co., 1971).

²Ibid., pp. 57-58.

In this statement, several things are obvious immediately. First, it shows how dubious the author is about the involvement of black people in western civilization. He is almost apologetic about having to mention that Tiy, the mother of Amenhotep IV, may have been a black woman. Secondly, he immediately attempts to justify his reasons for not considering her as fully black. He says that she may have suffered from some strange disease which "affected her physical structure." There are diseases which change the color pigmentation, but none that change the structure of the individual. This disease which changes pigmentation is called vitiligo. "It is a condition of the skin, normally characterized by loss of pigmentation in areas of various sizes and shapes producing white patches."³

According to Dr. John Kenney, Head of Dermatology Department at Freedmen's Hospital in Washington, vitiligo turns skin white because pigment cells (melanocytes) cease normal production of pigment. The cause is not known, though nervous influences are suspected. Conditions can be either temporary or permanent and is not hereditary.

. . . No pain, rash, swelling or other discomfort has accompanied the color change.⁴

³Webster's New World Dictionary of the American Language, David B. Guralnib, editor (2d ed.; Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1971), p. 1589.

⁴Ebony Magazine, Volume XXIV (December, 1968), p. 120.

There was no indication of color pigmentation changes in white persons. It appears that this disease affects only black people. It appears that these authors were trying simply to make excuses for black involvement. Why they did this is difficult to ascertain. Some black readers might suspect bigotry, although since the author is relying on the evidence of portraits, he may simply be leaning over backwards.

Throughout the remaining text of this book, there is no mention at all of any other elements of black involvement. The assumption which must be made by the students using this book is that the black man was a non-entity from that point on in the history of western civilization. The nations of Africa were not discussed and the references to the slave trade only related to traffic to the Americas. They speak about the docility and backwardness of the Indian as a slave and that "Negro slaves from Africa, who were hardier than the Indians, were brought in to replace the aborigines and, in the end, dominated the ethnic makeup of most of the islands."⁵ They go on to relate, in some detail, several instances pertaining to slavery in the Americas.

⁵Major, et al., op. cit., p. 521.

Volume II of this textbook was written by J. Russel Major.⁶ This text makes no reference to black people in Europe. The only reference to blackness was with regard to the civil rights struggle in the United States. Only about two pages of the text was devoted to the civil rights struggle from Booker T. Washington to the Black Muslims and Black Panthers of 1970. He states that "by 1970 the Negro had made great strides toward achieving political, economic, and social equality, but the full achievement of these goals still escape his grasp and relations between the races were more precarious than ever."⁷

Further, the black background of some famous Europeans is not stated. Two examples are Alexandre Dumas and Alexander Pushkin. These two literary figures are discussed among others on pages 138 and 139. Their works are praised but there is no reference at all to the black background of both of these individuals.

In a later reference to Dumas, the author said,

a master of the dramatic like Alexandre Dumas (1803-1870) was able to use the new medium [serial writing in the newspapers] with conspicuous success. Indeed, he became so popular that he hired hack writers who wrote the greater part of many of his books.⁸

⁶J. Russel Major, Civilization in the Western World: 1715 to the Present (Philadelphia: J. P. Lippincott Co., 1971).

⁷Ibid., p. 669.

⁸Ibid., p. 271.

Again, there is reference to his fame and his success but none to his racial heritage.

From this point, to the end of the volume on page 751, one looks in vain for mention of black involvement. In fact, as an objective look is taken at what was just discussed, the entire volume is a void as far as any mention of black involvement in Europe is concerned. The word "Negro," aside from the two pages on the civil rights struggle in the United States, is used only twice in the entire text: in the discussion of the American South (p. 230) and in the discussion of colonial Latin America (p. 233). There are no direct references at all to the black man in Europe and if an individual student were not aware of the blackness of Dumas and Pushkin, he would view European civilization as completely non-black.

The second textbook in the group surveyed is the two volume work by William L. Langer. The first volume is entitled, Western Civilization: Paleolithic Man to the Emergence of European Powers.⁹ Two references are made to Queen Nefertiti of Egypt but none relative to the possibility of her Negroid background. The remaining chapters of this volume are completely free of any other reference

⁹William L. Langer, Western Civilization: Paleolithic Man to the Emergence of European Powers (New York: Harper and Row, 1968).

to black people or to people who even were suspected of having a black background. It is almost as if the western world opened up and swallowed the black man, leaving accounts of him only in the United States and in Africa.

In volume II of Langer's work, entitled Western Civilization: The Struggle for Empire to Europe in the Modern World,¹⁰ there are a few references to black involvement. The first was a statement regarding the defeat of a French force of 40,000 troops in Santo Domingo. The author says,

. . . in 1802 a revolt of Negro slaves in Santo Domingo led to the separation of this island from France. Napoleon dispatched an expedition that succeeded in reintroducing slavery but at the cost of 40,000 men, who perished from yellow fever.¹¹

Little reference was made to the leadership of Haiti and very little to the fact that this island became the first black nation to win its independence from a major European power. It was, in fact, the second nation to declare independence from a European power, with the United States making the move in 1776.

Langer mentions the two literary figures of nineteenth-century France and Russia, discussed above.

¹⁰William L. Langer, Western Civilization: The Struggle for Empire to Europe in the Modern World (New York: Harper and Row, 1968).

¹¹Ibid., p. 277.

His mention is only in a very cursory way, however. The reference to the French writer, Alexandre Dumas, was a color picture in the pictorial section of the book. This picture very clearly shows the Negroid features of Dumas. There is no written reference to this man in the caption or any references to his black heritage.¹²

The Russian poet, Alexander Pushkin, is mentioned twice by Langer. He states that Pushkin

bridged the classical and romantic ages of Russian literature, was not only Russia's greatest poet, but also the founder of its modern literary language.¹³

A second reference to Pushkin was one regarding his political activities. Here the author states that

Pushkin, the singer of gypsies and the free Caucasian mountains, exhorted Nicholas I in 1830 to suppress the Polish uprising.¹⁴

In neither of the references to Pushkin is anything said about his racial background. No other references in this entire book were made to the black man except for the issue of slavery and the civil rights struggle that took place in the United States.

The third textbook used in this study is a new (1970) text written to touch on all matters that pertain to Europe from the early Renaissance to the present.

¹²Ibid., p. 374.

¹³Ibid., p. 346.

¹⁴Ibid., p. 407.

The book is entitled A Modern History of Europe by Eugen Weber.¹⁵ This book begins with the medieval period and thus omits Egyptian history and much of the Greek and Roman period. The author recognized the contribution, if not the racial background, of French writer Alexandre Dumas. He refers to Dumas and his writings in the newspapers of France. He says "sales went up through serials on whose adventures the public hung. . . . Alexandre Dumas brought thousands of subscribers to the papers."¹⁶

A second mention of Dumas concerns the appeal of his plays. The idea conveyed was that Dumas' writing appealed to the mass public of France--a public where the emotions and the senses triumphed over the mind, vulgarity over refinement and show over taste.¹⁷ In both of these references nothing is said about the racial background of Alexandre Dumas. It was as if the author was not even aware of the fact for it was not even hinted at in the text.

Alexander Pushkin, the Russian poet, did not fare as well as Dumas in the book by Weber. He only received one line in the entire book. This line was in reference

¹⁵ Eugen Weber, A Modern History of Europe (New York: W. W. Norton and Co., 1971).

¹⁶ Ibid., p. 694.

¹⁷ Ibid., p. 701.

to something he said and not really about him at all.¹⁸
 There was no intimation of any kind as to who he was,
 where he was from or his racial heritage.

Like the other books, the remainder of this book
 was void of black involvement. Twelve hundred and forty-
 five pages and no reference at all to any involvement of
 the black man in the affairs of Europe.

Weber also makes reference to the feeling of some
 English men about the "inhumanity and injustice of slavery
 which the world had taken for granted time out of mind."¹⁹
 He also mentions the establishment of a free colony for
 Negroes at Sierre Leone in 1784. In a footnote he says
 that "a draft from British prisons made good the shortage
 of women among early settlers."²⁰ He also mentions the
 African Association which promoted the cause of the
 antislavery movement.

Several major universities have adopted this book
 for use in their survey of western civilization courses.²¹
 These include the University of California at Los Angeles,
 Purdue University, the University of Kansas, Harvard

¹⁸Ibid., p. 613.

¹⁹Ibid., p. 498.

²⁰Ibid.

²¹ A complete list of all the colleges and
 universities adopting this book is in Appendix III.

University, the University of North Carolina at Chapel Hill, and Middle Tennessee State University. In addition, several schools in Canada have adopted this book, including the University of Calgary, the University of New Brunswick, and the University of Saskatchewan. Only two black colleges, Howard University and Virginia Union University, have adopted it.²²

The fourth book considered in this survey is by John Stipp, C. Warren Hollister, and Allen W. Dirrim. It is entitled The Rise and Development of Western Civilization: The Emergence of Man to the Present.²³ From the opening section, which discusses the pre-literate period of history to the final chapter of the modern era, there are only three pages that make any reference to the involvement of the black man in western civilization. These three pages are concerned with the basic black-white problems of the United States. There is not a single reference to any form of black involvement in European affairs.

²²It will be noted that all of the textbooks used in this study do not have lists of adoption. Each publisher was written for a list and only three of the ten responded. These letters were written on October 16, 1972.

²³John L. Stipp, C. Warren Hollister, and Allen W. Dirrim, The Rise and Development of Western Civilization: The Emergence of Man to the Present (New York: John Wiley and Sons, Inc., 1969).

The widely respected two volume work by Crane Brinton, John B. Christopher, and Robert Lee Wolfe is the next textbook considered in this survey. The title of both volumes is the same, A History of Civilization.²⁴ They suggest that "Egypt was peopled by a mixed population."²⁵ They reinforce this statement by making an explanation of their use of the term mixed. They place emphasis not on the use of race as a distinction for diversity but the use of language as a distinction. This, they say, is a more exact description of the mixed population. Their next argument does presuppose some black involvement in Egypt. They say,

For more than two centuries (945-712 B.C.) Egypt was ruled by Dynasties XXII-XXIV, whose leaders came from Libya, farther west along the Mediterranean. It next fell to Dynasty XXV (712-663 B.C.) which sprang from its southern neighbor, Ethiopia. . . . They never really remade the country.²⁶

This suggests that the Ethiopian blacks did have some involvement with Egypt and although they did not remake the country, they had an impact. With forty-five years of rule, there must have been some influence on their culture superimposed upon the Egyptian culture. Something

²⁴Crane Brinton, John B. Christopher, and Robert Lee Wolfe, A History of Civilization (3d ed.; 2 vols.; Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1967).

²⁵Ibid., p. 22.

²⁶Ibid., p. 23.

must have rubbed off that changed the Egyptian outlook on some aspects of life.

After this reference to the Ethiopian dynasty, the remainder of Volume I is completely void of any other black references.

In Volume II, the authors refer to the situation between France and her colony, Santo Domingo. They suggest that France had won control of the island but could not put down the resistance thrown against them by the blacks of the island. The rebelling blacks, led by Toussant L' Ouverture were able to defeat the French forces. The blacks were aided by a yellow fever epidemic among the French but a victory resulted nevertheless.²⁷

In discussing Alexander Pushkin, the authors make clear references to the ancestry of this great Russian poet. They state that

. . . in Russia . . . the poet Pushkin (1799-1837) deserted the archaic Slavonic language of the Orthodox Church to write the first major literary works in the national vernacular. He took subjects from Russia's past and introduced local color from its newly acquired provinces in the Crimea and the Caucasus. He also celebrated his own exotic great-grandfather, Abram Hannibal, the African Negro slave of Peter the Great.²⁸

All other references to blacks in this textbook are related to either the United States or to Africa. Nothing else about European Negroes is discussed.

²⁷Ibid., p. 120.

²⁸Ibid., p. 139.

The authoritative textbook by R. R. Palmer and Joel Colton is the next concern.²⁹ It is entitled, A History of the Modern World.³⁰ This book begins with ancient Greece and moves to the present. There are several references in this text to the involvement of the black man in the development of western civilization. All of these references are not clearly pointed out as being black people, e.g., Dumas and Pushkin. They are mentioned, but their heritage is not spoken of at all.

First, there is the presence of an African servant in Italy in 1469, which is noted in a portrait in the pictorial section. This is a portrait which is in the chapel of the Medici townhouse. It was painted by Benozzo Gozzoli. In addition to the African servant, there are pictured in this portrait a throng of people "whose varied complexions and miscellaneous headgear suggests the cosmopolitanism of the city" of Florence.³¹

A second portrait shows Europeans negotiating with an African chieftan and his council. The Africans are

²⁹Professional journals rarely review textbooks, but one hears historians who specialize in European history praise this text at least as much as any.

³⁰R. R. Palmer and Joel Colton, A History of the Modern World (4th ed.; New York: Alfred A. Knopf, 1971).

³¹Ibid., p. 101.

fully clothed and seated with dignity in an organized situation. This suggests the possibility of their discussing the sale of slaves or other goods.³²

A one line reference is made to Napoleon and his involvement with "rebellious blacks" in Santo Domingo, but no reference is made to the black leaders. It is only a passing reference to this move on the part of a colony of black people to win their independence from a major European power. These authors include this in a discussion of the attack of the British fleet as an appendage to Napoleon's reasons for selling Louisiana to the United States.³³

A pictorial section of the textbook deals with the development of the African continent, particularly with the modernization of the continent and the rise of the "third world" nations. The introduction of this section states that "a leading sculptor of the twentieth century broke with traditions of sculpture and became interested in the art of . . . black Africa. He found in this art a new accent, for boldness of line or emphatic abstraction, and the modern and primitive come together."³⁴

All other references in this volume to black involvement concern the black man in America.

³²Ibid., p. 158.

³³Ibid., p. 424.

³⁴Ibid., p. 921.

The textbook, A History of the Western World by Shepard B. Clough, Nina G. Garsoun, David L. Hicks, David J. Brandenburg, Peter Gay, Otto Pflange, and Stanley G. Payne offers few surprises to the reader of the books previously discussed. These authors do make several references to the two leading nineteenth century figures of black heritage. They call Dumas a good novelist but a bad historian and cite his description of Cardinal Richelieu as an overpowering villain in his novel, The Three Musketeers.

The chapter on "Restoration, Revolution and Reaction, 1815-1870" also had a reference to Dumas. They state that "Alexandre Dumas' novel, La Dame aux Camelia, (1852) marked the triumph of realism on the French stage."³⁵

In the chapter cited above, they also make reference to Alexander Pushkin. They say that "the poetry of Wordsworth, Heine, and Pushkin . . . all testify to the European character of the Romantic Movement and the universality of its values."³⁶

³⁵ Shepard B. Clough, Nina G. Garsoun, David L. Hicks, David J. Brandenburg, Peter Gay, Otto Pflange, and Stanley G. Payne, A History of the Western World (Boston: D. C. Heath & Co., 1964), p. 914.

³⁶ Ibid., p. 794.

A second reference to Pushkin is the fact that he died in a duel. This, the author suggests, reflected the fact that "romanticists frequently acted out in life" what they described on paper. They do not give the details of the duel but they do link Pushkin with the other romanticist, suggesting his death as an attempt at being a romantic to the end. They suggest that romanticists were prolific writers and in their correspondence exhibited the same pathological introspection which they described in their characters. The lives of many of them were tempestuous, disorderly and short. This does describe the life of Alexander Pushkin. No reference is made to the fact that he was a man of African descent through his great-grandfather nor do they suggest that he ever acknowledged it in any of his writings. It is, however, a fact that Pushkin was proud of his heritage and did mention his black heritage on more than one occasion. A book, started in 1827, but never completed, entitled The Negro of Peter the Great makes his maternal ancestor Ibrahim (Abram) Hannibal the central hero of the book.³⁷

A third reference to Pushkin is found in this text. They again rank Pushkin among the leading poets and novelists of Europe. They say that European writers,

³⁷Janko Lavrin, Pushkin and Russian Literature (New York: Russell & Russell Co., 1947), p. 185.

particularly the romantic writers, tended to "turn to the past for their themes." Pushkin's novel, Boris Godunov was no exception as it related to one of the two great figures of the Slavic past.³⁸ Still, there is no reference to this great Russian poet's ancestral background by these authors.

Edward M. Burns, in Western Civilization: Their History and Their Culture,³⁹ spends 1040 pages ignoring the involvement of the black man. This edition was printed in 1968, and purports to have received close scrutiny from its distinguished author, assisted by a team of scholar-specialists who provided critical reviews of the previous editions. Further, this edition is supposed to be the most extensive revision of the book, ever. All of these things being true, how could the black involvement in European history be justifiably omitted? The only reference he makes to Negroes is about those in the United States or those in Africa. This extensive revision is a vacuum as far as the black involvement is concerned.

³⁸Clough, et al., A History of the Western World, p. 906.

³⁹Edward M. Burns, Western Civilization: Their History and Their Culture (7th ed.; New York: W. W. Norton & Co., 1968).

There are several major universities which have adopted this book.⁴⁰ These include the following schools: Auburn University, Boston College, Butler University, Memphis State University, Northwestern University, Oregon State University, Rutgers University, Southern Illinois University, State University of New York, the University of Arkansas, the University of Maryland, and the University of Colorado. The black colleges adopting this text are Alcorn A. & M. College, Bluefield College, Delaware State College, Dillard University, Hampton Institute, Howard University, Lane College, Mary Holmes College, Morgan State College, and Virginia State College.

The textbook by John B. Harrison and Richard E. Sullivan is now to be considered. Their work is titled, A Short History of Western Civilization.⁴¹ There are no references at all in the beginning of this book to the contributions of Africa in the building of western civilization. In only three or four pages are there any references to Negroes at all. These references are to slavery or to the conditions of the Negro in the United States.

⁴⁰A complete list of all colleges and universities adopting this book will be found in Appendix IV.

⁴¹John B. Harrison and Richard E. Sullivan, A Short History of Western Civilization (New York: Alfred A. Knopf, 1971).

A discussion was made of the French writer Alexandre Dumas the elder (1802-1870) and his great novels. The authors state that Dumas

. . . continued to delight young and old alike with his romantic and melodramatic The Three Musketeers and the Count of Monte Cristo, painting the haunting afterglow of medieval chivalry.⁴²

They speak well of Dumas but say nothing about his racial background.

There is also a discussion of the Russian poet Alexander Pushkin. Accolades are given to him as "the first great figure in Russian literature."⁴³ They discuss the travail of Pushkin in Russia, noting that he was exiled to southern Russia because of his revolutionary radicalism. Later, he became a Russian nationalist, taking many of his romantic themes from events in Russian history. "His tragic drama, Boris Godunov is considered to be his masterpiece."⁴⁴ Again, the authors fail to consider or even to mention the black heritage of Pushkin.

Of all the books surveyed, the textbook entitled Civilization: Past and Present by Walter T. Wallbank, A. M. Taylor and N. M. Bailkey,⁴⁵ presents the most

⁴²Ibid., p. 739.

⁴³Ibid., p. 740.

⁴⁴Ibid.

⁴⁵Walter T. Wallbank, A. M. Taylor and N. M. Bailkey, Civilization: Past and Present (5th ed.; 2 vols.; Chicago: Scott, Foresman & Co., 1965.

material on black involvement. One reason for this is the fact that this book deals not only with western civilization but also with world civilizations. Thus, the most comprehensive discussion of the contributions of Africa to western civilization is found in this textbook. The title of the chapter is "Old Worlds Beyond the Horizon" and the section of that chapter on Africa is "Africa: The Neglected Continent."

There is quite a large amount of information in that section relating to the African continent and its contribution. Here are some examples indicative of this.

. . . recent investigations indicate man--possibly the Negro himself--was indigenous to Africa, and it is known that Negro peoples have ranged throughout western Africa for at least five thousand years.⁴⁶

According to Ethiopian tradition, in about 1000 B.C. the Queen of Sheba visited King Solomon in Palestine and to them was born a son, Menelik. It is from Menelik that all Ethiopian kings trace their lineage.⁴⁷

The final segment of this section deals with "the legacy of Africa's past." The authors state that

. . . recent developments in Africa demonstrate that the past, once recovered, can be of significant service to the present. A new ideology has accompanied the amazing post war emergence of more than thirty independent nations. Known as Negritude, it asserts the Negro's distinctiveness from other races and proudly champions his unique qualities.

Negritude seeks to discover the long forgotten African past and to make it the foundation for national dignity and aspirations. It endeavors to

⁴⁶Ibid., p. 538.

⁴⁷Ibid., p. 541.

find cultural antecedents which, it is believed, have been forgotten or minimized. Believing that Europeans have downgraded African achievement, it passionately denies the still dominant idea of the long history of barbarism in Africa before the advent of European colonial rule. Negritude claims that the pre-European African cultures must be re-evaluated. It calls attention to their achievements in art, folk culture, music and dance forms. It also seeks to validate the virtues in African religious and social systems. Undoubtedly there is an element of idealization in these claims, but on the whole they are long-needed corrections.

The pressing need for a chronology of African history is slowly being worked out. One of the most important methods is the collection and study of oral traditions. Their use is known as euhemerism, "the attribution of historical validity to unwritten accounts." Thus the unwritten past of sub-Saharan Africa is becoming a vital part of world history.⁴⁸

At the very outset, in the Prologue of the book, the authors point out the significance of the black man or "colored" man in the development of western civilization. They suggest that

. . . for many centuries of human history the non-West occupied the place of honor in the van of civilization's progress. Trade flowed from east to west, and European culture borrowings from Afro-Asia were many.⁴⁹

Other elements of blackness brought out in this textbook include a picture of the Temple of Queen Hatshepsut at Deir-el-Bahri (c. 1500 B.C.). The caption with the picture notes that

. . . the Egyptian funerary temple, of which this is the greatest surviving example, was a pre-eminent form

⁴⁸Ibid., p. 543.

⁴⁹Ibid., p. 1.

of architecture during the opulent Empire period (c. 1580-1085 B.C.). Ostentatious tombs of Old Kingdom pharaohs and nobles had proved easy prey for grave robbers; during the Empire period, burial chambers were usually concealed deep in the cliffs west of the Nile River, and funerary temples were erected at a site apart from the secret tombs.⁵⁰

Yet no mention is made of the fact that this temple was designed by a black architect named Sehmud.

One other reference is made in Volume II that concerns a black man although this fact is not pointed out in the text. Reference is made to Alexander Pushkin as the "greatest of the romanticist poets." These authors suggest that his unrestrained personal life and literary lyricism justified his being called the "Byron of Russia." Further, they say that

his subject matter was largely derived from Russian tales and folklore, and his dramas and his verse novels . . . have a strong nationalistic appeal. Like Byron, Pushkin denounced tyranny and the reactionary movement which had set in after the Napoleonic Wars.⁵¹

The remainder of the book deals with everything but the involvement of the black man in Europe. There is, in this book, the traditional vacuum of blackness in European history. The black man has, to a large degree, been excluded from this volume as far as European history is concerned.

⁵⁰Ibid., p. 13.

⁵¹Ibid., p. 142.

There are several major universities which have adopted this book.⁵² These schools include the following: the University of Alabama, the University of Georgia, the University of Iowa, Harvard University, Louisiana State University, Duke University, and George Peabody College. The black schools that have adopted this book include Miles College, Oakwood College, Tuskegee Institute, Delaware State College, Morris Brown College, Morgan State College, Texas College, Clark College, Mississippi Industrial College, Lincoln University, Fayetteville State University, Bennett College, Winston-Salem State University, and Tennessee State University.

Basically, the ten books surveyed are void of black involvement. They have excluded, consciously or unconsciously, the involvement of the black man in their textbooks. They do mention certain aspects of blackness as it relates to Egypt and there is a certain amount of agreement on this in those books dealing with the ancient period. Most of the books mention the contributions of Dumas and Pushkin but few mention their ancestral background. There is some agreement on the slavery issue in several texts and there is also some mention in the books of the United States civil rights struggle. Most of the

⁵²A complete list of all colleges and universities adopting this book will be found in Appendix V.

books ignore the black man in Europe. The best book on black involvement is the book by Wallbank, Taylor and Bailkey, Civilization: Past and Present, because of their dealing with the African past. The book with the least involvement is Edward McNall Burns' book, Western Civilization: Their History and Their Culture. The other textbooks are not that much better.

There is only one of these books used by the black colleges of the State of Tennessee. Tennessee State University has adopted Civilization: Past and Present by Wallbank, Taylor and Bailkey. Two of the schools used no textbook at all. One of the professors interviewed felt that no book was adequate to cover every aspect of western civilization. Because of this, he chose to select those materials which he felt would make as much information available to his students as possible. The other felt that the cost of textbooks was too great for the students and felt that information could be discerned by using the library as the basic source for his classes. One other school used books of a more specific nature on European history and one school used a book entitled A World History by William McNeill.

A second review was done concerning those recent doctoral dissertations written in the area of European history. The Dissertation Abstracts and The Dissertation

Abstracts International were the main source of this study. These volumes hold summary statements of all doctoral dissertations written in the universities of the world. These abstracts are listed by subject as well as by author. It was discovered, through this research, that abstracts relating to black Europeans were extremely hard to find. Those written during the last twenty years were carefully scrutinized to note those which may have dealt in some way with the black European. The following are those which were included.

The first dissertation was by William D. Stump and entitled, "The English View of Negro Slavery, 1660-1780." Dr. Stump attempts to show the basic attitude of the British government toward the whole issue of slavery. He contends that,

During the period 1660-1780, the slave issue became entangled with the question of prerogative, the finances of the crown, the Revolution of 1688, and the legalities of monopolies. Opposition to the Royal African Company monopoly and the slave trade became the liberal-parliamentary position. Support of the slave monopoly and the slave trade depended on the prerogative supported by the House of Lords. Again, as in many other movements of this period of English history, the Revolution of 1688, rather than the Commons anti-slave trade resolution of 1788, marked the turning point in the development of English anti-slavery conviction. The later resolution opened the locks to an already strong undercurrent of opposition to slavery.

. . . a strong anti-slavery bias began to develop in England with the introduction of Negro slavery and slaving. Fortified by court decisions, projected commercial advantage, public opinion, and an

optimistic-revolutionary interpretation of the nature of man, the trend against Negro slavery reached important proportions. Prior to 1780 opinion in England definitely favored the Negro as an individual and condemned the institution of slavery. On this foundation William Wilberforce, Thomas Clarkson, et al., constructed their abolitionary edifice.⁵³

A second dissertation was found in the 1970 edition of the Dissertation Abstracts International. This was written by Leo Spitzer entitled "Sierre Leone Creole Reactions to Westernization, 1870-1925." Though this dissertation does not deal directly with the Afro-European, it does show some evidence of the fact that the black man was not completely absorbed in western culture. He states that "civilization does not necessitate the total destruction of all elements of traditional African culture."⁵⁴ This would suggest that there are some aspects of black culture which have remained despite the overwhelming superiority of European culture.

There were several others whose titles led to further investigation. These include "The Discovery and Penetration of the Niger: A Study of British Enterprise

⁵³William D. Stump, "The English View of Negro Slavery, 1660-1780," Dissertation Abstracts, XXIII (Ann Arbor, Michigan: University Microfilms, Inc., 1962), p. 619.

⁵⁴Leo Spitzer, "Sierre Leone Creole Reactions to Westernization, 1870-1925," Dissertation Abstracts International (Ann Arbor, Michigan: University Microfilms, Inc., 1970), p. 720.

in Tropical Africa" by William A. Green, Jr.⁵⁵ This abstract made no reference at all to the African in Europe but rather was a discussion of the British exploitation of Africa. A second abstract which was misleading by its title was "The White Terror and the Political Reaction of 1815-1816 France" by Daniel P. Resnick.⁵⁶ The feeling was that maybe this "white terror" related to the mistreatment of black people in France. This was not the case for this study related itself not to the persecution of the Afro-European, but to an aspect of French political life.

It can be concluded that the topic of the Afro-European has been left as a virgin subject by recent scholars. Not only have there been few topics written on the involvement of the black man in European affairs, but very little is mentioned about the existence of the black man there.

A third review was done on materials used collaterally with the textbooks in the teaching of western civilization. One of the leading aids used by many history teachers is the supplementary reading material prepared for use with the lecture material and the textbook. Two methods are used in preparing these lists:

⁵⁵Index to American Dissertations, 1961 (Ann Arbor, Michigan: University Microfilms, Inc., 1962), p. 129.

⁵⁶Ibid.

First, a list of approved books and other readings is prepared to guide the student in his reading assignments. Second, the textbook usually has a bibliography following each chapter or relating to each chapter, and this is used as a guide to the supplemental reading that the student must do.

In this study, a random sample was taken of books listed in the bibliography of the textbooks used earlier in the paper. In addition, some of the more recent personal acquisitions were used to show the current trend as it exists. Forty-three books were chosen for this study with no concern for continuity and with no attempt to select the major authorities in the area of European history.⁵⁷ Next to the teacher and the textbook, the reading material used collaterally with the class is very important.

These books shall be discussed in four grand divisions. First, the Ancient period from the early beginnings of man to the Medieval age; second, from the Medieval period to the early modern age; third, from the early modern period to the modern period; and finally, the Modern period. There will be some overlapping in the periods, but this is unavoidable.

⁵⁷A complete list of these books can be found in Appendix VII.

Each book in this portion of the study was examined for several things. First, each book was examined to determine if any references are made to the contribution of, or the involvement of, the black man in European civilization. Second, it was examined to note the number of known black persons who are mentioned in these books. Finally, it was searched to discover the known events involving blacks and how they are discussed by these authors.

What this study amounts to is a review of forty-three books noting how much they include about the black European. The first book considered is The Greek and Roman World by W. G. Hardy. There is no reference in this book to the fact that there were blacks in Greece or Rome. The only references he made were regarding the treatment and conditions of slaves but he does not give the ethnic background of these slaves.

Richard M. Haywood's book, Ancient Greece and the Near East is void of any references to blacks in ancient Greece. He does not even intimate that some of the slaves were black. This book gives the view that the black man did not have any part to play in the building of the Greek civilization.

Akhmaten the Rebel Pharoah by Robert Silverberg gives a complete account of black involvement. In this book the author gives a complete discussion of the black

blood that flowed through the veins of Akhnaten, the monotheistic king of Egypt. He suggests that the pharaoh's mother, Tiy, was considered to have had Nubian features and further, he states that "other portraits more recently discovered argue likewise that she was a member of this black-skinned race."⁵⁸ Silverberg also points out that the wife of Akhnaten, Nefertiti, was an extremely beautiful woman who was black. Since this thesis was mainly centered on Akhnaten, the black involvement does come out quite clearly.

Red Land, Black Land by Barbara Mertz basically deals with the ancient Egyptians and is an attempt to teach the reader the basis of Egyptian culture. The author discusses Tiy, the mother of Akhnaten, suggesting that there are arguments for and against her being a black woman. She concludes that since her mother and father were not black, she could not have been black. There is also mention of Akhnaten but nothing relative to his racial background. Mention is also made of Nefertiti, but nothing about her racial features. It was almost as if the author were attempting to prove that Akhnaten was not a black person. Many of the arguments were strong and secure.

⁵⁸Robert Silverberg, Akhnaten the Rebel Pharaoh (Philadelphia: Chilton Books, 1964), p. 29.

The book From Solon to Socrates by Victor Ehrenberg attempts to show the unity of Greek history in every phase. It shows a unity of political, economic, religious, and cultural aspects of Greek life. The author also attempts to reveal the uncertainties of modern scholarship on many important questions. In his preface he stated that he planned for the book to be useful for the younger student of history as well as for the scholar. References were made to Africa only as it affects Greek exploration or military action. Constant reference was made to slavery in Greece with the idea being conveyed that the "slaves were well treated, and could even acquire certain rights of legal standing."⁵⁹

The last book in the segment on the ancient world is a transitional book. It is Gibbon's three volume work entitled, The Decline and Fall of the Roman Empire. This three volume classic is renowned for its description of Rome at the peak of her power and in the final stages of her collapse. There is no reference in the entire work of any contributions by black men to the building of Roman civilization.

Basically, it can be concluded that the material available as supplementary reading on the ancient period

⁵⁹Victor Ehrenberg, From Solon to Socrates (London: Methuen and Company, Ltd., 1968), p. xi.

is very lax about including the exploits of the black man. Of six books reviewed, only one made any definite statements concerning the black man and his accomplishments. The remainder simply ignored it altogether or made implying statements without any definite recognition of the black man.

The books selected to be reviewed in the section on the Medieval and Renaissance period were a little more inclusive with regard to black accomplishments. The first book is by Ferdinand Schevill, The History of Florence from the Founding of the City Through the Renaissance. This book gives a thorough discussion of Alexandro de Medici. He suggests that Pope Clement VII (Guilio de Medici) arranged with the Emperor of the Holy Roman Empire, Charles V, in 1531, to have the republic turned out and the monarchy restored. The young Alexandro was master and duke of Florence. He says that

in spite of his illegitimate birth and his repulsive negroid appearance, the young duke at first won a certain amount of favor by seriously devoting himself to his duties. So rapidly did he consolidate his position that even the death in 1534 of his sponsor, Clement VII, did not impair his hold on the state. Before long, however, his head was turned by his new eminence and he became the object of a very general aversion by engaging in indecent orgies and indulging an unbridled lust. Consequently, . . . on the night of January 5, 1537, he was murdered in his bed by his relative, Lorenzino de Medici. . . . As he was the last male member of the older Medician line, the

successor to the duchy now passed automatically to the younger line, which descended from Lorenzo, the younger son of old Giovanni de Bicci.⁶⁰

In addition to his discussion of Alexandro's duchy, he goes into some detail about the man himself. In a genealogical chart he shows that Alexandro was the illegitimate son of Lorenzo (Duke of Urbino) and the half brother of Catherine de Medici, wife of Henry II, King of France. His mother is described as being a mulatto slave with dusky skin, thick lips, and crisp hair. He was regarded as a monster by some who saw him. Reference is also made to the marriage of Alexandro to Margherita, the daughter of Emperor Charles II.

A second book, dealing with the period between the late Medieval period and the early Renaissance was written by Wallace K. Ferguson, Europe in Transition 1300-1520. He makes it a point to show the importation of slaves from Africa to Europe during this period. There are several references to this trade but none to any follow-up on the activities of these slaves as they interacted in Europe.

Sidney Painter's book, Medieval Society, is a part of a series edited by Edward W. Fox. The series is called The Development of Western Civilization. The series purports to be narrative essays in the history of our

⁶⁰Ferdinand Schevill, History of Florence from Founding of the City Through the Renaissance (New York: Ungar Publishing Co., 1936), p. 514.

tradition from its origins in ancient Israel and Greece to the present. It was written in an effort to provide material for an introductory history survey course. This essay by Painter offers an introduction to an understanding of everyday life in the early Middle Ages. There are no references at all to the involvement of the black man in this discussion.

Renaissance Florence, by Gene Brucker, is not a survey of Florentine Renaissance history, but an attempt to describe the main outlines of that story from the time of Dante (1265-1321) to the age of Machiavelli, Leonardo da Vinci, and Michelangelo in the early sixteenth century. He concentrates on the period from 1380 to 1450 which is often called the early Renaissance. He mentions the fact that Alexandro de Medici was named Duke of Florence, but makes no mention of his racial background. There is no other reference to any aspect of black involvement in this book.

Robert S. Lopez's book, The Birth of Europe, is a description of the rise of nations in Europe. He is very thorough in his discussion of the rise of states but says absolutely nothing about the contributions made by blacks to the development of these nations. It is almost as if he purposely sets out to exclude the black man.

The Renaissance Image of Man and the World, edited by Bernard O'Kelley presents papers from the Fourth Annual

Conference on the Humanities sponsored by Ohio State University in 1961. The writers in this book approach the Renaissance problem from the perspective of their own disciplines. They use an interplay among themselves, and have a general intention to correct common oversimplifications, broad generalizations and partisan preoccupation, while showing the relation of innovation to tradition. None of these essays has any reference to the contributions made by the Afro-European to the building of the Renaissance world.

J. Russel Major has written a book which attempts to provide a synthesis of the Renaissance and Reformation. Its title is The Age of the Renaissance and Reformation, a Short History. The author expects his interpretation undoubtedly to be rejected wholly or in part by most specialists in the field. If, however, it enables the student to place the more specialized books he reads in a larger setting and provides him with an object for attack, if not vilification, in the classroom, it will have reached its objective. This author says that the illegitimate great-grandson of Lorenzo was established as duke of Florence in 1530. No mention is made of his being a black man. There are no other references to any black persons in European history.

Joseph H. Dahmus' book A History of Medieval Civilization is a textbook dealing with the history of

the Middle Ages. It also includes readings on the periods discussed. There was not a single reference made to the black man in Europe or to any aspect of black involvement in the building of western civilization.

The final book in this section was Medieval Civilization in Western Europe by V. H. H. Green. This book is designed primarily as an introduction to a world increasingly distant from modern man. He attempts to portray medieval civilization and, in spite of certain shortcomings, the book is designed to assist some readers to understand the medieval world. There is no reference at all to any aspect of blackness in this book.

Again, it should be noted that there are very few authors who mentioned any aspect of blackness in their books. Alexandro de Medici is mentioned by two or three of the authors and one reference is made to the slave trade. There are no other persons or events mentioned pertaining to the Afro-European. From these sources one could conclude that the black man was almost a non-entity in Medieval and Renaissance Europe.

The next group of books deals with what is termed the early modern era. This era lasts from the Renaissance to the late nineteenth century. This is the area where more materials are available and therefore more books are considered in this segment of the study.

The initial book in this section is The Age of Catherine de Medici by J. E. Neale. This book is set in sixteenth century France. The author basically concerns himself with the collapse of the House of Valois. The author states in his preface that this book is not the product of research, as scholars would use the term. It is an attempt to give "lucid popularization of a story which is as dramatic as it is complicated and confusing." He directed this book to the use of lay readers so that they could see the parallels which this era offers with their own day. In his research, or lack of it, he found absolutely nothing to say about the Afro-European. He wrote as if there were no black contributions at all made by the Afro-European to the development of western civilization. There was, in the Medici family, a black duke of Florence.

The Golden Century of Spain 1501-1621, by R. Trevor Davies, is an evaluation of Spain's short lived ascendancy in the sixteenth century which devotes particular attention to social and economic conditions, the activities of the Inquisition, and the records of Spanish Mysticism. One of the primary aims of this book is to defend Philip II against contemporary and present critics. This author totally ignores the black man in his presentation. He makes no references to any black persons, black involvement or black contributions. For him, the Iberian Peninsula

was peopled by a Caucasian stock with no Negroid strands whatever. He makes no mention of the Moorish influence on Spain.

J. H. Elliot's book, Imperial Spain 1469-1716 parallels the previous book by Davies to a large degree. This book covers the rise and decline of the Hapsburg Spain from the union of Castile and Aragon to the reign of the Bourbon king, Philip. The similarity to Davies' book continues in that he also does not discuss any black involvement in Spain. The assumption one draws from this book is that there were no black persons in Spain during this period who made any appreciable contribution to the building of Spanish civilization and culture. The Moorish influence was present in Spain even after they were driven out.

In a relatively new book by Richard S. Dunn, The Age of Religious Wars, 1559-1689, the author states that there were more lasting developments in European history that can be traced to this period. He says that it was an age that witnessed a new centralization of political and economic power in the state--the rise of absolutism and the spread of the mercantilist doctrine. There was no mention of any black accomplishment, yet he termed this period as a golden age of intellectual achievement climaxed by a great scientific revolution and a burst of creativity in the arts and literature. What this amounts to is that

this author sees the black man as a non-entity in the development of Europe during this period. In Chapter III of this study evidence will be presented to show that there were black people contributing to this period of European development.

The book by George MacCaulay Trevelyan, The English Revolution 1688-1689, covers not only the revolution itself, but also the events of the reign of James II which led to the Revolution. In addition, he deals with the political events which follow the Revolution. Throughout the book he is consistent in that he does not mention any aspect of black involvement in the Revolutionary period. He intimates that there was only a white presence in England during this period. Evidence in Chapter III will indicate the presence of blacks in Britain during this time.

Maurice Ashley gives brief character sketches of England's rulers in his book entitled Great Britain to 1688. He also emphasized the political, social, economic, and religious changes in a period ending with the political revolution of 1688. He mentions some of the early explorations to the continent of Africa, but nothing is said about any other aspect of black involvement in Great Britain.

In W. H. Lewis' book, The Splendid Century, there is no reference at all to any black involvement in any way. He paints a picture of a white France during the reign of

Louis XIV. He concludes that life in 17th century France was dominated by the personality of Louis XIV and torn by grievances in the provinces, the church, and the court. This book is a re-creation of the last of the old regimes.

One of the classic studies of 17th century France is John B. Wolf's, Louis XIV. It is a biography based on Louis' own documents, his diaries, decrees, and his letters. The author attempts to present the king as he appeared to his ministers, his diplomats, and his soldiers rather than as he appeared to the gossips of his court. No mention is made of any aspect of the Afro-European and his involvement in 17th century France.

Another biography is J. E. Neale's Queen Elizabeth I, A Biography. This is an entertaining book which is written for the body of laymen and women interested in a great historical personality. The author does not document this work. He is considered a well known Elizabethan scholar who was professor of history at the University of London at the writing of this book. He does not offer any material on the involvement of the black man in the affairs of Elizabethan England.

Maurice Ashley's book The Golden Century, Europe 1598-1715, presents the view that modern European history begins in the 17th century. He describes a Europe growing in power, wealth and technology, and at the same time experiencing economic crisis and dynastic wars. He makes

no reference at all to any black accomplishments during the 17th century. He presents his material without any consideration for the Afro-European.

The Seventeenth Century by George Clark is a book which gives a summary account of western civilization in the age of Galileo and Grotius, of Rembrandt and Racine. As he writes about the accomplishments of the century, he has nothing to say about the accomplishments of the black man. There are, in fact, no references at all to the Afro-European and his activities.

The Age of Courts and Kings by Philippe Erlanger is a discussion of the habits, interests and style of life of early modern Europe. It deals not only with kings, courtiers, and hangers-on, but with the poor and the rising middle class. He describes each country of Europe separately and forcefully contrasts national styles and characters. There is no description of the Afro-European in regard to his habits, interests, and style of life. For this author, the black man is a non-entity.

A book that attempts to examine a new field, the comparative study of colonial empires is The Colonial Empires by D. K. Fieldhouse. Three times the author made reference to some aspect of black involvement. First, he mentions the establishment of Sierre Leone in 1787 as a refuge for Negro slaves freed in England. Secondly, he mentions the independence of Haiti and the exploits of

Toussant L'Ouverture against the French. Finally, he refers to the minor black uprising in Jamaica in 1865. The British persuaded them to give up their constitution and they were converted into a Crown colony.

Sanche de Gramont's book Epitaph for Kings attempts to perform an autopsy on French society before the Revolution of 1789 which usually goes under the name of the ancien régime. He makes no reference at all to Negroes in Europe. For this author, it is apparent that the black man made no accomplishments worthy of being mentioned.

Kings and Philosophers 1689-1789 by Leonard Krieger is a relatively recent book, published in 1970. The purpose of this book was to follow the shifting course of the different institutions and fields of activity that men at different stages of the age found most important. He also attempts to trace the central process that both reflected and molded the character of the age. The author first focuses on the formation of the state system that was in fact the center of attraction of early 18th century activity. He then shifts, along with the historical subjects, to the social and intellectual activities that were the main outlets of cultural energy during the second half of the century. There is no mention of any aspect of black accomplishment or black involvement.

Carl J. Friedrich and Charles Elitzen wrote a book which was a synthesis of the 17th century. It is entitled

The Age of Power. In addition to a synthesis, they summarize the events that transpire. They make no reference to the black accomplishments nor to any black personalities.

Jacob Burckhardt's book Richelieu, His Rise to Power is not just to report the past but to evoke it. People and events are not just recorded, they are recreated in the reader's mind. He makes no reference to any aspect of black accomplishments nor of any black personalities.

Books on 18th and 19th century Europe had more materials in them relative to the black man. Hans Kohn's book Prelude to Nation States is an example of this. This author mentions the attitude of Napoleon Bonaparte toward black people. He says that the emperor rejected liberty but offered equality as a substitute. He quotes Napoleon as saying

. . . I have always been of the opinion that sovereignty lay in the people. The imperial government was a kind of republic. Called to the head of it by the voice of the nation, my maxim was the career open to talents without distinction of birth or fortune.⁶¹

Kohn goes on to say that Napoleon was not racially prejudiced. Often he suggested intermarriage between blacks and whites as the best way of maintaining peace and

⁶¹Hans Kohn, Prelude to Nation States (Princeton, New Jersey: D. Van Nostrand Company, 1967), p. 108.

bringing civilization to the colonies. According to Kohn, the emperor proposed to authorize polygamy, with every man having wives of different races. This would make their children, who would be reared in the same situation and on the same footing, consider themselves equal and in these ties of relationships forget differences of color. Kohn also says that Napoleon regretted his expedition to Santo Domingo. The emperor felt that he should have made the black leaders of the island country officers in his armies and Toussant L'Ouverture should have been made a viceroy.

In addition to Kohn's discussion of Napoleon's attitudes toward race, he discusses the attitude of one of the leading French patriots, Henri Grégoire, toward minority people, including the black people of France. Aside from these two statements, this author has little else to say about black involvement in the 18th century.

George Rude's book, The Crowd in History, is more of a sociological approach to history than a political approach. He attempts to analyze the origin, composition, and motives of pre-industrial crowds. In his look at the psychology of crowds and the personalities of those in the crowd, he never mentions any element of black involvement in his study.

The Bourgeoisie in 18th Century France by Elinor G. Barber is a study of middle class France. It is a dual study, to illuminate, first of all, the position of the

bourgeois group in the class structure of French society in that period. The second aspect of the study is to carry out the first aim in a way that will demonstrate the usefulness of a certain kind of social theory in historical research. He makes no reference to any aspect of black accomplishments nor of any persons of African descent who were prominent in 18th century France.

M. S. Anderson's book, Europe in the Eighteenth Century 1713-1783 is recognized as one of the best books on 18th century Europe. The period covered by this book saw in Europe a curious mixture of change, sometimes verged on stagnation. The forces of progress and movement were affecting the continent, but their influence was fluctuating and uneven. The end of the period covered by this book is much more clearly and sharply defined than is its beginning. Anderson discusses Africa only in the sense of European settlement and trade there. He says that "the majority of Africans still spent their lives without having seen a white man or having been influenced by European ideas or techniques."⁶² He also discusses the slave trade in America but says nothing about slaves coming to Europe. He also excludes black accomplishment from his book as well as any discussion of black personalities.

⁶²M. S. Anderson, Europe in the Eighteenth Century 1713-1783 (New York: Holt, Rinehart and Winston, Inc., 1961), p. 271.

Crane Brinton's work, The Jacobins, is an attempt to describe the organization and activities of the dominant revolutionary republican faction in France. He mentions, in detail, the major personalities and activities of the group but does not suggest that there were black members of the various clubs. He intimates that these revolutionary personalities were all white and that the black man was not involved at all.

The Congress of Berlin and After by W. N. Medlecott is an endeavor to limit the story of the Congress of Berlin to that of the relations of the great powers, and deals with developments in the smaller states only in so far as they affect the course of international diplomacy. There are no references to the black man and his accomplishments.

Charles Breunig's book, The Age of Revolution and Reaction 1789-1850, discusses the latter part of the 18th century and the first half of the 19th. He notes that Napoleon had a confrontation with blacks. Breunig says that Napoleon

. . . tried to build up a colonial empire in the western hemisphere. His intention was to consolidate French control over the rich sugar-producing island of Haiti and to expand French influence from there into North and South America. The principle obstacle to his designs was the native Negro leader Toussant L'Ouverture (1743-1803), who had established his control over the island in the 1790's and made it virtually independent of France. In 1802, Napoleon sent an expeditionary force to Haiti to re-establish French supremacy, and announced the restoration of slavery, which had been abolished during the Revolution. These measures, and the deportation of Toussant,

provoked a violent uprising among the natives. An epidemic of yellow fever among the French soldiers completed the decimation of the military force, which finally capitulated to the natives in 1803. Faced with this catastrophe, Napoleon abandoned his plans for a western colonial empire and cut his losses by withdrawing from Haiti and selling the Louisiana Territory to the United States in 1803.⁶³

At another point this author depicts the role of Alexander Pushkin during the reign of Nicholas. He says

. . . the atmosphere of Russia under Nicholas was unquestionably stifling, yet this era paradoxically saw the beginning of Russia's golden age of literature, and counted among its luminaries the poet Alexander Pushkin.⁶⁴

Nothing is said about the racial ancestry of Pushkin.

Also, there is no other reference to the involvement or accomplishments of the Afro-European.

Books on Europe in the late 19th century and early 20th century are not any more inclusive of black involvement than those written about earlier periods. Several books will be reviewed in this study to show how the material systematically excludes the achievements of the black European in the modern era. The first book is one of a series from the D. C. Heath Company. It is Britain, Yesterday and Today, 1830 to the Present by Walter L. Arnstein. Two other books in the series were also reviewed, The Making of England by C. Warren Hollister and

⁶³Charles Breunig, The Age of Revolution and Reaction 1789-1850 (New York: W. W. Norton and Company, Inc., 1970), p. 82.

⁶⁴Ibid., p. 184.

This Realm of England by Lacey Baldwin. The hope is that these volumes would appeal both to those interested in a balanced portrait of the more discernible segments of England's history and to those who seek the majestic sweep of history in the story of a people whose activities have been wonderfully rich, exciting and varied. This is the purpose of the series and it follows very closely its purpose. The series is relatively current having been published in 1970. There is not a single reference to any black accomplishments in England in any of the three volumes.

L. C. B. Seaman's book, From Vienna to Versailles attempts to re-examine the story of European affairs from 1815 to 1920. He looks at this story chiefly, but not exclusively, from the point of view of international relations. In his approach, he totally excludes any mention of black personalities or black accomplishment in any form.

Arnold Wolfer's book, Britain and France between Two Wars, seeks to explore the British and French views of peace-keeping between the two world wars of the 20th century. He mentions the Rhine Patrols that were set up after World War I to control and contain the Germans, but nothing is mentioned about the black troops from the Sudan who patrolled the area. No mention is made of any form of black involvement in any portion of this book.

If a count were made of the forty odd books used in this study, it would show that only eight books mention anything about the black European. Most of these statements are single references and do not go into any detail regarding black accomplishment. This is only approximately 18.6 percent of all the books that were surveyed. The conclusion that can be drawn from this is simply that the literature used in the teaching of western civilization is almost wholly lacking in any aspect of black European contributions. For these authors, the Afro-European is a non-entity with no heritage or background whatsoever, except the culture in which he found himself.

The final study in this chapter was a study of the scholarly journals that are published.⁶⁵ These journals form a source for material that can be used in the teaching of western civilization. All scholarly journals, even those which deal exclusively with American or other national history, have a section on European history and studies. It was for this reason that this list of journals was as inclusive as it is. The hope was to look at all possible scholarly materials to determine how much had been written concerning the Afro-European. The following journals had no articles that related in any

⁶⁵A complete list of the journals used in this study is found in the Bibliography.

way to the Afro-European and his accomplishments: The Journal of African History, The Journal of American History, The Mississippi Valley Historical Review, The Journal of Southern History, The Journal of World History, Eighteenth-Century Studies, and The Journals of Economics.

Those journals containing articles that related, in some way, to the Afro-European include The Journal of Modern History. This journal was silent on the issue of the black man in Europe from its first issue in 1943 to 1970. Only one article dealing with the stationing of black troops in Germany after World War I was included in this journal in the December, 1970, issue. These troops were not Afro-European, they were from the French Sudan. This article was by Keith L. Nelson entitled "The 'Black Horror on the Rhine': Race as a Factor in Post World War I Diplomacy." This article suggests that as the fighting ended in 1918, the possibility of an "African" occupation of their western provinces filled the German people with sufficient dread that they openly sought to guard against it. The French were not to be deterred. Despite German objections they had sent their colonial veterans into the Rhineland, and despite the Anglo-American concern and German agitation, they continued to keep them there. The article goes on to say that

. . . when the practical reasons for utilizing "mature" occupation forces are enumerated, it remains true that the French were involved in a subtle kind of psychological warfare against the Germans.

The campaign against the "horror on the Rhine" as E. D. Morel called it in a pamphlet on August, 1920, also engendered considerable support in the racially sensitive United States. (The war had rendered America more hostile than ever to its own minorities and especially to its Negroes . . . the race riots of 1919 ushered in what John Hope Franklin has called "the greatest period of interracial strife the nation had ever witnessed.")⁶⁶

Nelson concludes his article by saying that in the final analysis, it is difficult to see how France or anyone profited from the use of race as a weapon in postwar diplomacy. The French were made to remove the troops. Nelson felt that the use of these troops against Germany may have been one of the factors leading to the rise of Hitler and the so-called Master Race.

The second journal with a reference to the black involvement in Europe is The English Historical Review. This article, by Roger Anstey, appeared in the April, 1972, edition of the journal and is titled "A Re-interpretation of the Abolition of the British Slave Trade 1806-1807." This was the only pertinent article that was found in this journal. It dealt with the slave trade itself and the reasons for its being discontinued.

The Journal of Negro History had several articles in it relative to the black man in Europe. This journal

⁶⁶Keith L. Nelson, "The 'Black Horror of the Rhine': Race as a Factor in Post World War I Diplomacy," The Journal of Modern History, XLII (December, 1970), 606.

has been published since 1916, and it had only six articles that related to any aspect of black involvement in Europe. This is proof positive that there is a very small amount of material available on the subject of the Afro-European.

The first article was found in Volume II, 1917. It was "The African Origin of Grecian Civilization" by George Wells Parker. His argument was basically that the basis of Greek society is of African descent. He says that the

. . . ferment creating the wonderful Grecian civilization was pre-eminently the ferment of African blood. Take all the archeological facts of the last fifty years and read them up or down, across or diagonally, inside or out, and this fact rises into your mind like a Banquo that will not down. Historians may distort truth and rob the African race of its historical position, but facts are everywhere throwing open the secret closets of nations and exposing ethnic skeletons that laugh and jest at our racial vanities.

The author concludes his argument by saying that

If . . . classical students must consider origins and admit the ancient Grecians were of African descent, so must they go a bit further and admit Renaissance to have sprung because of contact between feudal Europe and African Mohammedanism. Again we must admit, no matter how bitter the taste, that the mixed race has always been the great race--the pure race always the stagnant race.⁶⁷

The second article in the Journal of Negro History was in the 1921 edition, Volume VI. Written by J. Fred Rippy, the article is entitled "The Negro and the Spanish

⁶⁷George Wells Parker, "The African Origin of Grecian Civilization," The Journal of Negro History, II (1917), 334.

Pioneers in the New World." This article basically deals with the slaves who came with the Spanish conquistadors and explorers. The most famous of these was the black Estevanico who traveled with Coronado in 1531 to the New Mexico territory and beyond.

Article three was in Volume VIII, 1923 edition. The article written by Albert Parry is entitled, "Abram Hannibal, The Favorite of Peter the Great." This article was about a slave of Peter the Great, Czar of Russia, who rose from slave to General-in-Chief in the Russian army. Parry traces the life of this black man from his purchase by a Russian nobleman in Constantinople, to his marriage to a German princess and finally to his retirement. He also mentions the great-grandson of Hannibal, Alexander Pushkin and the life led by Pushkin.

The fourth article, "The Treatment of Negro Slaves in the British Empire," by Mary W. Williams was in Volume XV, 1930 edition. This article attempts to show the comparison of slavery in the United States with that in Great Britain. This author suggests that in England the servitude was not as brutal and the slaves were not treated as chattel property.

The fifth article was in Volume XXX, the 1945 edition. It was written by Shelby McCloy and is entitled, "Negroes and Mulattoes in Eighteenth Century France." Basically, this article is a discussion of the black man

in France during the eighteenth century. The opening statement of his argument somewhat sets the stage for the entire article. He says,

. . . since the late 1400's Negroes had been gradually making their way to France. During the 1600's their numbers were far from inconsiderable, and in Orleans a street and College were named after them rue and College des Africains. It was in Paris above all that one found them. Most were in menial positions, but certain of them, claiming high birth in Africa, were rendered homage at court and by the French aristocracy.⁶⁸

The final article was in Volume LV, the 1970 edition. It was by Valerie Quinney entitled "The Slave Trade and Civil Rights for Negroes in the Early French Revolution." This was basically a discussion of the way the French legislative assembly debated on their "Declarations of the Rights of Man" of 1789. They meant it to be for Frenchmen but later realized that their colonists at Santo Domingo were already in revolt. The author concludes by saying, "The slaves freed themselves, both from the white colonists and from France as well."⁶⁹

From the few articles available in the journals being published, it is evident that the contribution of

⁶⁸Shelby McCloy, "Negroes and Mulattoes in Eighteenth Century France," The Journal of Negro History, XXX (1945), 276.

⁶⁹Valerie Quinney, "The Slave Trade and Civil Rights for Negroes in the Early French Revolution," The Journal of Negro History, LV (1970), 128.

black men have not been researched very thoroughly as far as his European background and involvement are concerned.

This chapter has dealt with textbooks and their coverage of the black man in Europe. It has been noted from that study that the black man has not been well exposed in terms of his European involvement. A look at the Dissertation Abstracts further supports this argument. When searching through these abstracts, it was noted that only two dissertations were written in the past twenty years that have any thing to do with the Afro-European, even in the remotest sense.

When surveying the selected bibliography used in this study, it was even more evident that the black man has been ignored. The final aspect of the study, the searching of the scholarly journals in the field of history, put the crowning touch on this argument. It can be said, therefore, that the literature used in the preparation and teaching of western civilization and European history classes has disregarded, to a great degree, the existence of the Afro-European and excluded him from the available materials that are currently being used.

CHAPTER III

EVIDENCE OF THE BLACK ROLE IN WESTERN CIVILIZATION

It was established in the previous chapter that the materials commonly used in the teaching of western civilization make a varied but minimal acknowledgement of black contributions to western civilization. This chapter will establish that there is more evidence of a black role than is generally known. Time and readily available materials limit the scope of this study to a survey of printed secondary materials. It is hoped that information could be used in preparing lectures, reading assignments and term papers.

In this chapter an attempt will be made to search out incidents and events which show that the black man is not a "non-entity" in the Western European world. Certainly his role should not be exaggerated, but he has made accomplishments and these deserve attention.

The history of the black man is one of the oldest but the least known of all mankind. The continuing study of the past by anthropologists and archeologists indicates that central Africa bears evidence of being the land of the first human life. It is on the continent of Africa that the oldest human-like fossils have been found. "The

oldest was apparently a creature whose skeletal remains were found in 1960-1964 by Louis S. E. Leakey in what is now Tanzania, located in East Africa. Leakey named this creature *Homo habilis*, or 'man having ability.'"¹

It is appropriate, therefore, to begin with the black persons involved in the ancient world and move forward through history to the modern world.

Sabacos. Herodotus wrote that Sabacos, of the Ethiopian dynasty, when king of Egypt, never put to death Egyptian wrongdoers. He was, in fact, a very humanitarian pharaoh. Instead of requiring these criminals to be slain, he made them work in the various programs for civic improvement. His punishment was meted out according to the severity of their offenses. Sometimes persons were required to work on raising the embankments of the cities or other public works projects.² He ruled Egypt from c. 710 to c. 698 B.C. His capital city was the city of Thebes.³

Other Black Pharaohs. Black men sat on the throne of Egypt at least three thousand years or more before the

¹Edward M. Burns, Western Civilization: Their History and Their Culture (7th ed.; New York: W. W. Norton Company, Inc., 1968), p. 6.

²Frank M. Snowden, Jr., Blacks in Antiquity (Cambridge, Mass.: The Belknap Press, 1970), p. 145.

³William L. Langer, An Encyclopedia of World History (Boston: Houghton Mifflin Company, 1968), p. 40.

birth of Christ. Somewhere around the year 2500 B.C., black men, in large numbers, were serving Egypt in their armies. The Nubians, "a black people, gained positions of power and honor in the land of the Pharaohs around 2000 B.C."⁴ During the years of Egyptian greatness, a man named Ra Nahese, a Nubian, was one of the Pharaohs. Very little is known about him other than the fact that he was a Nubian. In addition, the Pharaohs Amenophis II, Amenophis III, and Amenophis IV all showed strains of Negro blood in their features.

Amenophis II (c. 1450-1424 B.C.) was a great sportsman and an extraordinary warrior. He vigorously maintained the Egyptian Empire during his twenty-six year reign. Amenophis III, sometimes called "the magnificent," (c. 1417-1379 B.C.), ruled over what Langer calls "a period of unparalleled luxury and peace." He was a very diplomatic man who preserved his possessions by marrying daughters of Sudarna and Tuishrata, kings of Mitanni. In addition, he was a tremendous builder whose projects included the temple of Amun in Luxor, and two statues of himself nearly seventy feet high, the so-called "Colossi of Memnon."⁵

⁴Russell Adams, Great Negroes Past and Present (Chicago: Afro-Am Publishing Company, 1969), p. 1.

⁵Langer, An Encyclopedia of World History, p. 39.

The latter king, Amenophis IV is best known as Akhenton, the first individual in recorded history to insist that there was only one true and living god.⁶ His mother, Queen Tiyi, has been described as a "coal black" woman.⁷

William L. Langer notes that

the most rigorous attempt to systematize Egyptian religion was that of Akhenaten and his advisers in the eighteenth Dynasty (1379-1362 B.C.) who, as a devotee of the solar disk, suppressed alternate names, cults, and symbols of the sun god, as well as those of other deities. . . . At all events his innovations in the direction of solar monotheism shortly died out, and Egyptian religion to the end remained a complex and archaic polytheism.⁸

This further gives credence to the fact that monotheism, even if it was not monotheism as it is now accepted, was developed by a man with black heritage.

Langer also suggests that the power of Egypt declined under the rule of Amenophis IV (Akhenaton). He contends that

the disintegration of the empire is graphically reflected in the international correspondence written in Akkadian found at Akhenaten's capital at El'Amarna. Revolution and revolt spread through Palestine and Phoenesia. The Hittites under Suppiluliumas absorbed

⁶The name of this pharaoh is spelled several ways by different authors. It may be Akhenaten, Akhenaton, Akhnaton, or Akhnaten. The spelling used is consistent with the source cited.

⁷Adams, Great Negroes Past and Present, p. 1.

⁸Langer, An Encyclopedia of World History, p. 36.

parts of the empire in Syria. Egypt under Akhenaten took no action. The king's limited energies were given to religious innovation. . . . Under his patronage new naturalistic styles in art and literature matured. . . . A male heir failing, Amenophis IV was succeeded by two sons-in-law, Smenkhkare' (c. 1361 B.C.) and Tut 'ankhamun (1361-1351 B.C.)⁹

Sehmut. Not only did many Africans supply the manual labor for building the great pyramids and the statues of the country, including the great Sphinx, they also were on the other end. That is to say, they were designers and architects of these structures. Perhaps the most skilled of architects was a black man named Sehmut. He was the architect of Queen Hatshepsuts' exquisitely beautiful temple called Deir-al-Bahari.¹⁰ (Hatshepsuts, who was also called Hashepsowe, was the wife of king Tuthmosis II (1512-1504 B.C.)). When the king died at a youthful age, Hatshepsuts siezed power, first as regent of her son, Tuthmosis III (1504-1450 B.C.), and later as queen (1503-1482 B.C.).¹¹

St. Maurice of Aganaum. There were, of course, blacks in ancient Greece and Rome. Literary evidence as to the status of the black race in these nations is very slight. Present knowledge of the black man in the ancient

⁹Langer, An Encyclopedia of World History, p. 39.

¹⁰Adams, Great Negroes Past and Present, p. 1.

¹¹Langer, An Encyclopedia of World History, p. 38.

Greek and Roman civilizations comes in some measure from the art objects.¹² One prominent black man in ancient Rome was Maurice of Aganaum. He rose to the rank of general in the Roman army and later was made a Saint by the Roman Catholic Church around the year A.D. 287. It should be kept in mind that there was more than one Saint Maurice, and they are often confused. Maurice of Aganaum was an Ethiopian, the other was a man named Maurice of Apamea, a Roman, who was probably a Caucasian. The latter is probably the St. Maurice portrayed by El Greco, the famous Spanish painter. In any case, Saint Maurice of Aganaum is always represented in Northern Europe as an unmixed Negro.¹³

Aesop. One version of the life of Aesop described him as being Ethiopian--black and flat-nosed with protruding lips. Though this account may be worthless as to the reliability of Aesop as "Ethiopian," it is valuable in corroborating the ancient view of Ethiopian physical characteristics.¹⁴

¹²G. H. Beardsley, The Negro in Greek and Roman Civilization (New York: Russell and Russell, 1929), p. xii.

¹³J. A. Rogers, World's Great Men of Color (New York: Negro University Press, 1947), p. 290.

¹⁴Snowden, Blacks in Antiquity, p. 264.

Alexandro de Medici. During the later stages of the Medieval period, a black man became the Duke of Florence. This was Alexandro (Alessandro) de Medici. Florence, like Milan, sank rapidly in importance during the sixteenth century. The Medici, restored in 1512, were expelled for a second time in 1527, when the republic was restored.¹⁵

When Charles V and his mercenary Spanish and German troops sacked Rome in 1527, and captured the pope, Clement VII (Giulio de Medici), Florence also revolted against the Medici family who were again driven out and replaced by a republic under Niccolo Capponi. The pope eventually made his peace with Charles through the Treaty of Barcelona in June, 1529. The agreement was that the Papal States were to be restored and the Medici returned to Florence. The duchy of Milan was given to Francesco Maria Sforza, and Charles V retained the citadel in Rome. Florence, after eight months, was forced to take Alexandro de Medici as its duke.¹⁶

The new Florentine constitution of April, 1530, declared Alexandro to be hereditary duke and perpetual gonfalonier of the republic. Though his common sense and

¹⁵J. A. Rogers, Great Men of African Descent (New York: Negro University Press, 1947), p. 18.

¹⁶Langer, An Encyclopedia of World History, p. 422.

his feeling for justice won his subjects' affection, Alexandro was rough and uncultured, he loved sensual pleasures and he enriched himself personally by putting the taxes in his own pocket and by demanding heavy duties on imports. He was determined to make his authority absolute and beyond all question.¹⁷

Alexandro's paternity is ascribed to Cardinal Guilio de Medici. Guilio was entrusted with the lordship of Florence in 1519, but was elected to the papacy as Clement VII in November, 1523. His son, Alessandro, had meanwhile been created duke of Penna by Emperor Charles V in 1522.¹⁸

Pope Clement VII was a hard-working but undecided pontiff. He was unsuccessful in his attempt to cope with the religious revolt in Germany, and failed also to maintain a safe position in the conflict between the Spanish and French for domination of Italy.¹⁹ The wife of Clement VII, and the mother of Alexandro, was a Negro woman of great beauty and was called the "Italian Cleopatra,"²⁰

¹⁷Encyclopedia Britannica, 1970, XV, 87.

¹⁸Ibid.

¹⁹Langer, An Encyclopedia of World History, p. 424.

²⁰Rogers, Great Men of African Descent, p. 18.

After Clement VII's death (1534), the exiled opposition of the Medici rule sought to remove Alexandro from Florence and persuaded Cardinal Ippolito to submit its case to Charles V. Ippolito, however, died suddenly at Itri (August 10, 1535), on his way from Rome to Tunis. Charles, returning from Tunis, received Alexandro at Naples and decided to uphold him.

Alexandro married the emperor's natural daughter Margaret of Austria in 1536. This gave the duke a feeling of security, but it was for nothing. On the night of January 5-6, 1537, his distant cousin Lorenzino or Lorensaccio de Medici (1514-1548), the companion and procurer of his licentious amusements, took advantage of his confidence in order to murder him. When the Florentines did not rise up and give him acclaim, Lorenzino fled from the country. He himself was murdered in 1548.²¹

Antonio Vieira. A Catholic priest from Portugal, Father Vieira is often proclaimed as that nation's greatest orator. In addition, he was their greatest preacher, missionary, prose writer, and one of the world's greatest linguists. He could speak most of the European languages and some African dialects. Father Vieira was a leading statesman of Portugal and might have been another Richelieu

²¹Encyclopedia Britannica, p. 87.

if he had pressed himself upon the king. But, crowning all of these accolades was the idea that he was not a selfish man.²² He chose not to project himself into the political leadership of his nation.

That Vieira was a great writer is also pointed out by H. V. Livermore. He says

. . . The . . . great champion of Portuguese prose was the celebrated preacher, the Jesuit Antonio Vieira, who died in his ninetieth year at the end of the century. [sixteenth] He did not follow the example of Bernardes and eschew the conceits of the cultos, but in his sermons and other works he left a marble structure of prose which, like the more temperate work of Bernardes, must endure as long as the Portuguese language.²³

Sebastian Gomez. Gomez was a famous painter of the sixteenth century Spain. He is remembered for his works in the churches of Seville, two of his most beautiful being "Our Lady with the Child Jesus in Her Arms" and "Saint Anne." Today, many of his paintings are owned by private individuals in Spain and throughout Europe. He excelled in the production of harmony of color, which he executed with a freedom of touch and a profound knowledge of the use of shade and light. As a slave of the famous Murillo, his duties were to clean his master's brushes and the studio.

²²Rogers, World's Great Men of Color, p. 315.

²³H. V. Livermore, Portugal and Brazil: An Introduction (Oxford: The Clarendon Press, 1953), p. 126.

In this position, the young Gomez watched, with care, his master mix the colors and instruct his pupils. One day, while cleaning the studio, he attempted to paint. Murillo found the painting, along with several others at later times. Finally, after denying that he had painted them, Sebastian admitted that he had. He said that he would accept any punishment from his master and begged for forgiveness. He was shocked when Murillo told him he would not punish him but that he would accept him as a pupil. The master not only recognized the artistic talent of the boy but considered him to be a genius.

The young Gomez was released from bondage; Murillo adopted him as a son, sponsored his marriage and worked with him as a painter to perfect his style. Murillo wanted the famous Sebastian Gomez to go down in the cultural history of Spain as the Mulatto son of Murillo.²⁴

Juan Latino. Latino was a sixteenth century scholar and university professor of Spain. He was captured on the Barbary Coast at the age of twelve and sold into slavery in Seville, Spain. He was bought by the family of the famous Spanish soldier-hero, Fernando Gonzalo de Cordoba. Gomez studied with his master, the third Duke de Sesa.

²⁴Wilhelmena S. Robinson, International Library of Negro Life and History (New York: Publishers Company, Inc., 1967), p. 20.

Granada had become the chief center of learning in Spain, and Archbishop Pedro Guerrero was liberal enough to accept the admission of the slave into the classes with his master. Here he mastered the Latin language and amazed the teacher with some poems that were written in Latin. For his excellence in mastering the language, he became known as Juan Latino instead of Juan de Sesa. The best of his poetical works, "Austriad" and "Translatione," attracted a great deal of attention from the people of Granada.

He also mastered the Greek language and taught both Latin and Greek after earning his degree from the University of Granada. He received his bachelor's degree in 1546. He was noted for his quick wit, musical ability and charm. Ten years later, in 1556, he was awarded the Master of Arts Degree "without prejudice of color." He was highly honored in 1565, when he opened the academic year of the university by giving the Convocation Address. His address was a Latin oration.²⁵

This black professor of poetry was also an author of some note. His remarkable book on Don Juan of Austria at the Battle of Lepanto was published in Granada in 1573

²⁵Ibid., p. 24.

and won him respect as a scholar. It is one of the most prized of rare books in the world today.²⁶

The life of this Spanish scholar was revived in 1935 by the presentation of Euciscas' dramatic version of Juan Latino's career. The play centers around his love for Dona Ana, a Spanish noblewoman whom he married. The Duke granted him his liberty after he was married.²⁷

Juan de Pareja. De Pareja, seventeenth century famous pupil of the Spanish painter Velazquez, was born in Seville, Spain. He was purchased on the slave mart in Seville in 1623 by Velazquez.

In 1649, Juan accompanied his master to Rome, where he was exposed to the great Italian painters. When he was in his forties, his desire for painting could no longer be resisted, and he started painting, which he carefully kept out of his master's sight. His experiences paralleled those of Sebastian Gomez in that he was discovered by accident and was praised rather than punished. After he and his master returned to Spain in 1651, King Philip became a frequent visitor to the studio of Velazquez. During one of his visits, he noticed a canvas turned toward

²⁶Edward Scobie, Black Britannia (Chicago: Johnson Publishing Company, 1972), p. 31.

²⁷Robinson, International Library of Negro Life and History, p. 25.

the wall and insisted that he be allowed to view it. In fear of losing his life, de Pareja obeyed the king's order. Velazquez did not recognize this work of art, and Juan confessed that it was his own painting.

Instead of being punished for taking such a liberty, the king ordered Velazquez to grant Juan his freedom as a reward for his great talent. He was given his freedom and became a student of Velazquez. He became one of the chief followers of the Velazquez school of painting and an outstanding religious portrait painter.

Juan de Pareja's works, in some instances, became nearly indistinguishable from those of his teacher, but he was more than a learned and skillful disciple of Velazquez. His works give evidence of a genius of his own and show much of the style of the best schools of Genoa and Venice. His works also reflect the influence of the Flemish masters.²⁸

A statement by noted art authorities suggests that Juan de Pareja, of Moorish origin, was Velazquez's life-long assistant (not slave). At least seven pictures survive, all religious, signed, and except one probably painted after Velazquez's death in 1660. They show originality, independence of the style of Velazquez, an impetuous Baroque temper, and lingering sombre reminiscences of Tintoretto. Pareja's pictures excite through startling lighting in the manner of

²⁸Ibid., p. 13.

Greco, pitched emotion, and flickering brushwork, as in Valdes Leal. His colors derive from Rubens and Veronese.²⁹

The following known works bear his signature:

"The Portrait of the Architect Ratis"; "The Presentation of Christ in the Temple"; "Baptism of Christ," which is now in the Santa Trinidad Gallery in Toledo; "The Calling of St. Matthew," which is now in the Prado Gallery in Madrid; and "St. John the Evangelist, Orontius and the Madonna," which now hangs in the Chapel of the Recollects in Madrid. De Pareja remained in the Velazquez household after the death of the master and until his own death in 1670.³⁰

Geoffrey L'Islet. L'Islet, a mulatto, was an officer of artillery and guardian of the depot of maps and plans of the Isle de France. In 1786, he was named a correspondent of the French Academy of Science, and is acknowledged as such in the "Connoissance des temps" for 1797, to which learned society L'Islet regularly transmitted meteorological observations, and sometimes hydrographical journals. His maps and charts of the Isle of France were drawn according to observations of an

²⁹George Kubler and Martin Soria, Art and Architecture in Spain and Portugal, Their American Dominions, 1500 to 1800 (Baltimore: Penguin Books, 1969), p. 284.

³⁰Robinson, International Library of Negro Life and History, p. 13.

astronomical nature. These maps were published, with some other plans, in the early 1790's, by order of the French Minister of Marine. A new edition appeared in 1802, corrected by the author by additional drawings. His maps were praised as the best maps of those isles that had appeared to that time.

In the almanac of the Isle of France, several contributions of Geoffrey L'Islet were inserted, among others was a description of one of the highest mountains of the Islands, the mountain named Pitrebot. In addition, a collection of his manuscript memoirs are deposited in the Academy of Sciences archives. Among these memoirs is the account of a voyage of Islet to the Bay of St. Luce, an island of Madagascar. Along with this account is a map of the bay, and of the coast. He described the manners and customs of the natives of Madagascar as very curious, to say the least.

Not only was L'Islet a mapmaker, he was also well versed in botany, natural philosophy, geology, and astronomy. He was, to some extent, an early civil rights worker. He struggled more successfully than many against the prejudices against his race. He established a scientific society in the Isle of France. Some whites refused

to become members, not because the society was not a noted one, but because its founder was a black man.³¹

Ignatius Sancho. Sancho was born in 1729 on shipboard a few days out from the Guinea coast for the Spanish West Indies. His mother died in childbirth and his father committed suicide. At age two, he was presented as a gift to three sisters at Greenwich, England. They felt that an educated slave was dangerous to an obedient disposition and kept him uneducated. But Sancho's intelligent carriage and appearance attracted the attention of the Duke of Montagu, and as a result of this acquaintance, he learned to read and write.

Sancho became the family servant of the Montagu family, and was included in the will of the Duchess of Montagu. During the time of his service and until his own death, Sancho showed himself a person of considerable and artistic versatility. He studied and wrote music and poetry. His verses were published in 1803. He was also regarded as something of an expert on painting, and was visited by Mortimer who criticized his work.³²

John Hamilton Mortimer, an historical painter, was an outstanding artist. He was a member of the

³¹Wilson Armistead, A Tribute for the Negro (Westport, Conn.: Negro University Press, 1970), p. 307.

³²Little, Negroes in Britain, p. 200.

Incorporated Society of Arts. In 1778, he exhibited for the first time at Royal Academy. He was elected an associate of the academy in November of the same year. By a special grant of George III, he was created a royal academician but he died before he could receive his diploma.³³ He was one of the critics of the work of Sancho.

Snacho was particularly interested in the theatre; because he not only wrote two stage pieces but also tried to act on the stage as well. He tried the roles of Othello and Oroonoko. He loved the theatre so much that he once was said to have paid his last shilling to see the actor Garrick in the play Richard at Drury Lane.

David Garrick was one of the greatest British actors of the eighteenth century. Laurence Sterne, also an associate of Sancho's, was a humorist and sentimentalist. Sterne's tearful reference to the evils of slavery and to the right of slaves to recognition as human beings helped to free Negroes in Britain.³⁴

Sancho's letters provide an indication of his varied interests. Basically, his interests included philanthropic and literary efforts, and the friendly relations which were possible between a Negro and some of

³³The Dictionary of National Biography, XIII (London: Oxford University Press, 1917), p. 1026.

³⁴The Dictionary of National Biography, XVIII, p. 1086.

the most outstanding Englishmen of the day. This included friendship with both Garrick and Sterne.³⁵

Sancho read, on their first publication, the sermons and "Tristram Shandy" by Laurence Sterne. He was impressed by Sterne's sympathetic reference to the evils of slavery.³⁶

In 1766 Sancho wrote to Sterne and asked him to give some publicity in his writings to the plight of the West Indian Negroes, and received a friendly reply. Sancho also took a keen interest in public affairs. There are other letters addressed to the Press, and signed "Africanus," of a date subsequent to the Mansfield judgement, on matters of national and social policy, such as the raising of public funds, and a proposal for setting up a standing force of 20,000 seamen, and navigation schools in place of pressing men into the Navy.³⁷

Sancho devoted himself to the cause of Negro freedom. He was one of the early civil rights advocates of England. He was, in fact, living proof of the basic ability of a man regardless of his race. His reputation as a wit and humorist was considerable. His popularity was attested to when on his death in 1780, over a thousand people, nobles and gentry, wanted to have a collection of his published letters. They were considered as collectors' items.³⁸

³⁵K. L. Little, Negroes in Britain (London: Kegan Paul, Trench, Trubner, and Company, Ltd., 1947), p. 200.

³⁶The Dictionary of National Biography, XVII p. 732.

³⁷Little, Negroes in Britain, p. 200.

³⁸Ibid.

James (Jacque) Eliza Jean Capitein. Capitein was born in Africa around the year 1730. He was purchased when seven or eight years old by a Negro trader who made a present of him to one of his friends.

His new master named him Capitein and proved to be his friend as well. His master taught him to read and write, baptized him and brought him to Holland. There, he acquired a fluent use of the language of the country.³⁹ He did not realize that much would come of his life in Holland. He would be used as a guinea pig to "prove" to the Dutch people (and Europeans everywhere) that a human being stood behind the dark skin of those men who were seen only as a source of profit by greedy businessmen.

His master, after teaching him the rudiments of the Dutch language, began to make available to him many books on various disciplines. He was surprised at the brilliance of his little pupil. As Capitein studied these books, he soon mastered their contents.⁴⁰

In addition, Capitein devoted his time to painting, for which he had received no formal training. But, his time was well spent because he had a great talent and inclination for painting.⁴¹

³⁹Armistead, A Tribute for the Negro, p. 309.

⁴⁰Adams, Great Negroes Past and Present, p. 10.

⁴¹Armistead, A Tribute for the Negro, p. 309.

The tremendous talent and ability of Capitein convinced his master that he would profit even more from systematic training. For this reason, he was sent to the Hague, where a pious and learned lady teacher began to teach him languages. He soon learned to read and speak Greek, Hebrew, Latin and Chaldean. By the time he had finished work at the Hague, he was a young man. His patron made it possible for him to enter the University of Leyden.

At the University of Leyden he met with zealous, energetic protectors. He devoted himself to the study of theology. He had some very able professors. News of his proficiency and brilliance spread and in 1752, after four years of study, he took a theological degree from Leyden. He was then sent back to Elmino on the Gold Coast (his birth place). He went there as a Christian minister and missionary. This had been his desire upon entering theological training, to return to Africa and to preach the Gospel to his countrymen.

It soon became apparent, however, that the natives of Elmino had not heard of the great experiment, because Capitein was much less successful as a missionary than as a scholar. He soon returned to Holland and made a name for himself, first as a curiosity and still later for what he had to say about Christianity and the institution of slavery.

Strictly a brilliant product of his training and the designs of his master and teacher, Capitein was misled into using his intellect to defend the institution of slavery. He argued that slavery was one way for his fellow Africans to save their immortal souls. He was unable to see the deeper design of the Dutch, which was basically to provide a rationale for continuing the slave trade.⁴²

In addition to his prose work, Capitein wrote poems in Latin which endure to the present. The first work of Capitein is an elegy, in Latin, on the death of his friend, preceptor, and minister at the Hague. On his admission to the University of Leyden, Capitein published a Latin dissertation on the calling of the Gentiles, "De Vocatione Ethnicorum." Though poor in argument, his writings on the defense of slavery are rich in erudition. It went through four editions and seven languages. He also published a volume of sermons in Dutch which he had preached in different towns.⁴³

Gustavus Vassa. Another Afro-European with a less distinguished but interesting career was Olandah Equiano, or Gustavus Vassa. In 1785, England was trying to return Africans to their native land. Being recommended by Governor Macnamara and others to the Bishop of London as

⁴²Adams, Great Negroes Past and Present, p. 10.

⁴³Armistead, A Tribute for the Negro, p. 312.

a missionary, Vassa was appointed to take charge of the commissary for Sierre Leone. He was responsible for supplying Africans with clothing and the other items deemed necessary for the voyage to their native land.

Vassa reported dishonesty and thievery among his co-workers and they sought, successfully, to get him dismissed from his position. He continued to work for the emancipation of his fellow Africans in spite of this setback. In 1788, he presented a petition to the Queen of England to "put an end to their misery" and to "raise them from the conditions of brutes."

In 1789, Vassa published his autobiography, The Interesting Narrative of the Life of Olandah Equiano or Gustavus Vassa. This was one of the first and fullest accounts of the life of a free Negro of the eighteenth century. The book was so popular that it went through eight editions in five years.⁴⁴

Gustavus Vassa, the man, was quick in all his feelings, and his temper was occasionally warm. Little points out that he would react very strongly at certain points.

The name of a person having been mentioned in his presence, who was understood by him to have publicly asserted something very degrading to the general character of Africans, he broke out into violent and

⁴⁴Adams, Great Negroes Past and Present, p. 9.

vindictive language. He was immediately reminded of the Christian duty of forgiving his enemies; upon which he answered nearly in the following words: "If a man should rob me of my money, I can forgive him; if a man should shoot at me, or try to stab me, I can forgive him; if a man should sell me and all my family to a slave-ship, so that we should pass all the rest of our days in the West Indies, I can forgive him; but if a man takes away the character of the people of my country, I can never forgive him."⁴⁵

Anthony William Amo. Anton Wilhelm Amo was born in Axim on the Gold Coast of Africa, or what is now the independent nation of Guinea. He was captured as a child and sold into slavery. Fortunately, his purchaser was the Duke Anto-Ulrich von Branschweig of Amsterdam, Holland, and Amo was placed in the Duke's home as a companion for his son. The Duke's wife reared him with her son. He was an apt pupil; therefore the Duke undertook an experiment designed to prove to a friend that the Negro's mind was intellectually equal to that of any other man.

Amo was enrolled in Halle University, Saxony, where he mastered (both written and spoken) Hebrew, Greek, Latin, French, Dutch and German languages. In addition, he studied astronomy, literature, and philosophy.⁴⁶ He obtained his Doctor of Philosophy degree for a philosophical work called The Want of Feeling. A second book by Amo was published in 1734. It was also a philosophical

⁴⁵Little, Negroes in Britain, p. 201.

⁴⁶Robinson, International Library of Negro Life and History, p. 6.

treatise and dealt with the sensations which involve the mind and the organic workings of the body.⁴⁷

Amo continued his studies at the University of Wittenberg, where his genius was acknowledged by the Council of the University. He contributed to the development of the German school of philosophy during the eighteenth century. In 1734, he was appointed to the Philosophy Chair at Wittenberg University.⁴⁸ The Count of Berlin recognized his superior contribution to scholastic achievement by conferring upon him the title of Counselor of State.⁴⁹ His inaugural address upon assuming his position in the Philosophy Chair was a discourse on the apathy of man.

A quirk of fate blighted Amo's success. His friend and patron, Duke von Branschweig, died just as he reached the height of his success. He was close to the Duke and fell into profound melancholy. In his grief, he decided to return to Africa. He spent the remainder of his life in meditation and seclusion.⁵⁰

⁴⁷Scobie, Black Britannia, p. 31.

⁴⁸Robinson, International Library of Negro Life and History, p. 7.

⁴⁹Armistead, A Tribute for the Negro, p. 265.

⁵⁰Robinson, International Library of Negro Life and History, p. 7.

Abram Hannibal. Abram Hannibal was a soldier, engineer, and commandant in Russia during the eighteenth century. He was captured at the age of eight years and sold to a Russian noble at a Constantinople slave sale. This noble gave Abram to the Tsar of Russia, Peter the Great. Peter grew fond of him and he soon became a court favorite. The young black captive was brought up in the Russian Orthodox Church, where he was baptized as Abram Hannibal.

When Abram completed his early schooling in 1716, the Tsar sent him to Paris to study military engineering. He went to France with the expectation of becoming a proficient engineer and of then rejoining the Tsar as a member of his army. This was a part of Peter's attempt to gain a "window to the west," that is to try to raise Russia to the standards of the rest of the European continent. This was one of Peter's greatest aspirations and it is worth noting that a black man played an important role in this effort.

While in France, Abram Hannibal repeated his earlier social success by becoming a preferred intimate of the Duc d'Orléans, then the Regent of France. A strikingly handsome young Hannibal was permitted to join the French Army and soon attained the rank of commander. After seven years in France, attaining the praise and

admiration of much of French royalty, Abram returned to Russia.⁵¹ The Duc d'Orleans tried to persuade him to remain in France, but he returned to his adopted land of Russia to serve the Tsar as an engineer lieutenant. His family in Africa, learning of his living in Russia and serving the Tsar, sought to get him home. His brother, an African prince, offered Peter a generous ransom for the return of Abram, but the young Hannibal turned the offer down, preferring to remain in Russia.⁵² He said to the messenger bringing the news from his family,

convey my thanks to my brother. May God bless his good intention on my behalf. But tell him that I am happy here in the land of my adoption. I will remain here.

Abram Hannibal became a good military man and grew more fond of Russia with every passing year. For a time Hannibal enjoyed favor and esteem in his adopted country. But, when Peter the Great died, Abram Hannibal discovered that his successor, Queen Catherine, was not so interested in him. Peter II was even less fond of Abram Hannibal and, convinced by those who were jealous of Abram's position, sent him to Siberia. While in Siberia he suffered greatly. Hannibal was able to escape but was eventually captured and returned to Siberia.

⁵¹Adams, Great Negroes Past and Present, p. 8.

⁵²Robinson, International Library of Negro Life and History, p. 22.

⁵³Adams, Great Negroes Past and Present, p. 8.

By 1741, under still another ruler, Elizabeth, a daughter of Peter the Great, Abram was forgiven and reinstated in the Russian army. When he returned, he made many contributions to the nation and to the Empress. In a border conflict between Russia and Sweden, Abram was commissioned to delimit the boundary line between the two countries. It is noteworthy that Sweden was willing to accept his calculations but not those of others.

As a result of this accomplishment, Elizabeth showered upon him many honors. He was appointed a member of the Logada Canal Commission and a member of the inspection staff of the Russian Forts. His crowning honor was his appointment as commandant of the city of Reval. This was a city of about ten villages. In addition, several white slaves were presented to him as his personal property. He also was able to exert some sweet revenge in that he was appointed to head the garrison at Tomesk where he had been held captive many years before.⁵⁴

Hannibal's first wife, a Greek woman, was not true to him. He divorced her because of her infidelity, for she gave birth to a white child. The Russian courts sent her to a convent and Hannibal married Christina-Regina von Sheberg, a German woman. He had five children in this marriage, all mulatto males. Each was to distinguish

⁵⁴Adams, Great Negroes Past and Present, p. 8.

himself in future Russian adventures. The daughter, born to his first wife, was raised in his home with his own children but Abram Hannibal never saw her. When she married, he gave her a handsome dowry but did not attend the service.⁵⁵

In 1762, with the rank of General-in-chief, he retired from public service. He had served with pride and honor. He left the service of his adopted homeland as a national hero and as a man of honor and distinction.

Ivan Hannibal. One of the sons of Abram Hannibal was Ivan Hannibal, the soldier. He distinguished himself, not only as a military strategist, but as a man of great personal valor as well. He became a Russian military hero during the Russo-Turkish Wars. In 1784, he was a lieutenant-general in the corps of artillery. It was he who, under the orders of Prince Potemkin, Minister of War, commenced the establishment of a port and fortress at Cherson, near the mouth of the Dnieper River. Ivan was eventually appointed the governor of Cherson and distinguished himself in that area as well.⁵⁶

Ossif (Joseph) Hannibal. Ossif was the brother of Ivan and the son of Abram Hannibal. Ossif was a naval

⁵⁵Albert Parry, "Abram Hannibal, The Favorite of Peter the Great," Journal of Negro History, VIII (1923), 359.

⁵⁶Ibid.

officer serving on the Black Sea and for several years navigated the Mediterranean Sea.

Ossif's daughter, Nadejda, a woman of striking beauty, married Sergey Lvovick Pushkin, a member of an ancient Russian noble family. In 1799, a son was born to this marriage whom they named Alexander. Alexander was to later win fame as the greatest poet of Russian history.⁵⁷

Joachim Murat. Murat was a renowned cavalry leader of the French army during the Napoleonic period. He was born in Auvergne, a region of France known for the Negroid strand in its inhabitants.⁵⁸ He was a man who was born in relative obscurity and rose to royal status. This was true of many of the marshals of Napoleon. Marshal Ney was the son of a cooper, Lefebvre, the son of a miller, Augereau, the son of a mason, Lannes, the son of a stable boy and Murat, himself, the son of an innkeeper.⁵⁹

Murat married Marie Caroline, the sister of Napoleon Bonaparte. Napoleon's sister became queen of Naples after her brother Joseph was transferred to Spain. Napoleon, running out of brothers, gave the throne to his brother-in-law, Murat, who was one of his officers and an

⁵⁷ Ibid.

⁵⁸ Rogers, World's Great Men of Color, p. 355.

⁵⁹ Eugen Weber, A Modern History of Europe (New York: W. W. Norton and Company, 1971), p. 634.

old friend who, among other accomplishments, had obtained the cannon at the last minute for the famous "whiff of grapeshot."⁶⁰ This was a part of what Napoleon called his new, "Grand Empire."

Murat was not a complete puppet king. There were instances where he sought to speak out against Napoleonic orders. He was not always successful, but he was willing to stand up to the Emperor. When Murat pointed out that some of the provisions of the Code were unpopular in Naples, Napoleon wrote: "I cannot, as protector of the Constitution, consent to any modification of the Napoleonic Code."⁶¹

Early in his career, before he became king of Naples, Murat established himself as a soldier of fearless ability. On July 25, 1799, the battle of Abukir was fought. The Turkish armies, supported by the British, landed at Abukir. Murat's troops fighting alongside those of Napoleon were able to defeat completely this coalition.

In 1806, Murat was created grand duke of Berg. This was an honor bestowed upon him because of his total

⁶⁰R. R. Palmer and Joel Colton, A History of the Modern World (New York: Alfred A. Knopf, 1971), p. 433.

⁶¹J. Russel Major, Civilization in the Western World, 1715 to the Present (Philadelphia: J. B. Lippincott Company, 1971), p. 119.

loyalty to Napoleon. Berg was one of the German electorates in the Confederation of the Rhine. This was, of course, under the auspices of the French emperor and was a part of his Grand Empire.

Not only was he a favorite of Napoleon, he was intricately involved in foreign affairs and diplomacy. In October of 1807, the treaty of Fountainbleau was signed between Napoleon and Spain. Portugal was to be divided between Charles IV and Godoy (who was to become prince of the Algarve, under Spanish suzerainty). Charles thereupon abdicated, but Murat, who arrived soon afterward at Madrid, induced the king to retract his abdication. He was able to persuade both Charles and Ferdinand to meet with Napoleon and make their deals with him. Because of his diplomatic skill, confusion was avoided in Spain and Napoleon was able to move in with apparent ease. Both princes were eventually given estates in France and also handsome pensions.⁶²

Murat was placed in charge of military affairs in Madrid after Napoleon's takeover. In May of 1808, there was a popular insurrection in Spain and Murat and his French army had to retire behind the Ebro. But, on July 20, 1808, the French managed to recover Madrid.⁶³

⁶²Langer, An Encyclopedia of World History, p. 490.

⁶³Ibid., p. 493.

When Napoleon was defeated and sent to the island of Elba, Murat was allowed to keep his kingdom of Naples. But, in May, 1815, when Napoleon chose to return, Murat came to his aid. Murat was defeated by an Austrian force at Tolentino. Naples was captured on May 22, 1815, and Murat fled to France. The Bourbon king, Ferdinand, was restored to the Neapolitan throne. In October, 1815, Murat made a reckless and unwise attempt to recover his throne. He landed at Calabria with a small army, but was captured, courtmartialed, and executed by a firing squad.⁶⁴

Joseph de Boulouge. Negroes were members of the Jacobin Clubs of France during the French Revolution.⁶⁵ Throughout the Revolution the Negroes and mulattoes in France took an active part in military service.⁶⁶

The organizer and leader of the Black Legion was an accomplished mulatto by the name of Joseph de Boulogne, Chevalier de Saint-George. He was born in Guadeloupe in 1745. He was brought to France at an early age by his father, a farmer-general. His father saw to it that he was

⁶⁴Ibid., p. 651.

⁶⁵Nevertheless, some blacks, organized in "the French Salon," supported the monarchy. Georges Lefebvre, The French Revolution: From Its Origin to 1793, trans. by Elizabeth Moss Evanson (New York: Columbia University Press, 1962), p. 176.

⁶⁶Shelby McCloy, "Further Notes on Negroes and Mulattoes in Eighteenth Century France," Journal of Negro History, XXXIX (1954), 204.

given excellent training in the arts and accomplishments of the leisured class of society. Placed in pension in the home of a famous swordsman of the day, La Boissiere, he was drilled in fencing, dancing, and swimming. He became, in time, one of the best fencers in France, and is reported to have fenced with the famous swordsman, the Chevalier d'Eon de Beaumont. He was thus perhaps the first Negro athlete of modern times.

In addition to being a super athlete, he also studied music under prominent teachers, Jean Marie LeClair and Gossec, and became sufficiently skilled in the violin to be considered for membership in the Royal Academy of Music. Later he produced several musical works. He thus appears to be the first famous black musician. These accomplishments made him very popular socially. In addition, he was for a time, prior to the Revolution, employed as a secret agent for the Duc d'Orléans, who sent him on missions to Belgium and to England.⁶⁷ In England, he was the personal friend of the Prince of Wales, later George IV. On his trips to England, he was well received. He was considered as a fashion setter both in England and French courts.⁶⁸

⁶⁷Shelby McCloy, The Negro in France (Lexington, Kentucky: The University of Kentucky Press, 1961), p. 93.

⁶⁸Little, Negro in Britain, p. 199.

This is the man who was in charge of the Black Legion. This military unit was the best dressed and most prim unit of the French army. Its soldiers fought and distinguished themselves in Belgium under the banner of freedom for their adopted country, France. They were ordered to obscure duty in Santo Domingo but the Jacobins had the order revoked as being humiliating. They were kept in France instead and in 1794, during the "Reign of Terror," they were used as execution squads for exterminating the aristocrats of Nantes. This they did with indifference and brutality.⁶⁹

Joseph de Boulogne's end was not a happy one. In the turbulent and chaotic years of the Revolution, he was accused of misusing funds and was tried and sent to prison for a year. Many outstanding citizens of France came to his defense with declarations attesting to his bravery and honesty. He was finally released and returned to his former command. Disheartened and disillusioned over the failure of the Republican dream, the artist-soldier retired to private life and died in obscurity June 12, 1799.⁷⁰

⁶⁹McCloy, Journal of Negro History, p. 204.

⁷⁰Robinson, International Library of Negro Life and History, p. 16. In 1797, "a 'Black Legion,' formed and commanded by an American named Tate, who had fought as an officer against the English during the American Revolution, landed in Wales; but it was soon captured." Georges Lefebvre, The French Revolution: From 1793 to 1799, trans. John Hall Stewart and James Friguglietti (New York: Columbia University Press, 1964), p. 189.

Thomas Alexandre Dumas. This great French general was second in command to Saint-George in the Black Legion. He was the natural son of an aristocratic father, the Marquis Alexandre-Antoine Davy de la Pailleterie, 1710-1786, and a black slave, Marie Cessette Dumas, a Haitian Negro. In 1780, his father took him from Santo Domingo to France. A biographer describes the situation thus:

Thomas Alexandre made a curious appearance among the Fayettes and Laziens of Paris and Versailles. He was unquestionably a Negro; but he was handsome, graceful as a tiger, and unbelievably strong.⁷¹

In 1786, he broke with his father over his enlistment as a private soldier in scenes described dramatically by Andre Maurois as a kind of class war.⁷² Thomas rejected his father's name and title and took another that became immortal, that of his mother, Dumas.⁷³

When the French Revolution broke out in 1789, he enlisted in the Legion of Saint-George (Black Legion) to fight for the principles of "liberty, equality, and fraternity." By 1792, he had so distinguished himself for his bravery and endurance that he was advanced in rank to that of general. He was made a commander of the army of

⁷¹Herbert Gorman, The Incredible Marquis: Alexandre Dumas (New York: Farrar and Rinehart, 1929), pp. 8-9.

⁷²Andre Maurois, Alexandre Dumas: A Great Life in Brief, trans. Jack Palmer White (New York: Knopf, 1955), p. 6.

⁷³McCloy, The Negro in France, p. 93.

the Pyrenees in 1793, and campaigned with Napoleon Bonaparte in Italy, in the Tyrol and in Egypt. He won the nickname "the Horatius Cocles of the Tyrol" in an amazing feat while in command of the cavalry. In Tyrol, in a battle with the Austrian cavalry, Dumas defended the Clausen bridge alone until his troops came up to aid him.

During his career he was in command of four different French armies: The Army of the North, the Army of the Western Pyrenees, the Army of the West, and the Army of the Alps. He was a soldier sincerely devoted to the Revolution, but he detested the cruelties committed in the name of the republic. When he realized Napoleon's intentions of creating an empire instead of maintaining the republican government, he did not attempt to hide his dissatisfaction and requested permission to return home from the Egyptian campaign. On his return home to France, he was captured by the Bourbon government of Naples, where he was imprisoned for two years. By the time he was released from prison, Bonaparte had control of France, but he never forgave his General Dumas for speaking out against his ambitions of creating a French empire.

Dumas was forced to retire to Villers-Cotterets with a small pension of only 160 pounds. He died in poverty in 1806, but his son became the literary genius of France. He is still revered by the liberty loving French for the services he rendered during the Revolution.

This gratitude is expressed in the monuments erected to him, his son and his grandson on the Place Malesherbes in Paris.⁷⁴

A master historian sums up the work of the French Revolution regarding blacks thus:

Then the Convention abolished slavery on 16 Pluviose, Year II (February 4, 1794), not only to conform at last to the Declaration of the Rights of Man, but also in the obvious hope of rallying the Negroes to the cause of the Republic, and of stirring the revolt of slaves in British colonies. As a result, the English finally abandoned Santo Domingo, where Toussaint L' Ouverture, having become master of the colony, recognized only the nominal authority of France. Neither Sonthonax nor Huges on Guadeloupe, nor Toussaint L' Ouverture himself completely freed the slaves. For they subjected them to forced labour. In the Mascarene Islands the decree of the Convention remained a dead letter. Nevertheless the Revolution had resulted not only in extending equal rights to men of colour and to Negroes, but also in inciting for the first time, the creation of a native state outside the control of Europeans.⁷⁵

Alexandre Dumas, pere.⁷⁶ Sooner or later every boy and girl learns of the novels The Three Musketeers and The Count of Monte Cristo, romantic sagas of an earlier day. Few of them get to know of their author, Alexandre Dumas, who wrote over two hundred volumes of plays and historical romances under that name.

⁷⁴Robinson, The International Library of Negro Life and History, p. 18.

⁷⁵Georges Lefebvre, The French Revolution: From 1793 to 1799, p. 358.

⁷⁶The term pere is used to differentiate between father and son in the Dumas family. Fils refers to the son and pere refers to the father.

The young Dumas was born at Villers-Cotterets in 1802 in comparative poverty. He was the son of General Thomas Alexandre Dumas, a blue-eyed, olive complexioned, curly haired mulatto.⁷⁷ He grew up in the most straitened circumstances, with education of the most limited form. His mother and aunt taught him to read and write; he later attended a local college and was taught by a priest, the Abbe' Gregorie. In this short period he learned the rudiments of Latin and also the basics of grammar.⁷⁸

As an unknown and unproduced playwright, he made his way to Paris in 1827. There he became secretary to Duke of Orleans at a salary of 1,200 francs a year. While supporting himself as a clerk, he and a friend, Adolphe de Louven, began writing vaudeville sketches and plays. His first play, *Christine*, was scuttled when Dumas' pride would not allow the actress to make changes in some of the lines. She was an established star and would not do the play because of it.

He first won recognition as a playwright with his second play, Henri III et Sa Cour in 1829. This play has been described as the first great triumph of Romantic

⁷⁷ Adams, Great Negroes Past and Present, p. 150.

⁷⁸ McCloy, The Negro in France, p. 168.

drama. For thirty-eight nights the play ran, a great success, and Dumas became famous overnight.

With the Duke of Orléans as his patron, Dumas began turning out one play after another. In fifteen years, he wrote forty of them. Antony, Richard Darlington, and Mademoiselle de Belle-Isle were among his more prominent efforts.

In 1839, Dumas began writing historical novels with the intention of reviewing the history of France in them. In 1844, appeared the world-famous The Three Musketeers; in 1845, Twenty Years After. Readers in England as well as in France followed the adventures of the musketeers--Porthos, Aramis, and Athos.

Keeping several works in progress at the same time, Dumas completed The Count of Monte Cristo in 1844, and La Reine Margot in 1845. Other historical romances and plays flowed from his pen, and all of Paris turned to his writings. These include the Man in the Iron Mask and The Corsican Brothers. A corps of assistants worked on outlines which Dumas then used and transformed into literature peculiarly his own.⁷⁹

A body of criticism, on the part of British and American writers, has objected to Dumas on the grounds

⁷⁹Adams, Great Negroes Past and Present, p. 150.

that very many of his plays and nouvelles are the products of the brains of others simply altered and re-touched by his own hand. This criticism is discussed in the Anglo-African Magazine where it is called a generous objection, truly, on the part of those who worship Shakespeare and shower praises upon the great "Bard." "But, if you take away from Shakespeare all of his borrowed stories and what of invention do you have left, very little."⁸⁰

Here is what one of the best known modern arbiters of culture says on the question "was Dumas a great writer?"

Better than any other novelist, Dumas knew how to share and satisfy the passions of the masses. Like them, he loved force, justice, and adventure; like them, he divided humanity into heroes and villains; like them he fretted little over subtle distinctions. It has been said that he had no style. This is not so certain. He had charm, appeal, and movement. He knew how to tell a story like no one else; under his pen the most banal factual account took on the look of an epic. Is not that a form of genius?⁸¹

Dumas even started a newspaper, Le Mousquetaire, and for four years he wrote most of the copy that appeared in it each day. This paper, founded in 1852, met with a disastrous and unfortunate end, even though Dumas tried to keep it running with his own funds. In addition, he

⁸⁰Anglo-African Magazine, I (New York: Arno Press and the New York Times, 1859), p. 4.

⁸¹Andre Maurois, Alexandre Dumas: A Great Life in Brief, p. 3.

travelled in Italy and Russia seeking ideas for his new stories. Thousands of francs poured in and he spent them on a prodigious scale. Dumas constructed, at a cost of 200,000 francs or more, his own theatre for the performance of his plays and also maintained a splendid residence there also. He was a most regal host, entertaining lavishly and without thought of cost. Financial difficulties caused him to have to sell the chateau for little more than a pittance.⁸²

Most of the works of Dumas reached America soon after they were written. They were translated and republished. Yet it is significant that the publishers could not find room for the name of Alexandre Dumas in their Cyclopedia of Biography, published in 1856. M. Dumas can be found in their catalogue with publishers' laudations-- but in their Cyclopedia of Biography, he is not found.⁸³

Paris became accustomed to Dumas' "great height, his strong and squarely-built figure, his perpetually smiling face, his large head crowned with curly grey locks." He was a handsome man and a favorite with all of the

⁸²McCloy, The Negro in France, p. 172.

⁸³Anglo-African Magazine, p. 5.

ladies.⁸⁴ He made a fortune during his life and spent it as fast as he made it. One author suggested that Dumas

made ten fortunes and went broke eleven times. He entertained lavishly, spent foolishly and treated his royalties as corn to be tossed in front of pigeons. "I have never refused money to anyone," he said, "except my creditors." He squandered millions on mansions, newspapers, theaters and women and he never failed to enjoy himself doing any of it.⁸⁵

His son, Alexander Dumas, fils, was the only one of his children he recognized. He had several children, all born out of wedlock. His only marriage, in midlife, was not a success and the couple soon split up to go to their own lovers with no regrets at all. Aside from his eroticism and his improvidence, he was a man of the most radiant personality, loved by almost all who knew him.⁸⁶

In his last days, in Normandy, Dumas even published a cookbook. An epicure who loved good food and who became fat from indulgence, he had long been a collector of recipes. Though he lost his figure in his indulgence, he never lost his energetic pursuit of women. His cookbook was illustrative of the imagination, the resourcefulness, the tastes of this remarkable personage.

Dumas was decorated with the Legion of Honor, and several foreign countries awarded him ribbons of their

⁸⁴Adams, Great Negroes Past and Present, p. 150.

⁸⁵Black Heroes in World History; Tuesday Magazine (New York: Bantam Books, 1969), p. 79.

⁸⁶McCloy, Negro in France, p. 170.

orders. Alone among the high honors which might have come to him but did not, was the election to membership in the Académie Française. Perhaps this was due to coolness toward him both by Louis Phillippe and Napoleon III, for he had strong republican tendencies.⁸⁷

Because he was an ardent supporter of the French Republic, he had to take refuge in Switzerland during the Revolution of 1848.⁸⁸ With the coming of the Third Republic, however, Dumas was to receive recognition in another form, the building of a monument to him on the Place Malesherbes, Paris.⁸⁹

Dumas was a friend of such great French writers as Victor Hugo, Alfred de Musset and Alfred de Vigny, who greatly respected his genius. Dumas spent the last years of his life wandering through Europe in search of new ideas. In 1868, he retired to live with his son in a villa near Dieppe. On December 5, 1870, Alexandre Dumas, pere, died quietly at Dieppe at the age of 68. He could have had few regrets with his life. The talents he admired most in himself are the ones generations since have cherished: his gifts of dialogue and narrative, his gaiety and his

⁸⁷Ibid., p. 172.

⁸⁸Robinson, International Library of Negro Life and History, p. 76.

⁸⁹McCloy, The Negro in France, p. 173.

lively imagination. At no sacrifice to himself, he left us all a legacy of joy.⁹⁰

Alexandre Dumas, fils. Dumas, fils, was the son of Dumas, pere. He was born in 1824, and, like his father, had a limited education. He was something of a roue, a dissipating man, who travelled extensively but made Paris his home. He took no part in the church, and amassed a fortune from his writings. But, in other respects, he differed from his father. He found that writing came more slowly and with greater effort, in being far less prodigal with his money, in making a relatively successful marriage, in being more a reformer than an entertainer, in learning to use introspection and reflection, in preferring realism to romanticism, and finally, he differed from his father in being elected to the Académie Française. This is not to suggest that Dumas fils stood on the same plane as his father; very few people would make that claim. He lived to be older than his father and was very productive but did not match the number or quality of his father's works. Dumas pere had a touch of genius that the son lacked, and his personality surpassed that of his son.

Dumas fils had a better education than his father, having attended Pension Saint Victor boarding school for

⁹⁰ Black Heroes in World History: Tuesday Magazine, p. 86.

six years and the College Bourbon for two years.⁹¹ His fame came as a philosopher and reformer, whereas his father was a writer of Romantic literature. As his father had done, he first wrote poetry and then turned to drama and the novel. Having seen his father's career end because of dissipation, he turned his attention to the social and moral questions of a decadent French society.

With his first publication, The Sins of Youth, he gained recognition as a reformer; in his next production, La Dame aux Camelias, he analyzed the life of a rehabilitated courtesan who had lived a life of passion.⁹² Like others of his books, it is partly autobiographical, although he changed names and events to suit his fancy.

By accident, Dumas fils had set for himself a theme on which most of his subsequent plays were to touch--fallen women and their lot. Two plays he wrote shortly afterward carried out a similar plot--La Dame aux Perles in 1852 and Diane de Lys in 1853.

Dumas fils later married a Russian woman, a Princess Naryochkine, by whom he had two daughters, Colette and Jeannine. They appear to have had a happy household,

⁹¹McCloy, The Negro in France, p. 173.

⁹²Robinson, International Library of Negro Life and History, p. 76.

although Dumas seems to have pursued other women whenever he chose. Late in life, he shamelessly left his dying wife for another woman, whom he married shortly before his death in 1895.⁹³

The preoccupation of Dumas films with philosophy and reform appears in his most outstanding works. The works of both father and son are still popular on the French stage. The younger Dumas was made a member of the French Academy of Arts and Sciences in 1874, an honor that had been denied his father, who was a greater writer.⁹⁴

In passing, it may be said that Dumas films was a superior playwright and novelist, but not of the topmost quality. He was an excellent artist, but one who did not develop his characters well in all respects, a moralist who had glaring inconsistencies. Like his father, he was little interested in the problems of black people. Only a single novel (Georges) by Dumas pere, and nothing by the son was directed toward improving the status of the black race. Their known trace of Negro blood did not handicap either of them, whether professionally or socially. Occasionally a critic would refer, with contempt, to the Negro origin of Dumas films, but this did not upset him.

⁹³McCloy, The Negro in France, p. 175.

⁹⁴Robinson, International Library of Negro Life and History, p. 76.

He and his father both moved confidently in the circle of the leading French writers of the day.⁹⁵

George P. Bridgetower. Bridgetower, celebrated violinist of Poland, was born in Biala (or Viala), Poland in 1779. He was the son of John Frederick Bridgetower, an African, and Marie Ann, of German-Polish descent. This violin prodigy became known throughout Europe as the "Abyssinian Prince."⁹⁶ The young Bridgetower and his father made their first appearance in England in 1789. They were in the constant company of aristocratic people.

Bridgetower was described as "a most prepossessing lad of ten years old, and a fine violin player" by those who met him.⁹⁷ His first concert in England was a very important one. He was commissioned by the King and Queen to perform at Windsor Royal Lodge, where he created a sensation. He executed a concerto by Viotti and a quartet of Haydn's with all the mastery of a mature and accomplished player. Society wasted no time in accepting both him and his father with open arms.

From the very beginning, he received instruction from the ablest tutors in Europe--Bartholemon, Thomas

⁹⁵McCloy, The Negro in France, p. 176.

⁹⁶Robinson, International Library of Negro Life and History, p. 55.

⁹⁷Scobie, Black Britannia, p. 110.

Attwood and Haydn--and he had already made a name for himself in France. He appeared at a fashionable English watering place of Bath in the winter of 1789. Having created a sensation at Bath, the boy violinist was taken to London by his father. He made his debut in London at the Lenten Oratorio performances at Drury Lane Theatre in February, 1790.

London society buzzed with praise about the good-looking boy violinist and his charming father. This sudden success affected the relationship between George Bridgetower and his father. He finally ran away from his father. He went to Carlton House, where, from having often been there to perform, he was well known to the Prince of Wales, later George IV.

The Prince of Wales took an immediate interest in young George Bridgetower. He at once sent for the father and ordered him to leave England immediately. With his father gone, George found a new parent in the Prince of Wales. The prince allowed his black protege' to appear at many London concerts. By 1794, at age 15, Bridgetower became the first violinist of the prince's private orchestra. In 1802, he was granted a leave to visit his mother, who was living in Dresden. The following year, having been allowed an extension of leave, he went to Vienna. While there he met Ludwig von Beethoven, who introduced

him to Viennese society. Beethoven and Bridgetower saw a lot of each other.

The friendship blossomed and on May 24, 1803, the two gave a concert together at the Augarten-Halle. The black violinist had induced Beethoven to compose a piece-- Sonata No. 9 in A Major Opus 47. From what Bridgetower said, this sonata was finished barely in time for the concert which was due to begin at eight o'clock that morning. The Beethoven sonata, inspired by Bridgetower, came to be called the Kreutzer Sonata.

Bridgetower returned to London in 1803, and rejoined the prince's orchestra and gave several concerts under royal patronage. Then he became a student of music at Cambridge University, where he received a bachelor's degree in 1811. His name is entered at Trinity Hall. He composed an anthem as one of the exercises for his degree. It was played on June 30, 1811, at Great Saint Mary's Church in Cambridge for the installation of the Duke of Gloucester as Chancellor of the University.

In 1812, he published a manual of study called Diatonica Armonica for the Pianoforte.⁹⁸ Among manuscripts found in the British Museum which bear his signature are these compositions: "Henry," a ballad; forty-one pianoforte

⁹⁸Scobie, Black Britannia, p. 110.

studies; and Minuets for Violin, Mandolin, German Flute and Harpsichord.⁹⁹

In London music circles he was held in high esteem, and was on very intimate terms with leading musicians like Viotti, Cramer, Thomas Attwood, and Samuel Wesley. George Bridgetower fell on hard-times in his later years. He died in February, 1860, in Peckham, London, at the age of eighty-one.¹⁰⁰

Louis T. Houat. Louis T. Houat, French poet, novelist and physician, was born on the island of Reunion, a French possession in the Indian Ocean. He was teaching music at St. Denis in 1835, when he was arrested on the charge of plotting to massacre the whites of the island. During his eight months in jail awaiting trial, the authorities further accused him of corresponding with the abolitionists in France. After the court on the island condemned him to deportation, he went to France where he studied medicine and travelled in Italy, Germany and Russia before settling down in Paris.

The Revue des colonies, founded by Bissette in 1834, had some significance in the encouragement of literary effort on the part of the young Negroes in France

⁹⁹Robinson, International Library of Negro Life and History, p. 56.

¹⁰⁰Scobie, Black Britannia, p. 114.

and in the colonies. In it may be found the works of Houat, probably the first French black man to attempt poetry. In volume III of the Revue, for 1836-1837, Houat, at St. Denis on Reunion, had four poems. All four poems breathe the contemporary spirit of Romanticism. Evidently they made some impression, for Houat later published them separately in booklet form. Houat revealed himself as a sensitive, reflective youth, who was something of an idealist.

He was allowed to return to Reunion in 1844, where he published a romantic novel entitled Les Marrons. From first to last, the novel is the epitome of Romanticism. It portrayed the beauty of nature and the cruelty of man. Its heroes are guilty of no wrong. This book was a forerunner to Uncle Tom's Cabin, but it failed to get the reception Houat wanted. This caused him to give up any attempt at writing another novel.

For eighteen years Houat was relatively silent but, in 1863, he became a spiritualist. He wrote a volume entitled Études et sciences spirites, and subtitled Morale, philosophie, médecine, psychologie. In France he had become a member of the Society of Homeopathic Medicine in France, a physicians organization that followed the bizarre medical ideas of Dr. Samuel Hahneman of Germany. Houat published three medical treatises, and read a paper before

the International Homeopathic Congress in 1867. His last years were spent as a physician at Pau, in southern France. It is to be regretted that Houat did not continue further in his poetic endeavors, where he had early revealed some ability.¹⁰¹

Auguste Lacaussade. Another mulatto writer in France at this period, the nineteenth century, was Auguste Lacaussade. He was also from Reunion, born in 1817. He was sent to Nantes for an education in its lycee in 1827 and spent seven years there. After that he returned to his home island to begin his career as a notary. But, he had tasted France and life on Reunion was boring. He longed to return to France and convinced his family to furnish him the money to study medicine at the University of Paris. He began the study of medicine well enough, but found dissection distasteful and after a while decided to change his interests to poetry. In 1839 came his first endeavor at publication. It consisted of a small volume of verse entitled Les Salaziennes. It passed unnoticed. In 1842, he published a translation of Macpherson's Ossian (entitled Oeuvres complètes d'Ossian) that was considered one of the best. The work revealed that he was an accomplished translator of English and led to a job as Secretary to Sainte-Beuve, in which he long continued. Already

¹⁰¹McCloy, The Negro in France, pp. 161-62.

introduced to some of the prominent literary figures of the day, he now found closer ties, and his success as a literary personage became more assured. He returned to the island of Reunion and remained there from 1842 to 1845. During this time he married and in 1845, he returned to Paris and claimed French citizenship.

Lacaussade made contributions to various literary reviews, including the Revue contemporaine, and when the Revue européenne was founded in 1859, he was named as the director. This periodical ran for two years and its contributors included the leading French literary men of the day. He contributed only a few poems and articles himself, however. This was his only role as editor.

In the meantime, he had published a volume of poems in 1852. The title was Poèmes et paysages, for which the Academie Francaise awarded him the Bordin Prize. Again, in 1862, he was given the same prize. The second award was for his poems entitled Eoaves. In 1875, he published a collected volume of poems, entitled Poesies de A. Laucassade. In 1888, he published a French translation of the poems of Leopardi, for which the Italian government gave him the Cross of the Order of Saints Maurice and Lazarus.

Lacaussade was a poet who received some recognition from his contemporaries. His poems employ the rhyme

patterns of nineteenth century poetry. There is much of the spirit of Romanticism, much reference to Greek and Roman mythology, a low opinion of women, resignation to suffering and mistreatment, a love of solitude and nature, of flowers, birds, wine, and dances. Lacaussade also wrote some patriotic poems centering around the War of 1870-71. He was bitter toward the Germans, whom he called "Huns," "Teuton ravagers," and "Vandals of another age." He felt that France was, on the other hand, the land of "progress, the arts, and light." Regarding himself as French, Lacaussade allowed the collapse of France before the German onslaught to wound him as deeply as if he had been born in France and not on a French protectorate. There were times when he showed himself sensitive on the matter of his race, and he often alluded to the beauty of nature on his native island. He took the role of a Frenchman, not of a colonial resident of Paris.¹⁰²

Alexandre Pushkin. Pushkin, born in 1799, was Russia's greatest poet. He was the great-grandson of the African slave Abram Hannibal, who became a high-ranking commandant and engineer during the reign of Peter the Great. Pushkin's mother, Nadezka, married Sergey Lvovich Pushkin, a member of the Russian nobility. Born in Moscow, his childhood was unhappy because of his appearance. He was

¹⁰²McCloy, The Negro in France, p. 165.

a fat, shy, awkward, unattractive child and his family humiliated him in many instances. It was a nurse, a freed serf in his household, who gave affection to the neglected child. The influence of this nurse on the young Pushkin was as important as the formal education he received. Her influence was revealed by her teaching him Russian folklore, the cadences and deep significances of the Russian language and the destitute condition of the troubled peasants.

He had a series of tutors and also read everything available in his father's library.¹⁰³ For his early education, Pushkin was sent to Tsarkoe Selo near St. Petersburg in 1811.¹⁰⁴ He attended school here for six years but did not attract any attention until the day of final examinations. On that occasion, when young Pushkin was called upon to recite his original verses, the amazed and delighted Dershavin, foremost of Russian poets, predicted that some day Pushkin would replace him in Russian literary circles.¹⁰⁵

Pushkin left school in 1818, and joined the Russian foreign ministry as a clerk. His early poem "Ode to

¹⁰³Robinson, International Library of Negro Life and History, p. 111.

¹⁰⁴Adams, Great Negroes Past and Present, p. 149.

¹⁰⁵Robinson, International Library of Negro Life and History, p. 111.

Freedom" and "Noel" were thought to be critical of the government of Czar Alexander I; therefore, he was sent to the south of Russia where, ironically, he wrote some of his finest works. Here, in Ekaterinoslav, he wrote "Ruslan and Ludmila," an epic of six parts containing 3,000 lines.

After two years in Ekaterinoslav, Pushkin was then transferred to the small village of Kishinev in the Caucasus.¹⁰⁶ After writing The Conversation between the Bookseller and the Poet and The Gypsies, he began Eugene Onegin, his masterpiece. He was shifted to Odessa, where he wrote the "Nakchisarai Fountain." After six years of exile, Czar Nicholas pardoned him and allowed him to return to St. Petersburg, on condition that all his work be approved before publication.

Even though Pushkin was restricted, he continued to produce poetry, plays, stories and novels. Two of his novels were converted into operas: Boris Godunov by Mussorgski and Eugene Onegin by Tchaikovsky.¹⁰⁷

Poetry and literature became his life. Already behind him were his The Captive of the Caucasus, a novel and "Ode to Napoleon." In his "The Bronze Horseman," this great poet expressed his concern with the rights of the individual as opposed to those of the state. His novel

¹⁰⁶Adams, Great Negroes Past and Present, p. 149.

¹⁰⁷Robinson, International Library of Negro Life and History, p. 111.

The Captain's Daughter was to influence greatly subsequent novels in Russian literature.¹⁰⁸

His most popular poem, "The Fisherman and the Fish," appears in many primary school readers in English. The Golden Cockerel is a fairytale of beauty and fancy.¹⁰⁹ Pushkin's poetry is still widely read and loved in Russia, and, despite the passing years, holds front rank in the land of Tolstoy and Dostoevski.

Pushkin's physical appearance does not fit the idea of the average man on what a poet should look like. He had a short muscular frame, a head of thick, dark, curly hair, a flat nose, thick lips and a swarthy complexion.¹¹⁰ His physical appearance shows his racial strains and he, himself, was proud of it.¹¹¹ He all but worshipped his great-grandfather in many of his verses.¹¹² Only his intensely brilliant eyes suggested the poet within.

Pushkin was far from the brooding poet. He had a fiery temperament and yet he had considerable charm which

¹⁰⁸Adams, Great Negroes Past and Present, p. 149.

¹⁰⁹Robinson, International Library of Negro Life and History, p. 111.

¹¹⁰Adams, Great Negroes Past and Present, p. 149.

¹¹¹"Pushkin was proud both of his paternal ancestry and his African forebear, to whom he attributed his 'Negro' face, volatile temperament and strong sexual passions." John Bayley, Pushkin: A Comparative Commentary (Cambridge, England: Cambridge University Press, 1971), p. 19.

¹¹²Parry, Journal of Negro History, p. 359.

saw him through many love affairs and dashing escapades. He married a beautiful but frivolous woman, Nathalie Goncharova, whose cousin engaged him in a fatal duel over her. He was killed at thirty-eight, but he still speaks to the world through his poetry.¹¹³

While all the works of Pushkin could be bound together in a single volume, thousands of books have been written on him and on what he created. Numerous monuments are erected in his honor all over Russia; special magazines dedicated to him are published, and in famous paintings by distinguished Russian artists are pictured different periods of Pushkin's life.¹¹⁴

Samuel Coleridge-Taylor. A product of the last of the nineteenth and the early twentieth century, Samuel Coleridge-Taylor was born in London in 1875. Nineteenth-century racial attitudes in England should have experienced some change for the better but this was not the case at all. Young Samuel Coleridge-Taylor grew up among the same prejudices as had existed in previous years. He became an outstanding musician, composer, and conductor but his great talent did not save him from racial insults. His deep awareness of the problems and indignities that blacks were made to suffer had a lasting effect on him and his

¹¹³Adams, Great Negroes Past and Present, p. 149.

¹¹⁴Parry, Journal of Negro History, p. 359.

compositions. He became so race conscious that he came to be known as the "apostle of color," as well as being one of the most important composers of his day, and one who was to achieve immortality after his early death in 1912.

Samuel Coleridge-Taylor was born in Holborn, London, the only child of Daniel Taylor, a physician from Sierra Leone and a member of the Royal College of Surgeons, and Alice Hare, a beautiful English woman.¹¹⁵ He began to study the violin at the age of six and showed an early aptitude for composing. In 1890, he entered the violin department of the Royal Academy of Music. In his third year he won the Lesley Alexander Prize for composing. He graduated, with honors, from this institution in 1894.¹¹⁶

Quickly, he gained success as a composer. When his work, Hiawatha's Wedding Feast was first performed at the college, he was praised by composers, musicians, and the critics alike. But the advocates of race supremacy sought to dismiss this success. They claimed it was a fluke.

This did not deter the young composer from following his career. He went on to write works of lasting value: Hiawatha, A Tale of Old Japan, African Suite, Toussaint

¹¹⁵Scobie, Black Britannia, p. 134.

¹¹⁶Adams, Great Negroes Past and Present, p. 173.

L'Ouverture, Othello, Twenty-Four Negro Melodies
Transcribed for the Piano, Violin Concerto, and African
Romances. In this last work he set six poems by Paul
 Lawrence Dunbar to music. Dunbar was the great black
 American poet.

In addition, he wrote suites for strings, quartets,
 symphonic poems, keyboard works, sonatas, partsongs, or-
 chestral works, and light romantic works. He also gained
 fame as a conductor at Trinity College of Music.¹¹⁷ He
 became a conductor of the Royal Rochester Choral Society
 in 1902 and the Handel Society in 1904. In 1906, he
 founded the String Players' Club.

When his compositions were ignored by prominent
 musicians and critics, he became discouraged, and at one
 period the quality of his work began to suffer. All the
 hatred and animosity directed toward him gave him a deep
 preoccupation with his race. He turned away from the
 classics and sought inspiration in spirituals. The works
 of black men like Pushkin, Dumas, and Dubois filled him
 with racial pride.¹¹⁸ After hearing the Fisk Jubilee

¹¹⁷Robinson, International Library of Negro Life
and History, p. 65.

¹¹⁸Scobie, Black Britannia, p. 135.

Singers, the composer became interested in musical themes based on the folk music of the black man.¹¹⁹

Even when Samuel Coleridge-Taylor fell in love and married Jessie Fleetwood Walmisley, an English girl who bore him two children, the question of race marred some of his happiness. It is little wonder that the black composer became more and more determined to fight this evil which threatened to drive logic, reason, and understanding from the minds of the English. He was a regular contributor to The African Times and Orient Review, a black-oriented magazine founded in 1912.

Samuel Coleridge-Taylor's immense musical talent and his struggle against prejudice did not stem the slowly mounting wave of racial prejudice which was rising in England in the new century. The new century had high hopes for mankind, but these hopes did not materialize for Samuel Coleridge-Taylor or for the black people who lived in England.¹²⁰

Helidore C. Mortenol. While it was common practice for the Negro colonial troops to fight under French officers, there were a few Negro officers in the French army. Captain Heliodore C. Mortenol, a Negro naval officer from Guadeloupe, was reportedly in charge of the air defense of

¹¹⁹Robinson, The International Library of Negro Life and History, p. 65.

¹²⁰Scobie, Black Britannia, p. 135.

the city of Paris during World War I.¹²¹ This was from 1914 to 1918, with 10,000 men and 205 airplanes under his command.

Captain Mortenol served in many parts of the world with distinction. He was a commander of the Legion of Honor; an officer of the Order of the Dragon of Annam; officer of the Order of Anjouan and he wore the Gold Medal of Cambodia and the Merit Medal of Madagascar.¹²²

Charles Mangin. In the Franko-Prussian War of 1870-1871, black troops served in large numbers. Lieutenant Colonel, later General Charles Mangin, a well known French officer, went to the point of giving figures for the Negroes participating in that war. General Mangin set the figure of workers from all French colonies at 247,000, but this number included Orientals and Arabs as well as Negroes. The loss of the war was not due to the black troops, Mangin reports, for they acquitted themselves bravely.

On July 14, 1920, the Senegalese troops in Paris had a part in the great parade that marks Bastille Day, and a local paper the next day carried a long article describing the parade. General Mangin, wearing the Grand

¹²¹McCloy, The Negro in France, p. 197.

¹²²Rogers, The World's Greatest Men of African Descent, p. 58.

Cordon of the Legion of Honor, was in the reviewing stand at Vincennes to receive the salute of the troops.¹²³

During the First World War, Mangin served France with much distinction. After the Germans had captured Verdun, the French made preparations to retake it. Between October 24 and December 18, 1916, the French counter-attacked at Verdun. The commander of the French troops was General Charles Mangin. He retook Forts Douaumont and Vaux. The total advance made by Mangin's troops was two miles which was phenomenal in trench warfare.

Rene Maran. Perhaps the leading black writer of the twentieth century residents in France is Rene Maran. He was a native of island of Martinique. After World War I, Maran returned to France. He had spent some time in Africa, and except for some fleeting travels, he has lived in France ever since. His earliest book of verse was published in 1909, while still at Bordeaux. In 1921, still an unknown writer, his novel Batouala, written in Africa, won for him the celebrated Concourt Prize, presented by the French Academy. Ottley, in his book entitled No Green Pastures, calls the book "an indictment of French colonialism."¹²⁴ Another author, who knows Maran well, tells

¹²³McCloy, The Negro in France, p. 189.

¹²⁴Roi Ottley, No Green Pastures (New York: Scribner, 1951), p. 89.

of his efforts to stay apart from other blacks in France, having suffered some unfortunate experiences with them. Maran's attitude is easily understood. Many Americans, long residents of France, try to avoid the tourists among their fellow countrymen.

As a poet, Maran has attracted little attention, but since winning the Concourt Prize in 1921, he has been a marked novelist. More than one of his writings has reminded readers of LaFontaine's treatment of animals. Another of his books, Savorgnan de Brazza, published in 1951, depicts a legendary man of the Congo region, a sort of Paul Bunyan.

For his many works of fiction, which number about a dozen, Maran was awarded in 1950 the Grand Prix de la Mer et de l'Outre-Mer. He has also written some verse and many articles for periodicals. During the early 1960's he was living in the Latin Quarter of Paris, married to a French wife, and moving in a small circle of intimate friends, mostly white. He has refused many honors, including the coveted Legion of Honor.¹²⁵

J. E. H. Lemery. The sole black historian of note in France was J. E. H. Lemery. He was a senator from Martinique prior to 1940. He wrote a histoire de la

¹²⁵McCloy, The Negro in France, p. 178.

Revolution française à la Martinique and De la paix à la guerre d' Hitler.¹²⁶

Gaston Monnerville. This black man was President of the French Senate. His position was similar to the American Vice President. Had De Gaulle resigned while Monnerville was in office, he would have become the President of France. He was a heartbeat away from the leadership of the nation.

Monnerville was born in French Guinea in 1897. His father was a minor civil servant. A brilliant student, he won a scholarship to the University of Toulouse and completed his law studies there in 1921. Shortly afterward, he went to Paris to practice law. In 1928, he defended a group of countrymen from Guiana who had been accused of taking part in political riots. The men were freed and Monnerville became a hero to his people. They elected him to the French Chamber of Deputies in 1932 and again in 1936.

Monnerville was later appointed Secretary of State for the Colonies. When World War II came, he joined the French Navy and later helped organize the resistance movement against the Germans. After the war he returned to the Parliament, and in 1947 was elected President of the Council of the Republic.

¹²⁶Ibid., p. 185.

When De Gaulle founded the Fifth French Republic, Monnerville supported him, but they disagreed over democratic procedure and Monnerville asserted that the Constitution was being violated openly and warned that France was headed for a dictatorship. This caused an open break with De Gualle. However, Monnerville continued his defiance of "strong man" rule.

In his lifetime, Monnerville received many honors. Among his awards are the Croix de Guerre, the Medal of Resistance, and membership in the Legion of Honor.¹²⁷

These are but a few of the black persons of history who have made some contribution to the development of western civilization. Certainly they are not all of major importance, but they are important in that they allow black youth to look, with a sense of pride, on black accomplishment.

¹²⁷ Golden Legacy Illustrated History Magazine (St. Albans, New York: Fitzgerald Publishing Company, Inc., 1969), p. 30.

CHAPTER IV

THE FACULTY

Perhaps the most important aspect of the educational process, aside from the student is the teacher--the person who sits behind a desk and attempts to impart knowledge to those who sit before him, who attempts to provide a climate for learning. The importance of the teacher's role in the educational process cannot be overemphasized. Brown and Thornton, in College Teaching, write:

a basic and inclusive responsibility of any teacher at any level of schools is to contribute positively to the intellectual and personal development of his students. As a result of his teaching, students should be changed, be it ever so slightly, in several important ways. A first set of changes would result in an extended and increased fund of information and depth of understanding. . . . Second, the teacher will strive to increase the student's ability to use his new knowledge and understanding in solving problems. Third, the instructor will hope to enlarge the student's intellectual curiosity, his sense of satisfaction in worthwhile accomplishment, his confidence in his own powers, his laudable ambitions, his sense of values, and his ideals of citizenship. Finally, the instructor will attempt to develop in students certain of the skills of scholarship in the discipline.¹

With this in mind, this study attempts to look at college teachers of European history and western

¹James W. Brown and James W. Thornton, Jr., College Teaching (New York: McGraw-Hill Book Co., Inc., 1963), pp. 40-41.

civilization courses. A decision was made to limit the study to college teachers in the State of Tennessee who teach at the predominantly black senior colleges in the state. The campuses visited were Knoxville College in Knoxville; Fisk University and Tennessee State University in Nashville; Lane College in Jackson; and Lemoyne-Owen College in Memphis.

In visiting these campuses, each person who was teaching courses in European history or western civilization was interviewed.² This chapter will seek to show two things. First, it will show the basic attitude and feelings of these persons toward the exclusion or inclusion of black involvement in the materials available for teaching. Second, it will show how students, who are the main concern of the schools, are not being exposed to materials that will make them aware of a black presence in Europe throughout history. In effect, this chapter will be a case study of nine faculty members who teach in predominantly black colleges in the State of Tennessee.

Five of those interviewed had received terminal degrees. The institutions granting the degrees included Vanderbilt University, the University of Tennessee, the University of Wisconsin, Ohio State University and the

²A copy of the interview used in this study is in Appendix I.

University of Georgia. The remaining faculty members had the Master's degree.

Of the nine teachers interviewed, six were non-black. This suggests that those responsible for teaching western civilization and European history courses are not black and that the major exposure of these black students is a non-black exposure. This is not conclusive, but it does show a trend which will be seen as the interviews are discussed.

The average number of years of experience of all these teachers was 5.6 years. The longest number of years of service was twenty-five years, and there were two in their first year of service at the schools involved. Only one was in the first year of teaching.

When inquiring about textbooks used in the teaching of the western civilization classes, a variety of responses was given. Two teachers, one at Knoxville College and one at Lane College, said that they used no standard textbook at all. In both instances the instructors suggested that reading books was the major source of documentary material for the classes. One professor stated that he used no textbook because he had not been able to find one that was totally inclusive. He said, "the library is our

textbook."³ The other professor said that he had not found an adequate book. He used, instead of a textbook, a number of outside readings, including The Annals of Imperial Rome by Cornelius Tacitus. This book was published by Encyclopedia Britannica in 1955. The second book used was The Prince by Niccolo Machiavelli printed by Random House in 1940. A third book used by this instructor was The Armada by Garrett Mattingly. This was published by the Houghton Mifflin Company in 1959.

The remainder of the teachers used a variety of textbooks which include Civilization: Past and Present by Wallbank, Taylor and Bailkey, printed by Scott, Foresman and Company in 1965; Europe, From the Renaissance to Waterloo and Europe, Since Waterloo by Robert Ergang; both published by the D. C. Heath Company in 1966. A final book used was A World History by William H. McNeill published by the Oxford University Press in 1967.

When asked about the average number of students taught over the past five years, the results were as follows. The average number of students taught by the entire group over a five year period was 745. This means

³This interview and all subsequent interviews are a part of a series of interviews taken during the month of November, 1970, from those history teachers who teach western civilization in the predominantly black colleges in the State of Tennessee: Knoxville College, Tennessee State University, Fisk University, Lane College, and Lemoyne-Owen College.

that approximately 149 students are taught each year by each of these persons. This is 9.1 percent of the total student bodies of all the schools.⁴ The approximate enrollment of all the schools was 8200 students.

These teachers were then asked to state the chronological beginning point of their classes. The following statements are indicative of the variety:

Teacher 1: I start with the medieval background, the disintegration of medieval Christendom, and move from there to the rise of the nation states and then to the Renaissance.

Teacher 2: Four and one-half million years ago. We deal with what may be called primitive society. The emergence of man is discussed, focusing briefly on the emergence of civilization (whatever that is), and the sociologists tell us, and we have no quarrel with their view. From there, we move to the development of the town, the agricultural village when man ceased to be a roving animal and became a settled individual. We do this, and we try to do it across the board. Not chronologically that this happened and this happened, but these things happened in different times and different places. We try to show that they essentially happened in a similar pattern. We try not to be doctrinaire stating that this happened first or that developed first. We talk about the possibility of simultaneous development, borrowing from culture to culture and of things flowing from the Niger to the Tigrus and Euphrates. Our approach is open. Our students want dogmatic answers about what came first and where we can establish this at the moment, beyond doubt, we do say it. We always open the possibility of future evidence that may change our conclusions. But really, the whole thing about the Niger Valley and Leakey's work is the least explored area of civilization and we also have the possibility of man's origin on the African continent.

⁴All percentages used in this study will be rounded to the nearest tenth.

It appeared that this person was at least interested in the fact that Africa is one of the possible sources of the origin of man. He attempts, in his classes, to show the relationship which speaks well for his inclusion of blackness in his teaching.

Teacher 3: I begin at the beginning, at pre-history. I try to have the class encounter the idea of evolution and reference is also made to the geological origin of the universe. Then we emphasize the recent discoveries in Tanzania and Rhodesia.

Teacher 4: I start with pre-history and try to move my classes to the present.

Teacher 5: I try to start with the pre-classical Greek cultures, Asia Minor and some aspects of the far east cultures.

Teacher 6: I start with the early civilizations such as Egypt and Mesopotamia.

Teacher 7: I begin with pre-history, discussing the early fruit-gathering societies of the neolithic age.

Teacher 8: I begin with homo-habilis, the origins of man as we know them, then I move to the Sumerian cultures.

The ninth teacher did not teach any classes before the Renaissance and the question was an unfair one to her. These different points of beginning their classes suggest that there is not a consistent beginning point and that each person does his own.

The next question had a double-barrel approach. I asked, "What textbook or other readings give the most complete view of the black man's involvement in the development of western civilization? and what elements of blackness

do you use in the preparation and teaching of your classes?" The answers given to the first part of the question were almost unanimous, none. They all felt that there was not a textbook that adequately presents the Afro-European in any real sense. Two of the responses to the first part of the question will be given here to show the view that permeated this question.

Teacher 3: I think none really do. The best one I have found is McNeil's book, A World History. He really says little, although in his revised copy he does give some attention to Africa. He isn't too bad on some of the bibliography on Africa either. In the very text itself, however, he is still very meager and I have to supplement him myself.

Teacher 4: I don't know of anything that has any black involvement. The only thing is that you can find paperbacks on Africa, but as far as the blacks in France, Portugal, or England are concerned, no. I don't find information about them anywhere. Even paperbacks on blacks in England are not available. All types of things are available on blacks in Africa. I have not done a thorough and careful research, but I read everything that crosses my desk and very little has come to me on the black man in Europe.

In answering the other part of the question, there were also a variety of responses.

Teacher 1: I use a sort of corpus of materials. Different types of sources are used in different periods. In exploration, I always go back to Africa and bring it through to show the total impact from the African background on the European points and then I bring it over to the West Indies and then to the United States to give it a rounded view. Textbooks and readings used to attain this information include From Slavery to Freedom by John Hope Franklin; Trade of the Golden Moors by E. W. Bovill; Capitalism and Slavery by Eric Williams; and Slave and Citizen by Frank Tannerbaum. I have to use a number of sources. I also have used From Plantation to Ghetto

by Myron Brunswick and Before the Mayflower by Lerone Bennet. The elements of blackness for the "Afro-European" involvement are very few and far between.

Teacher 2: I try to work on the presumption that the black man is a basic part of western civilization and it is artificial for me to hang a sign up saying "see, here's a black man." I try to identify, if we have a situation where there is a contribution, to try to communicate that this is a black man without saying "see, here is a black man" in history. I try to do it without making the students, or myself, or all people who have written history sub-conscious about the fact that the black man has been there. I try to, in western civilization, to point out certain principles, maybe certain definitions, that in certain areas certain terms are identified with black people. Indeed, certain civilizations are identified as black or brown and I point this out. One of the things I do here is to point out, with the Egyptians or Babylonians that by the law of American states (which defines geneology back six generations in terms of race), all these ancient people were black. If we approach it in that sense, that this is not white civilization we are talking about, this is not sub-Sahara African, black civilization, but is the civilization of the people there who by the standard of American contemporary law are defined as black. . . . I don't like to say, when we are dealing with Hannibal, "there's a black man, see what he did to Rome?" This, to me, misses the point a little bit. And what I try to do is to treat the material as if there is a mixture, a blend of people whose population is not composed of this and this, but is composed of all of these.

Where we have some Egyptian dynasties that are identified as white, some as brown, and some as black, we identify these without question. Essentially, what I try to do is stay away from these either/or situations. It seems to me that the historian's job is to treat history as unemotionally as possible. And, therefore, to use it for social purposes is questionable. Let me elaborate on that a little bit. I think that a legitimate purpose of history can be, and in a sense, has to be the development of positive attitudes in the students. If those attitudes are lacking, then a legitimate aim of history, and the purpose of history can be to develop them.

Where this is done to the exclusion of the objective or considerations of material history, it

can get over here where history has been all these years. It can be misused for national, racial and ethnic purposes. So I hesitate to see history used primarily for the purpose of propagandizing black pride or the black race and all that. That has a place, but that is one of the functions of history. But a greater function is to develop a professional attitude, a rational attitude and that its human purposes are not a primary function at this stage.

This was quite a lengthy response but some very interesting and thought provoking points were brought out. Basically, however, what it all boils down to is that he simply mentions, in passing, the obvious and leaves the less obvious material alone.

Teacher 3: I deal with individuals in my teaching. I do, for instance, a lecture on pre-history showing Rhodesia as the place where man evolved. I point out West Africa as one of the centers of cultural evolution, particularly as an agricultural development. I also teach Egypt as a black civilization and as a black culture. I also point out that pre-history cave dwellings and drawings in France and Spain did not pre-date those of Rhodesia and South Africa. In fact, those latter drawings are the greatest ones. When we talk about the Greeks and Romans I always give a lecture based on Snowden's book, Blacks in Antiquity. I also stress cultural contributions which may not come from an individual but from black cultures in general.

Teacher 4: Elements of "blackness" are difficult to find but I will make an effort because the students demand it. In fact, this morning I was talking about the Renaissance and one girl asked if there were any blacks involved. I told her that there were highly developed civilizations in Africa during this period. I told her that we had to depend on Arabs for information because they went in and did the writing. I told her that we would get to that in chronological order and that I was not prepared to discuss it now. I might say this, I don't make a fetish out of searching for blackness. It might be my generation, but I do, in every example, try to relate it to the present. Maybe I am wrong for not searching it out.

It appeared that a sense of inexperience was evident in this person's response. She speaks first of an effort she will make in the future to bring black materials to the class. Then, she tried to lift out an example of black involvement but finally admitted that she was not prepared to discuss it. She tried to place the blame for her not researching on her generation which appeared to be a form of escape mechanism.

Teacher 5: I am more involved in the study of black history in American history.

At that point, the interviewee was reminded that the question dealt with the Afro-European and not the Afro-American. He then made this statement:

Well, I could mention a report on Toussant L 'Ouverture which was made in class. This is related to the Napoleonic era of European history. I haven't approached that really, or rather we are just not getting to that in the survey of civilization. We discuss the Portugese, Spanish, so on, and their voyages around the coast of Africa following the mid-15th century. I really have not done much, in the way of black involvement, in my teaching this fall.

The last statement is basically the view of this individual. He has not done much in the way of trying to show the involvement of the black man in the development of western civilization.

Teacher 7: I try to talk about blackness whenever I can. If I know of a seminal figure who has had a large impact on civilization, who is black, I mention this. But I do not include personalities in my course since it covers such a long range of time. I emphasize the development of institutions more than I do personalities. And thus I find that there is not a whole lot

of mention of black personalities. Now I do cover black civilizations. And, as I said, whenever there are personalities who had an impact, I mention them. For instance, I always mention that St. Augustine of Hippo may or may not have been black, because he is obviously connected with the development of the Christian church. Some of the Roman Emperors may or may not have been black. As far as any survey of blackness in world civilization, the students only get it when we discuss ancient African kingdoms.

The answers to these questions suggest a number of things. First, there appears to be a lack of interest in the black man's involvement. All of the responses mention only one or two points. Nowhere is there a consistent, coherent listing of elements of blackness used in the teaching process. Second, this also suggests that there is a lack of ready material available for use. The sources available to the teacher are not black oriented and they do not appear to go too far to find appropriate material to show black involvement. A third point to be made is about the defense that these teachers put up. Several of them suggest that it is not their purpose to teach black involvement. This may be true, but if it is not taught, the student will never be aware of it and his view of European civilization as a total white world will never change.

Certainly the responsibility for the material taught in the classroom belongs to the individual teacher. The teacher needs to know before he can teach. If he knows, if he has grasped the total structure of his subject, he

should be able to relate it to his students in a meaningful way. Conversely, if he does not grasp the whole of his subject, he leaves a void in the teaching/learning process which is difficult to fill. In this instance, the void is in the area of what accomplishments the black man has made in the building of today's western civilization.

There are several questions that should be asked when making decisions about course content. These questions will help the teacher to be a more effective teacher. The first question is, "Is this topic as important as others in providing a grasp of the subject and in reaching course outlines?" The teacher in a black college should have no doubt in his mind as to the importance of the involvement of the black man in western civilization. Its importance in giving the students a sense of racial pride and involvement is invaluable.

A second question that should be asked in making decisions about course content is, "Is the topic appropriate for the course?" Again, being on a black college campus, the appropriateness of including the contributions of black Europeans to the development of western civilization is quite clear. It could almost be asked, if it is not appropriate here, then where is it appropriate?

The third question relates to the capability of the instructor, "Is the topic one which the instructor is

capable of handling effectively?" This is, perhaps, the key question. It involves both the preparation of the instructor and his interests. Both are equally important. If he is well prepared to teach but not interested in the topic of black involvement, the topic will be either scantily treated or not treated at all.

A fourth question that a teacher must ask as he prepares to teach his course is, "Is the topic of special interest to the students?" Again, in a black college, with a predominance of black students, the interest is high among the students. In order that the instructor know for certain that his students are interested in black involvement in western civilization, he may ask them to express their preferences for topics to be discussed, including "Afro-European involvement" as one of the topics.

A final question which needs to be asked by the teacher is this, "Are there adequate resources (library, audio-visual, other) available?" This is, in fact, a very important question. For if there is not enough material available, the instructor is responsible for making selections that will do what needs to be done. In most colleges, faculty members have the responsibility for making selections for the library. This can be a problem if faculty members do not take this responsibility upon themselves. Conversely, if this problem is handled by

faculty members who are interested enough and prepared to make the selections, the learning process will be facilitated.⁵

The college teacher is important in the learning process. The teachers interviewed basically seem to feel that the inclusion of the Afro-European in their teaching process is either unnecessary or they just do not include it at all. Because of this, the students do not receive knowledge concerning the involvement of the black man and they are not aware of their total black heritage because of this failure on the part of their teachers.

The next question asked in the interview was concerning the vacuum that exists with regard to the availability of materials on black heritage in Europe. This question also had two parts. First, they were asked if a vacuum existed in terms of the teaching of black heritage in Europe. The comments made by these teachers, again, vary according to their personal views.

Teacher 1: Yes, definitely, there has been a complete unacknowledgement of black experience. No synthesis has come out that has put together that small amount of documentation on black involvement in Europe that does exist.

Teacher 2: Yes, the black man is excluded. So is the Gypsy.

⁵James W. Brown and James W. Thornton, Jr., College Teaching (New York: McGraw-Hill Book Co., Inc., 1963), p. 126.

He was then asked if he was justified in saying that, because other people have been excluded it is all right to exclude the black man. He responded by saying,

I think history is written by a people to reflect what they want to reflect. I am afraid that the black man's exclusion in history is commensurate with the fact that he has not been in the mainstream of creating that history. In terms of what it is which has created that history, which is nations, leaders, activities. Now this is not to say he has not been a focus on that history any more than the people of Germany and France were a focus of that history. The black man has been a major part of European history. He has not created it.

I have always thought that people tend to write their own history, and, if something is not germane to their purposes, they ignore it, they leave it out, or they might deliberately burn it out in the sense of burning the root.

This teacher was then asked, "What about other historians, don't they also exclude the black European in history?"

His answer to that question was this:

Normally, it would be a sympathetic writer. But generally, the historian tends to write the history of his point of view. In some degree, I think, there has been so little black history written in this country. If you examine European history you will find not only the history of Europe, but you find the history of nations. But you also find the history of ethnic groups. The Slovaks, the Jews, the German Jews all have written their history. These people tend to write history even if they are minority groups. The restrictions have been so great in this country both in slavery and in the past 100 years that the black man has not had a chance to study and write history. If a black man did write history, he had trouble getting it published. So what is happening now is that black history is publishable and a lot of people are writing it.

We must also remember that a lot is being written that is more than just history. We need to recognize that which is history and that which is not history.

These people tend to write their own history. They do not feel that they have to answer to anyone for what they choose to include or exclude. I personally deplore this as history.

This teacher was quite knowledgeable about many aspects of history writing. But, in the final analysis, he agreed that there was a vacuum that exists in terms of the availability of material on black involvement in western civilization.

Teacher 4: Oh yes, there is a vacuum. It would be easy on me and on all teachers, if we could know that, for example, that there were, during the French Revolution some blacks in the legislative assembly of France. Actually black people ought to know they were black. Maybe we teachers don't do our part in checking these things out. It would be better on all of us if these things were available. I know of one dissertation written in English. . . . This writer sought to integrate blacks in World Literature.

Teacher 5: Traditionally, it is true, there is a vacuum. Most of the texts suggest that, for example, Africa had no history until Europeans got there. But, it seems to me, that there is quite a large body of material coming out now that will fill that void.

The consensus is that there is a vacuum that exists with regard to information on the Afro-European. These teachers felt that they did not have enough material to make a presentation on the involvement of the black man in the history of Europe.

In conjunction with these questions, they were asked if students were aware of the vacuum and asked about why there is so little. The answers they gave include the following:

Teacher 1: Students are, in fact, curious about the fact that there is little said about the black man in the western civilization textbooks. Now the first year I came here that's all they talked about, how we have been written out of history and that we ought to be put back. But the fever pitch of black relevance has sort of died down. The students understand this is a reality.

Teacher 2: I have had statements of anger but not too many questions from students. Occasionally, there is a content question on why we did not do this or that. But, I do not find the students with a burning desire to know. I think, really, that they hear a good bit of this in the dorms and they really don't relate it to the classroom. The classroom is a place where we can find out more. Another attitude I seem to get is that the black man has always been interested in what he is interested in today.

This latter statement seemed to be somewhat of an indictment against the students. This instructor felt that the students were really not interested and were not really inquisitive in the classroom situations. It must be remembered, at this point, that one of the responsibilities of a good teacher is to stimulate the interest of the students.

Teacher 5: Yes, the students ask about the vacuum. In fact, during this term several students suggested that since the textbook (Civilization: Past and Present, by Wallbank, Taylor, and Bailkey) had little on Africa and on Asia and that something was needed to supplement them. These students wanted to get out on their own to find materials.

Teacher 6: A small percentage of the students are inquisitive. Other than that, I think the majority of them are ready to accept what they have been used to, someone telling them everything. They never inquire as to what was this or that, who was he or who was she, or did he play a part on what. They just accept what they are told.

Here again is an indictment against the students. This teacher feels that the students do not care and they readily accept the vacuum without question. Again, it is questioned by this writer as to what the faculty members feel their responsibility is at this point.

Teacher 7: My impression is that students are interested in filling the void. But there is so little material available that it is difficult to tell. For example, I did a survey of Egyptian art. I had mentioned to my students that Egyptian civilization was racially mixed but hearing this did not make much of an impression on them. But when I showed them the art, this made an impression. In other words, a visual impact was more useful than an oral one. They are impressed by visual things they find in lectures and readings.

This view suggests that the student does care and that if the proper motivation is made, they will inquire. It gives a positive view of the student and shows him as being interested in proportion to the efforts of the instructor to make the material available to him.

The conclusion made is that the students are aware of a vacuum but many of these teachers felt that they were apathetic. That the students did not really care about the vacuum was the consensus of most of the faculty. It seems that there is room for some teacher motivation in order to make the interest of the students what it should be. Students should be concerned enough to engage in independent study. The apathy that these faculty members see is not only on the part of the students but also on the teachers as well.

An attempt was made to discover how much knowledge these teachers had about some of the black personalities of western civilization. This was not done in an attempt to embarrass or humiliate the individuals, but it was done in order to show conclusively that there were some black people in Europe who were being overlooked by these teachers in the process of preparing for their classes. One reason for their being overlooked, of course, is the fact that very few sources have any mention of these persons.

Eight individuals or events were sampled at random from a questionnaire distributed to the students in these colleges and universities. (The entire questionnaire and its results will be discussed in a later chapter.) The persons and events that were inquired about include: Sehmud, Nefertiti, Alessandro de Medici, Yusif I, Abram Hannibal, John VI of Portugal, Samuel Coleridge-Taylor, and the "Horror of the Rhine."

Sehmud was an architect and builder of pyramids during the reign of several Egyptian pharaohs. He is known to have designed Queen Hatshepsut's temple. Only one of the nine knew that he was a black man and none recognized him as being an outstanding architect. This makes one wonder if the one who recognized his racial origin was not guessing. One person said that there was

a debate on among scholars as to his racial background but he did not know Sehmud's profession, guessing that he was a pharaoh.

Nefertiti was the wife of Akhnaten, the monotheistic king of Egypt. She is recognized as one of the most beautiful of ancient women. All nine of the faculty members recognized her as being the wife of Akhnaten, but only one person mentioned her race. His statement was in the form of a question about whether or not she was a black woman.

Alessandro de Medici was a member of the ruling family of Florence. He became duke of Florence in 1531 and remained in office until he was assassinated in 1537 by his cousin. He was the last member of the Medici family to rule Florence. Six of those interviewed had no knowledge of Alessandro at all. Many expressed surprise at a black man being a duke of Florence. The other three were conscious of Alessandro de Medici as leader of Florence, but only one knew that he was the son of a mulatto slave. One person made reference to the fact that he knew all the Medicis and did not know of a black member of the family. He thought that Alessandro must have been a non-black simply because he was a Florentine.

Yusif I was a ruler of the Almoravides, who invaded Europe and defeated the Spanish. He became the most

powerful king in 11th century Europe. Only two of the eight knew of Yusif I; both acknowledging that he was a black man.

Abram Hannibal was the favorite of Peter the Great who rose from slave to Russian commander of a major city. He also was the great-grandfather of Alexander Pushkin, the great Russian poet. Only one of the nine had ever heard of him. Several confused him with Hannibal, the Carthaginian.

John VI was the King of Portugal and founder of the modern state of Brazil. Two persons had heard of this man as king of Portugal. One of the faculty members was surprised to learn of his blackness and had talked about him in a recent lecture without knowing that he was black.

Samuel Coleridge-Taylor was instructor of violin at Croyden Conservatory of Music in London and an outstanding composer. Because there is an English poet named Samuel Taylor-Coleridge, very deliberate steps were taken in asking this question. Only two of the nine persons were aware of the black heritage of Samuel Coleridge-Taylor. The rest either confused him with the English poet or simply knew nothing of him at all.

The final question was about the placement of black troops from the Sudan on the Rhine River to patrol it after the First World War. This was felt to be a dastardly deed by the Germans who termed these troops to be "The Horror

of the Rhine." When asked if this expression had any meaning, none of these faculty members knew anything about it. They were not aware of this effort by the French to use black troops to contain and control the defeated Germans. France was finally forced to remove these black troops and replace them with non-black soldiers.

Certainly these eight examples are not inclusive, but they do illustrate the point that the knowledge of the black Europeans by these faculty members is very scanty. These people, who teach European history and western civilization in predominantly black schools, were not very knowledgeable about black personalities nor of black involvement.

The final question asked of these teachers was for their suggestions for making blackness more relevant in the teaching of western civilization. It was felt that these persons, already in the classroom, would have practical ideas on how to incorporate black involvement into the classes. Most of the responses were quite revealing.

Teacher 1: Well, first of all, I would like for somebody to publish a synthesis. Now, obviously, if I have to go and get "bits and pieces" from various different sources, it would suggest very strongly that nothing exists in great abundance today to document black involvement in Europe. The only thing that I would ask for is a synthesis that would be scholarly.

Teacher 3: Black involvement should be included. Black students studying western civilization ought to know. Also, others ought to know. I suggest that

black involvement be made available. I think that visual material should be included where it is available. Pictures of Pushkin, Dumas, etc.

Teacher 4: I would suggest an integration of blacks not separate discussion. The outline would include, well, if my outline today was about personalities, say of the French Revolution, then I would want to include blacks. If I am talking about contributions and achievements, or the masses of people, like in the slums of England, I would point out that there were blacks as well as whites. There were blacks in the mills as well as whites who suffered with the industrial revolution. As long as I can integrate, again, maybe I am showing my background, but I cannot see a class today that is going to be all black or all white. Essentially, I am a history teacher. I talk about all people. It is beyond me to make my course a black course or a white course, it has to be a history course. But I would certainly say that if you are talking about men of science then I should be very happy if I could find black men of science of that period. I would suggest an integrated course rather than a black history course.

Ideally, this idea of an integrated course would be very good. This person offered some valid ideas as to how the integration process would operate.

Teacher 5: Well I would think that you've got to try to find textbooks that do this as well as supplemental readings. Another way to get black involvement into classes is through the black studies programs. I believe that this is important because people need to develop pride in their heritage and need to know that they have a heritage. I think, too, that black involvement needs to be put in its proper perspective.

Teacher 6: The first suggestion would be to revise the textbook. Don't do away with it, revise it. A lot of material in the textbook is good, but there needs to be a revision. Within this revision black history or what blacks were doing during the same period should also be included. I think the students would tend to ask more questions if material on black involvement were available in the textbook. You would also have more open discussions with the students and I think they would be more interested in what was going

on if they could read something about "themselves" in these books. I felt the same way when I was a student. I would go into the classroom and there was never anything mentioned about me in the textbook; I would say, "this is boring." But just as soon as the teacher brought out something about blacks, I was at attention.

This was a young person, the first year of teaching, who was relatively close to the students. She felt that the textbook was vital if it could be revised. Her personal views added to the response she gave.

Teacher 7: Any suggestions I make are tied up in my own attitude toward black involvement. I think that it certainly ought to be mentioned. I don't think there is a whole lot of material available. But it is difficult to find out what went on as far as black people are concerned in western civilization. I tend to emphasize civilization more as an homogeneous group, similar in many ways. I try to instill in my students a sense of tolerance. I think the blackness should be emphasized, but should not be overemphasized. The black man has made contributions to civilization but all contributions were not made by him. Students have, sometimes, an either/or attitude. Either there was no contributions or there were all contributions. I think an in-between position would be most beneficial to all parties concerned.

These suggestions were really not clear but they did give an idea of this person's view toward black involvement. She felt that the students wanted a definitive answer and that she taught history in a homogeneous manner with no delineation of distinction. The basic suggestion is for an integrated position.

Teacher 8: I would suggest a biographical dictionary of black Europeans, or some general reading book. Even a general textbook, incorporating the black man as such, would help. But I think most of all, that a black biographical dictionary of Europeans.

This suggestion is very practical and would be a tremendous asset to any course in western civilization. It would facilitate the study of the Afro-European and make available material which would be of tremendous value to teachers and students.

These interviews were enlightening. It was shown that these persons were unaware of many of the contributions of black people to western civilization. Also, they did not have access to materials on black involvement to any great degree, and used very little in teaching their classes. They were interested but simply unprepared to discuss black involvement.

In addition to all of this, they were not aware of certain personalities which were brought out in a questionnaire distributed to their students. These personalities were not major contributors to western civilization, but each one had done as much as other, less prominent, non-blacks who make the textbook and the reading books. Some non-blacks who are mentioned in textbooks include: Ramses II, Solon, Spartacus, Cleopatra, Philip of Macedonia, Joan of Arc, St. Francis of Assissi, Dostoevski and Marie Antoinette.

In general, these interviews suggested that there is a vacuum or void in black colleges and universities in the teaching of the involvement of the black man in the building of western civilization.

CHAPTER V

ANALYSIS OF STUDENT KNOWLEDGE OF BLACK INVOLVEMENT IN WESTERN CIVILIZATION

This chapter will deal with the knowledge that college students have about black involvement in western civilization. A questionnaire was distributed to four hundred twenty-nine (429) students at six colleges and universities in the State of Tennessee. These students were enrolled in courses in western civilization at the following schools: Knoxville College, Fisk University, Tennessee State University, Lane College and Lemoyne-Owen College. These schools are predominantly black schools. One school, Middle Tennessee State University, which is predominantly non-black, was used as a control group and students from this school are also included in the totals. These questionnaires had as their purpose to ascertain how much students have learned about the contributions made by black persons to the building of western civilization.

The students were asked to fill out a questionnaire which had ninety-three statements on it necessitating two responses for each statement.¹ This meant that there were

¹A copy of the questionnaire is in Appendix II and the total results of the study in Appendix VI.

to be one hundred eighty-six responses in all. They were first asked to indicate whether the individual or event described in the statement had any black heritage or black involvement. Second, they were asked to identify the person or event in the statement.

The procedure used in evaluating this data was to examine the responses of all the students to the various questions. First, they were checked to discover how well they did on the questions on black heritage. Second, they were checked for their answers on identification. Third, they were examined to discover how well they answered those questions on both parts. All of the questions which show black involvement were used along with selected questions on non-black involvement to see how well they did on all aspects of the questionnaire and to validate the results of the conclusions drawn.

Those questions about personalities or events which had black heritage were examined. There were thirty-five questions in this category. Each question was analyzed and evaluated on an individual basis.²

Question one in the questionnaire sought information on the skilled architect of the Egyptian Queen Hatshepsut's. Only eighty-four students, or 19.6% of the total study,

²All percentages used in this study are rounded to the nearest tenth.

were aware that he was black. Only forty-five students or 10.5% knew that the person was Sehmud. When running a cross tabulation to determine how many were right on both aspects of the question, it was discovered that there were only nineteen or 4.4% who answered correctly on both questions.

Question two asked about the Ethiopian ruler of Egypt who never put to death a wrongdoer, but required them to contribute to civic improvement. Ninety-one of the students or 21.2% knew that he was a black man but only twenty-one or 4.9% knew that this was Sabacos. When doing a cross tabulation, only nine of the students or 2.1% answered correctly on both questions.

Question six asked who was the third century commander of the Theban Legion and patron saint of several European countries. On this question, ten students or 2.3% answered that he was a black man. Fifty-six or 13.1% answered correctly on the identification part, naming St. Maurice of Aganaum. When a cross tabulation was run, the result was that only one student or 0.2% of the entire study had answered correctly on both aspects of the question. The student was from Knoxville College.

Question eight asked about the queen of the Egyptian Pharaoh Akhnaten. One hundred thirty-two students or 30.8% answered affirmatively as to her black heritage.

One-half of that number answered correctly on her name, Nefertiti. The totals were sixty-nine students or 16.1%. The cross tabulation showed that thirty-nine students or 9.1% had answered correctly on both parts of the question.

Question ten asked about the famous Carthaginian general who gave the Roman armies a serious threat. One hundred fifteen or 26.8% answered that he was a black man. One hundred ninety-five students or 45.5% of those taking the questionnaire were aware that this reference was to Hannibal. A cross tabulation revealed that one hundred four or 24.2% had answered correctly on both parts of the question.

Question twenty-five asked for information about the Duke of Florence and son-in-law of Emperor Charles V of the Holy Roman Empire. Four students in the study or 0.9% answered that he was a black man. Only forty-three students or 10% indicated that it was Alexandro de Medici. The cross tabulation revealed that no one had been correct on both parts of the question.

Question thirty-one asked about the Almoravide ruler who invaded Europe and defeated the forces of the Spanish king, Alphonso VI, and became the most powerful ruler in 11th century Europe. Twenty-three students or 5.4% answered correctly as to the black heritage of this individual. Only thirty-nine or 9.1% were correct in answering that it was Yusif I. The cross tabulation showed

that only eleven of the students or 2.7% were able to give the correct answer on both aspects of this question.

Question thirty-three asked the pope who ruled the Christian world when Christianity took the ascendancy in Rome. Six students in the study or 1.4% answered that he was a black man. Only twelve or 2.8% knew that the name of the pope was Miltiades. The cross tabulation showed that only two of the students or 0.5% were correct on both aspects of the question.

Question thirty-four asked information on the King of Portugal of the fifteenth century who issued the first great law code of the Portugese. Twenty-three students in the total study or 5.4% answered correctly that this person was of black heritage. Twenty-six of the students or 6.1% answered correctly in identifying this person as Afonso V. When a cross tabulation was run on this question, it was revealed that only six students or 1.4% were correct on both parts.

Question thirty-six concerned a black Russian who won fame in the French army and later became a commander in the Russian army as chief mapmaker and commandant of a Russian city. Only twenty-three students or 5.4% answered correctly that he was a black man. Twenty-three students or 5.4% also answered correctly on the identification of this person as Abram Hannibal. The cross tabulation showed

that only six students or 1.4% answered correctly on both parts of the question.

Question forty concerned a famous swordsman and socialite who served as a secret agent of the Duc d'Orleans during the 18th century. Twenty-five of the students or 5.8% answered correctly as to the black heritage of this individual. Only fourteen students or 3.3% were able to answer the question on identification. The person was Joseph de Boulange. The cross tabulation showed that only one student or 0.2% was able to answer correctly on both questions. This student was from Tennessee State University.

Question forty-two concerned the King of Naples and brother-in-law to Napoleon Bonaparte. Fifteen students or 3.5% indicated in their answers that this man had a black heritage. Only twenty or 4.7% were able to indicate correctly on the identification part of the question. This was Joachim Murat who married the sister of Napoleon. The cross tabulation revealed that no one answered correctly on this question in both parts.

Question forty-four related to a Russian naval captain and the grandfather of the great Russian Romanticist and novelist, Alexander Pushkin. Only fourteen students or 3.3% indicated in their answers that he was a black man. Only eighteen students or 4.2% were able to identify this person as being Ossif Hannibal. The cross tabulation

indicated that only four students or 0.9% were correct in their responses to both aspects of the question.

Question forty-seven relates to a king of Portugal, John VI (1767-1826), who was responsible for modern Brazil. Seventeen students in the total sample or 4% were correct in answering that he was a black man. Only eight of these students or 1.9% were able to identify this king. The cross tabulation showed that no one was able to answer correctly on both aspects of this question.

Question forty-eight asked about the leader of an insurrection against the French in the 19th century. Only forty-one of the students or 9.6% knew that this man was black. Only seventy-six or 17.7% knew that the man was Toussaint L' Ouverture. The cross tabulation revealed that only thirty-nine students or 9.1% were correct on both aspects of the question.

Question fifty dealt with an 18th century seafarer and colonizer who tried to return Africans to their native land. Forty-nine students or 11.4% answered correctly to the statement of his having a black heritage. On the matter of identification, twenty-eight of the students or 6.5% answered that this was Gustavus Vassa. The cross tabulation showed that twelve students in the study or 2.8% were correct on both aspects of the question.

Question fifty-two dealt with a famous French swordsman and duelist. Only eleven of the students or

2.6% indicated in their answers that he was a black man. Twenty-three or 5.4% were correct on the matter of identifying this person as being Jean Louis. No students were correct on both aspects of this question.

Question fifty-three was about an orator and philosopher of the 18th century who sought to prove that the African was capable of understanding the tenets of Christianity and had a soul to be saved. Of the total of four hundred twenty-nine, only fifty-four or 12.6% answered correctly regarding the black background and heritage of this individual. Only thirteen or 3% were correct with regard to their answers on identification. They identified him as Jean Jacques Eliza Captein. The cross tabulation showed that only six students or 1.4% were correct on both aspects of this question.

Question fifty-four dealt with another black Russian, the founder of the city of Cherson in the Ukraine and governor of the territory for several years. Only sixteen students or 3.7% answered correctly on this issue. Twenty-nine students or 6.8% were aware of the identity of this man, Ivan Hannibal. The cross tabulation showed that only six of the students or 1.4% answered correctly on both aspects of this question.

Question fifty-five asked about Portugal's greatest orator, one of the leading statesmen of the 17th century and one of the world's great linguists. Only ten students

or 2.3% were correct in their answers about black heritage. Thirty-six students or 8.4% answered correctly on the identification part naming Antonio Vieira. The cross tabulation showed that there were only four students or 0.9% who were correct on both aspects of the question.

Question fifty-seven dealt not with a single individual but with an entire unit of people. The question asked about the best dressed and most prim unit of the French army during the French Revolution. Fifteen of the students or 3.5% answered correctly on this being a black unit of soldiers. Only nineteen or 4.4% knew that it was the Legion of St. George. The cross tabulation showed that only one student or 0.2% was correct on both aspects of the question.

Question fifty-nine was about the author of the famous novels The Three Musketeers and The Count of Monte Cristo. Only forty-six of the students or 10.7% answered correctly on the black heritage of this writer. Only ninety-two of the students or 21.4% answered correctly on the matter of his identity, noting that this was Alexandre Dumas. The cross tabulation indicated that only thirty-two of the students or 7.5% were correct on both aspects of this question.

Question sixty-three dealt with a 19th century black Russian who was the father of Romanticism in Russia and the nation's leading poet. Only fifteen of the students

or 3.5% were aware of the black heritage of the person. With regard to identification twenty or 4.7% were able to indicate Alexander Pushkin in the answers given. The cross tabulation showed that only six of those taking the questionnaire or 1.4% were able to answer both aspects of the question correctly.

Question sixty-five dealt with a man who was a mapmaker, an artillery officer and a correspondant of the French Academy of Sciences during the French Revolution. Twenty-two students or 5.1% were correct in answering to the affirmative regarding his black heritage. Only twenty-one or 4.9% were able to identify Geoffrey L'Islet in their correct answers. The cross tabulation showed that only six students or 1.4% answered the question correctly in both instances.

Question sixty-eight asked about a German linguist, astronomer and scholar who received one of the first doctoral degrees from the University of Wittenberg. Only twelve students or 2.8% answered correctly that this was a black man. Seven of the students or 1.6% answered correctly the identification part of the question recognizing this person as Anthony W. Amo. The cross tabulation revealed that only two students or 0.5% were correct in answering both aspects of this question.

Question sixty-nine related to an event which involved France with one of its colonies. It asked about

the insurrectionist colony which defied the conqueror of Europe and actually repelled his troops. Only twenty-four students or 5.6% were aware that this was a black colony. Only thirty-four or 7.9% answered correctly in saying that this was Santo Domingo. The cross tabulation revealed that only nineteen students or 4.4% were correct in their answers to both parts of the question.

Question seventy-one asked about the French author of the novel Les Marrons in 1844. Only seven of the students or 0.2% answered correctly on the black heritage of the individual. Twenty-one or 4.9% were correct in their answers regarding identification. This was Louis T. Houat. The cross tabulation showed that only three students or 0.7% were correct on both parts of the question.

Question seventy-two asked about a writer who was presented the Bordin Prize by the French Academy in 1852 for his poetry. Only nine students or 2.1% answered correctly relative to the black heritage of this individual. Only twenty-two students or 5.1% answered correctly on the identification of this man. This poet was Auguste Lacaussade. Only one student or 0.2% was correct on both aspects of the question when the cross tabulations were run on this question. The student was from Tennessee State University.

Question seventy-four asked about a Polish born composer who was one of the most outstanding violinists of

the 18th century. Eleven students or 2.6% were correct on their answers concerning his black heritage. Only eight or 1.9% were correct in their answers on identification. This outstanding violinist was George P. Bridgetower. The cross tabulation showed that not a single student was correct on both aspects of the question.

Question seventy-five asked them to identify the instructor of violin at Groyden Conservatory of Music in England and an outstanding composer. Only three students or 0.7% answered correctly on the matter of the black heritage of this individual. Sixteen or 3.7% were correct in their answers about identification, recognizing this as being Samuel Coleridge-Taylor. The cross tabulation showed that only one student or 0.2% was correct on both aspects of this question.

Question seventy-eight was in the modern era asking for information concerning troops from the Sudan used to contain the Germans after World War I. Thirty-one students or 7.2% were correct in their answers indicating that these Sudanese soldiers were black. Only twelve or 2.8% were able to answer correctly and identify the place where they served or details surrounding the situation. The cross tabulation showed that two students or 0.5% were correct in their answers on both aspects of this question.

Question seventy-four asked about an outstanding French entertainer who became a humanitarian and opened her

home to children of all races that had been orphaned. Twenty-eight students or 6.5% were able to identify her as being a black woman. Only twenty-five students or 5.8% answered correctly with regard to the identity of this person. This entertainer was Josephine Baker. The cross tabulation showed that thirteen students or 3% were correct on both aspects of the question.

Question eighty-two asked about an artillery expert who was in charge of the air defenses of Paris during the First World War. Eight students or 1.9% were correct in their answers concerning the black heritage of this individual. Only seventeen or 4.0% were correct in identifying him as Captain Heliodore C. Mortenal. The cross tabulation showed that no one answered correctly on both aspects of the question.

Question eighty-three also dealt with a French military man. The statement sought information on the French general, prior to the war of 1914, who was commander of the Allied Army in China. Only three students or 0.7% answered correctly on the black heritage of this man. Twelve students or 2.8% answered correctly on the identity of the individual naming him as General A. A. Dodds. The cross tabulation showed that only two students or 0.5% were correct on both aspects of the question.

Question eighty-four asked about a twentieth century French writer who won the celebrated Concourt Prize of the

French Academy for his novel, Batouala. Only five students or 1.2% were able to answer correctly on the black heritage of the individual. There were only twenty-four or 5.6% who were correct in answering that it was Rene Maran. Not a single student was able to answer both aspects of this question.

Question eighty-eight asked about the French general who led forces at the battle of Verdun. Only seven students or 1.6% recognized this person as being a black man. Fourteen students or 3.3% answered correctly on the matter of identification. This heroic French general was Charles Mangin. The cross tabulation revealed that only two persons or 0.5% were correct in the answers given on both parts of the question.

What all of these questions say is quite obvious. Black students do not learn about black involvement in Europe in the present educational system in Tennessee. The black man has achieved some measure of success in building western civilization. Perhaps his contributions have not been phenomenal and dramatic, but he has achieved.

Yet, from the results of this aspect of the study, it is evident that the black man has been, consciously or unconsciously, excluded from the teaching process of western civilization. By design or by accident is not known, but it is essentially clear that students cannot respond to what they do not know.

It seems apparent that much of what the students said in this study was predicated on guessing and just marking answers. In studying the results of this questionnaire it was noted that the answers were not consistent on black heritage nor identification.³ They knew of the black heritage of one person but not his identity. In other cases, they knew the identity of the individual without knowing the black heritage. This is evidence that a degree of guessing did take place. There were so many low responses and lack of responses that one wonders if anything at all is being taught in the classroom pertaining to the Afro-European and his involvement in the building of western civilization.

It is commonplace to envision an Afro-American. The black African was brought to America and made a fixture in the history of American society. Certainly his lot has not been a happy nor a successful one, but he is a part of the heritage of America. The converse ought to be true in the thinking of the students. If there is an Afro-American, then there must be an Afro-European. Black people did filter into all portions of Europe, and, although the number was never great, they did live, contribute, and give of themselves for their adopted homeland as the Afro-American did for his adopted country.

³See Appendix VI for the total results of this study.

Many of the persons and events identified in the above study have already been mentioned in detail in an earlier chapter. Mention was made of them only to show how the questions were phrased. Tables 1, 2, and 3 present the way each of the six colleges answered each of the questions on black involvement.

By way of comparison, a look was taken at some questions dealing with non-black personalities and events to show the contrast in results. The following nine examples were selected to show the difference in the overall knowledge of these students concerning European history. An attempt was made to select some non-blacks who were similar to the blacks discussed. The comparisons are as follows: (1) Cleopatra and Nefertiti, (2) Homer and Alexandre Dumas, (3) Phillip of Macedonia and Joachim Murat, (4) Joan of Arc and Toussaint L' Ouverture, (5) Dante and Louis T. Houat, (6) John Milton and Alexander Pushkin, (7) Galileo and Sehmut, (8) Belgium city and Santo Domingo, and (9) Tom Jones and Josephine Baker.

Question fourteen asked about the famous Egyptian queen who won the heart of the Roman emperor. One hundred thirty students or 30.3% knew that this was a non-black woman. When asked to identify her, two hundred seventy students or 62.9% knew that this was Cleopatra. One hundred three students or 24% were correct on both aspects of the question.

TABLE 1

STUDENTS CORRECT ON QUESTIONS OF BLACK HERITAGE WITH QUESTIONS
DEALING WITH BLACK INVOLVEMENT IN WESTERN CIVILIZATION

Questions	Colleges*						Total	% of Study
	1	2	3	4	5	6		
1. Skilled architect of Egyptian Queen Hatshepsut's temple.	0	41	12	24	6	1	84	19.6
2. Ethiopian ruler of Egypt who never put to death Egyptian wrongdoers.	0	40	9	27	10	5	91	21.2
6. Commander of the Theban Legion in the 3rd century.	0	8	1	1	0	0	10	2.3
8. Beautiful queen of the Pharaoh Akhenaton.	0	61	19	42	6	4	132	30.8
10. Famous Carthaginian general who gave the Roman armies a serious threat.	0	47	25	38	4	1	115	26.8
25. Duke of Florence and son-in-law of the Holy Roman Emperor.	0	3	0	1	0	0	4	0.9

TABLE 1--Continued

Questions	Colleges*						Total	% of Study
	1	2	3	4	5	6		
31. Almoravide ruler who invaded Europe and defeated the forces of Alphonso VI of Spain.	0	14	4	3	1	1	23	5.4
33. Pope during those rule Christianity took the ascendancy in Rome.	0	4	1	1	0	0	6	1.4
34. King of Portugal of the 15th century who issued first great law code of the Portugese.	0	12	3	5	2	1	23	5.4
36. Russian commander in 17th century and chief map-maker and commandent of a Russian city.	1	12	4	2	2	2	23	5.4
40. Famous swordsman and socialite who served as a secret agent of the Duc d' Orleans in the 18th century.	1	12	3	7	2	0	25	5.8
42. King of Naples and brother-in-law to Napoleon Bonaparte.	1	9	3	2	0	0	15	3.5

TABLE 1--Continued

Questions	Colleges*						Total	% of Study
	1	2	3	4	5	6		
44. Russian naval captain and grandfather of great Russian poet and novelist.	1	8	3	1	0	1	14	3.3
47. King of Portugal and maker of modern Brazil.	1	8	2	3	1	2	17	4.0
48. Leader of insurrection against the French.	3	14	7	11	3	3	41	9.6
50. Seafarer of the 18th century who tried to return Africans to their native land.	1	24	5	13	3	3	49	11.4
52. Famous French swordsman and duelist.	1	8	0	2	0	0	11	2.6
53. Orator and philosopher of the 18th century who sought to prove that the African had a soul.	2	30	7	9	3	3	54	12.6
54. Founder of the city of Kherson in Russia.	1	9	3	2	0	1	16	3.7

TABLE 1--Continued

Questions	Colleges*						Total	% of Study
57. Best dressed unit of French army during the French Revolution.	3	7	1	2	1	1	15	3.5
59. Author of <u>The Count of Monte Cristo</u> and <u>The Three Musketeers</u> .	0	20	4	14	7	1	46	10.7
63. Greatest Russian Romanticist and poet.	0	7	2	3	2	1	15	3.5
65. Mapmaker, artillery officer and correspondant of the French Academy of Sciences during the French Revolution.	0	15	1	3	1	2	22	5.1
68. German linguist who received one of the first doctoral degrees from the University of Wittenberg.	2	6	1	2	0	1	12	2.8
69. Insurrectionist colonists who defied Napoleon and won their freedom.	4	6	4	4	4	2	24	5.6
55. Great Portugest Orator of 17th century.	1	5	2	1	0	1	10	2.3

TABLE 1--Continued

Questions	Colleges*						Total	% of Study
	1	2	3	4	5	6		
71. French author of the novel <u>Les Marrons</u>	0	5	1	0	1	0	7	1.6
72. Winner of the Bordin Prize for literature by the French Academy in 1852.	0	4	3	1	0	1	9	2.1
74. Polish born composer of 18th century.	0	4	6	0	0	1	11	2.6
75. Instructor of violin at Croyden Conservatory of Music in England	0	0	2	0	1	0	3	0.7
78. Troops from the Sudan used to contain the Germans after World War I.	0	8	6	9	1	7	31	7.2
79. French entertainer and humanitarian who opened her home to children of all races that had been orphaned.	0	13	5	5	4	1	28	6.5
82. Artillery expert in charge of air defense in Paris during the first World War.	0	2	1	4	1	0	8	1.9

TABLE 1--Continued

Questions	Colleges*						Total	% of Study
	1	2	3	4	5	6		
83. French general in command of Allied Army in China prior to 1914.	0	2	1	0	0	0	3	0.7
84. Leading 20th century French writer who won the celebrated Concourt Prize of the French Academy.	0	3	1	0	0	1	5	1.2
88. French General who led forces at the battle of Verdun during World War I.	0	5	0	2	0	0	7	1.6

*The colleges in this study are: 1. Lemoyne-Owen, 2. Tennessee State University, 3. Lane College, 4. Fisk University, 5. Knoxville College, and 6. Middle Tennessee State University.

TABLE 2

STUDENTS CORRECT ON QUESTIONS OF IDENTIFICATION WITH QUESTIONS
DEALING WITH BLACK INVOLVEMENT IN WESTERN CIVILIZATION

Questions	Colleges*						Total	% of Study
	1	2	3	4	5	6		
1. Skilled architect of Egyptian Queen Hatshepsut's temple.	0	27	7	6	3	2	45	10.5
2. Ethiopian ruler of Egypt who never put to death Egyptian wrongdoers.	0	14	4	1	2	0	21	4.9
6. Commander of the Theban Legion in the 3rd century.	0	2	4	7	3	0	16	3.7
8. Beautiful queen of the Pharaoh Akhenaton.	0	27	14	17	8	3	69	16.1
10. Famous Carthaginian general who gave the Roman armies a threat.	0	82	38	57	8	10	195	45.5
25. Duke of Florence and son-in-law of the Holy Roman Emperor.	0	24	5	8	4	2	43	10.0

TABLE 2--Continued

Questions	Colleges*						Total	% of Study
	1	2	3	4	5	6		
31. Almoravide ruler who invaded Europe and defeated the forces of Alphonso VI of Spain.	1	24	5	7	1	1	39	9.1
33. Pope during whose rule Christianity took the ascendancy in Rome.	0	10	1	1	0	0	12	2.8
34. King of Portugal of the 15th century who issued first great law code of the Portugese.	1	14	3	5	1	2	26	6.1
36. Russian commander in 17th century and chief mapmaker and commandant of a Russian city.	3	12	6	2	0	0	23	5.4
40. Famous swordsman and socialite who served as a secret agent of the Duc d' Orleans in the 18th century.	1	8	3	0	1	1	14	3.3
42. King of Naples and brother-in-law to Napoleon Bonaparte.	1	10	5	1	1	2	20	4.7

TABLE 2--Continued

Questions	Colleges*						Total	% of Study
	1	2	3	4	5	6		
44. Russian naval captain and grandfather of great Russian poet.	3	10	3	0	1	1	18	4.2
47. King of Portugal and maker of modern Brazil.	1	5	2	0	0	0	8	1.9
48. Leader of insurrection against the French in 19th century.	4	31	13	18	6	4	76	17.7
50. Seafarer of the 18th century who tried to return Africans to their native land.	0	16	5	5	1	1	28	6.5
52. Famous French swordsman and duelist.	0	14	5	1	2	1	23	5.4
53. Orator and philosopher of the 18th century who sought to prove that the African had a soul.	0	9	2	1	1	0	13	3.0
54. Founder of the city of Kherson in Russia.	1	18	6	2	1	1	29	6.8

TABLE 2--Continued

Questions	Colleges*						Total	% of Study
	1	2	3	4	5	6		
57. Best dressed unit of the French Army during the French Revolution.	2	14	2	0	0	1	19	4.4
55. Great Portugese orator of the 17th century.	2	23	5	2	1	3	36	8.4
59. Author of the novels <u>The Three Musketeers</u> and <u>The Count of Monte Cristo</u> .	2	31	12	28	8	11	92	21.4
63. Greatest Russian romanticist and poet.	0	10	2	6	1	1	20	4.7
65. Mapmaker, artillery officer and correspondant of the French Academy of Sciences during the French Revolution.	0	14	3	1	3	0	21	4.9
68. German linguist who received one of the first doctoral degrees from the University of Wittenberg.	0	4	2	1	0	0	7	1.6
69. Insurrectionist colonists who defied Napoleon and won their freedom.	4	17	3	4	5	1	34	7.9

TABLE 2--Continued

Questions	Colleges*						Total	% of Study
	1	2	3	4	5	6		
71. French author of the novel <u>Les Marrons</u> .	0	16	1	3	0	1	21	4.9
72. Winner of the Bordin Prize for literature by the French Academy in 1852.	0	16	3	2	1	0	22	5.1
74. Polish born composer of 18th century.	0	4	3	0	1	0	8	1.9
75. Instructor of violin at Croyden Conservatory of Music in England.	0	9	4	0	2	1	16	3.7
78. Troops from the Sudan used to contain the Germans after World War I.	0	7	5	0	0	0	12	2.8
79. French entertainer and humanitarian who opened her home to children of all races that had been orphaned.	0	8	2	4	3	8	25	5.8
82. Artillery expert in charge of air defense in Paris during the first World War.	0	10	3	2	1	1	17	4.0

TABLE 2--Continued

Questions	Colleges*						Total	% of Study
	1	2	3	4	5	6		
83. French general in command of Allied Army in China prior to 1914.	0	6	4	0	0	2	12	2.8
84. Leading 20th century French writer who won the celebrated Concourt Prize of the French Academy.	0	12	4	5	1	2	24	5.6
88. French general who led forces at the battle of Verdun during World War I.	0	10	1	1	0	2	14	3.3

*The colleges in this study are: 1. Lemoyne-Owen College, 2. Tennessee State University, 3. Lane College, 4. Fisk University, 5. Knoxville College, 6. Middle Tennessee State University.

TABLE 3
STUDENTS CORRECT ON BOTH ASPECTS OF QUESTIONS DEALING
WITH BLACK INVOLVEMENT IN WESTERN CIVILIZATION

Questions	Colleges*						Total	% of Study
	1	2	3	4	5	6		
1. Skilled architect of Egyptian Queen Hatshepsut's temple.	0	11	2	1	4	1	19	4.4
2. Ethiopian ruler of Egypt who never put to death Egyptian wrongdoers.	0	2	2	2	2	1	9	2.1
6. Commander of the Theban Legion in the 3rd century.	0	0	0	1	0	0	1	0.2
8. Beautiful queen of the Pharaoh Akhenaton.	0	12	7	4	15	1	39	9.1
10. Famous Carthaginian general who gave the Roman armies a threat.	0	44	21	4	34	1	104	24.2
25. Duke of Florence and son-in-law of the Holy Roman Emperor.	0	0	0	0	0	0	0	0

TABLE 3--Continued

Questions	Colleges*						Total	% of Study
	1	2	3	4	5	6		
31. Almoravide ruler who invaded Europe and defeated the forces of Alphonso VI of Spain.	0	6	2	1	1	1	11	4.0
33. Pope during whose rule Christianity took the ascendancy in Rome.	0	2	0	0	0	0	2	0.5
34. King of Portugal of the 15th century who issued first great law code of the Portugese.	0	4	1	0	1	0	6	1.4
36. Russian commander in 17th century and chief mapmaker and commandant of a Russian city.	0	4	2	0	0	0	6	1.6
40. Famous swordsman and socialite who served as a secret agent of the Duc d' Orleans in the 18th century.	0	1	0	0	0	0	1	0.2
42. King of Naples and brother-in-law to Napoleon Bonaparte.	0	0	0	0	0	0	0	0

TABLE 3--Continued

Questions	Colleges*						Total	% of Study
	1	2	3	4	5	6		
44. Russian naval captain and grandfather of great Russian poet.	0	3	0	0	0	0	3	0.7
47. King of Portugal and maker of modern Brazil.	0	0	0	0	0	0	0	0
48. Leader of insurrection against the French in 19th century.	3	12	7	3	11	3	39	9.1
50. Seafarer of the 18th century who tried to return Africans to their native land.	0	7	1	1	2	1	12	2.8
52. Famous French swordsman and duelist.	0	0	0	0	0	0	0	0
53. Orator and philosopher of the 18th century who sought to prove that the African had a soul.	4	0	0	1	1	0	6	1.4
54. Founder of the city of Kherson in Russia.	0	4	1	0	1	0	6	1.4

TABLE 3--Continued

Questions	Colleges*						Total	% of Study
	1	2	3	4	5	6		
55. Great Portugese orator of the 17th century.	0	2	1	0	0	1	4	0.9
57. Best dressed unit of the French army during the French Revolution.	0	1	0	0	0	0	1	0.2
59. Author of the novels <u>The Three Musketeers</u> and <u>The Count of Monte Cristo</u> .	0	9	4	6	12	1	32	7.5
63. Greatest Russian romanticist and poet.	0	3	1	0	2	0	6	1.4
65. Mapmaker, artillery officer and correspondant of the French Academy of Sciences during the French Revolution.	0	5	0	1	0	0	6	1.4
68. German linguist who received one of the first doctoral degrees from the University of Wittenberg.	0	1	0	0	1	0	2	0.5
69. Insurrectionist colonists who defied Napoleon and won their freedom.	3	5	3	4	3	1	19	4.4

TABLE 3--Continued

	Colleges*						Total	% of Study
	1	2	3	4	5	6		
71. French author of the novel <u>Les Marrons</u> .	0	2	1	0	0	0	3	0.7
72. Winner of the Bordin Prize for literature by the French Academy in 1852.	0	1	0	0	0	0	1	0.2
74. Polish born composer of 18th century.	0	0	0	0	0	0	0	0
75. Instructor of violin at Croyden Conservatory of Music in England.	0	1	0	0	0	0	1	0.2
78. Troops from the Sudan used to contain the Germans after World War I.	0	1	1	0	0	0	2	0.5
79. French entertainer and humanitarian who opened her home to children of all races that had been orphaned.	0	6	1	2	4	0	13	3.0
82. Artillery expert in charge of air defense in Paris during World War I.	0	0	0	0	0	0	0	0

TABLE 3--Continued

Questions	Colleges*						Total	% of Study
	1	2	3	4	5	6		
83. French general in command of Allied Army in China prior to 1914.	0	1	1	0	0	0	2	0.5
84. Leading 20th century French writer who won the celebrated Concourt Prize of the French Academy.	0	0	0	0	0	0	0	0
88. French general who led forces at the battle of Verdun during World War I.	0	1	0	0	1	0	2	0.5

*The colleges in this study are: 1. Lemoyne-Owen College, 2. Tennessee State University, 3. Lane College, 4. Fisk University, 5. Knoxville College, and 6. Middle Tennessee State University.

Question sixteen sought information about the Greek poet to whom the writings, The Illiad and The Odyssey are attributed. Two hundred twelve of the students or 49.4% were aware of the non-black heritage of this individual. On the issue of identification, three hundred eighteen students or 74.1% knew that this person was Homer. The cross tabulation showed that one hundred eighty-two students or 42.4% were correct on both parts of the question.

Question seventeen asked for information on the father of Alexander the Great. One hundred ninety-eight students or 46.2% were aware that this was a non-black person. On the identification of this individual, two hundred sixteen students or 50.3% answered correctly that it was Philip of Macedonia. The cross tabulation showed the one hundred eighty students or 42% were correct on both aspects of the question.

Question thirty-two asked about the authorship of The Divine Comedy. One hundred sixty-nine students or 39.4% were conscious of this individual being non-black. In the section on identification, one hundred ninety-two or 44.8% knew that this person was Dante. The cross tabulation showed that one hundred thirty-five students or 31.5% were correct on both parts of this question.

Question thirty-seven asked about the authorship of Paradise Lost. One hundred eighty-five students or 43.1% were aware that this person was non-black. There

were one hundred ninety-eight in this group or 46.2% who knew that this was John Milton. The cross tabulation showed that one hundred nine students or 25.4% were correct on both aspects of this question.

Question forty-five asked about the physicist and developer of the telescope. Two hundred thirteen students or 49.7% were correct in answering that this person was a non-black individual. When asked to identify him, two hundred seven students or 48.3% were correct in saying that this was Galileo. The cross tabulation showed that one hundred eighty-four students or 42.9% were correct on both parts of this question.

Question seventy asked about the town in Belgium where Napoleon was finally defeated. One hundred twenty-one students or 28.2% answered that there were no black troops involved in this engagement. Only one hundred forty-nine students or 34.7% were correct in identifying this place as Waterloo. One hundred fourteen students or 26.6% were correct on both aspects of the question when the cross tabulation was run.

Question eighty asked for information on the Welsh entertainer who became a sensation on American television. One hundred sixty-six students or 38.7% were aware of the non-black heritage of this person. Two hundred nine students or 48.7% recognized this as being Tom Jones. The

cross tabulation showed that one hundred fifty students or 35% were correct on both aspects of the question.

Repeatedly, the students did well on the questions dealing with non-black persons. Particularly, they did well on the cross tabulation which shows their responses on both parts of the question. Most of them answered at least 40 percent of the questions correctly on both parts in the cross tabulations. This does suggest that the students are more knowledgeable about the non-black involvement in Europe than with the black involvement. There was not a single question on black involvement in which 25 percent or more of the students answered correctly on both parts of the question in the cross tabulation.

The students' answers to these questions on non-black involvement were not of an outstanding nature, but they were better than their answers on black involvement. It appeared that they at least had heard of most of the non-black individuals. The same is not true with regard to the questions on black involvement. Simply stated, it can be concluded that students in black colleges and universities in Tennessee are not knowledgeable about the contributions of the black man in the building of western civilization.

CHAPTER VI

CONCLUSION

This study began with the premise that the present traditional western civilization courses often fail to show the relevance of various peoples, particularly black people, to the development of today's society. In effect, the thesis was that consciously or unconsciously, the black man has been excluded from the teaching processes of western civilization.

To verify this assumption, several procedures were used. First, a survey was made of the textbooks used in western civilization courses in major colleges and universities. The ten books used in this study were standard texts and were very consistent. They were consistent in their exclusion of the contributions of the black man in the building of western civilization. With the exception of references to black persons in ancient Egypt, these books were almost completely void of any references to black involvement. For these authors, the black man was a non-entity as far as European history is concerned. Whenever they did mention a person like Pushkin or Dumas, they did not, for some reason, mention that these men were black. It would not be too serious an indictment to say that this study has found that the textbooks used in

teaching western civilization ignore the contributions of black men to a large degree.

When studying other elements of literature, the results were just as revealing. In a twelve-year period from 1961 to 1973, only two doctoral dissertations were written that even closely resembled the involvement of the black man in European history. As noted earlier in the chapter on literature, the "Afro-European" has been left as a virgin subject by recent historians. One can only speculate that they left this field untouched because of the scarcity of materials available and because of the tremendous challenge that it would present. The two dissertations written were not, in fact, written about the black man's involvements in Europe but rather about the slave trade and about the colonization of Africa.

The forty books that were surveyed as collateral readings were selected from the bibliographies of the ten textbooks used earlier. They were written on every aspect of European history, except the aspect of blackness. Again, there was a very discernible vacuum that was discovered in these books when it came to the "Afro-European." Only eight of the forty books mentioned the black man in European affairs. It was found that these references to black involvement were single statements with little detailed information.

In the study of the scholarly journals it was found that only eight articles were written about the black involvement in Europe. Six of the eight articles were written for the Journal of Negro History and one each for the Journal of Modern History and the English Historical Review. Every other journal surveyed had no articles about the black man in European society.

From all of this it can be concluded that the black man has not been well researched and written about in European history. He has been allowed to remain in the shadow without letting the sunshine of scholastic research shine on him. The black man and his contributions, as far as the present-day available literature is concerned, has been largely excluded from the teaching processes of western civilization. The literature of the history of western civilization does not include the black man in any systematic way.

Next to the student, the faculty member is the most important aspect of the teaching process. In the section of this study dealing with faculty interviews, it was discovered that the faculty members who teach western civilization and European history are not very knowledgeable about the black man's role in western civilization. Their responses indicated that they were very insecure with regard to black contributions. Many of these teachers admitted that there was a vacuum as far as black material

is concerned and felt that they could not use what was not available. They admitted that not only were the elements of blackness difficult to find but also that they were not using what was available to them. These faculty members were not familiar with some black persons that were used in the questionnaire prepared for the students. Perhaps the most important element in the learning process, aside from the student, is the teacher. These teachers, in predominantly black colleges and universities, were aware of a vacuum that existed concerning the involvement of the black man in western civilization. Yet, they seemed almost indifferent about filling the vacuum. Being exposed to some of the material of black involvement used in this study, possibly some air has been let into the vacuum.

It is not believed that the black man has been the main force in Europe over the last two thousand years. His effect has been minimal. A portion of this study sought to point out those instances of accomplishment by black men and to show their relationship to the period in which they lived. A biographical dictionary was constructed of these persons and events. It is hoped that these listings can be used as a source for the teaching of a more inclusive western civilization course. These persons were discussed in historical periods and each can be easily woven into the teaching plan of a course without difficulty. The list of black Europeans ran from Egyptain

architects to French entertainers of the 20th century. Some made major contributions, some made local contributions, some made personal contributions, but all are "Afro-Europeans" and can be looked upon as a source of pride by black people, particularly black youth, throughout the world.

The final aspect of this study analyzed the knowledge that students in predominantly black colleges had concerning the "Afro-European." In a questionnaire prepared and administered to college students, it was discovered that their knowledge of black involvement was almost nonexistent. They did much better on questions of non-black involvement than they did on those of black involvement.

The basic conclusion that can be drawn from this study is this: The black man has been excluded, to a noticeable degree, from the teaching processes of western civilization. The black man has seldom been included, if at all, in the literature used to teach the courses. The faculty members who teach these courses are not very knowledgeable about the contributions of the black people. The students, because they are not exposed to this material in any way, are void of knowledge. There needs to be a great deal of research done on the Afro-European because, at present, it is a virgin field, ripe for the harvest.

The following recommendations are offered as a means of making the courses in western civilization more relevant to black involvement. First, textbooks used in teaching western civilization courses could be revised to include elements of blackness in the various sections. Second, a biographical dictionary can be written to give a capsule account of black involvement in Europe. This dictionary can be used as a supplement to textbooks in western civilization. Third, a course on the Afro-European could be inserted into the college curriculum similar, in organization, to the Afro-American history course. This type of course can prepare those who will teach western civilization to interweave blackness into their classes.

APPENDIX I

FACULTY INTERVIEW SCHEDULE*

1. How long have you been a member of the faculty at this university?
2. What textbook are you using?
3. Where do you begin your classes, chronologically?
4. What other textbooks have you used in the past?
5. How many students have you taught in the last five years? (approx.)
6. Which textbooks or other readings give the most complete view of the black man's involvement in western civilization?
7. What elements of blackness do you use in the teaching of your classes?
8. Do you feel that there is a vacuum as far as black involvement is concerned?
9. Do your students ever ask about why there is a black vacuum in western civilization?
10. How many of the following names have you run across in your research in preparation for teaching your classes?

Ancient:	Sehmut Nefertiti
Medieval:	Alexandro de Medici Yusif I
Early Modern:	Abram Hannibal John VI, King of Portugal
Modern:	Samuel Coleridge-Taylor Horror of the Rhine
11. How many of the above persons or events have a black heritage or black background?
12. What suggestions do you offer to make blackness more relevant in the teaching of western civilization?
13. What degrees do you hold and from what universities?

*The interviews taken in this study were recorded on tape so that the author could correctly reproduce the responses of the members of the faculties.

APPENDIX II

STUDENT QUESTIONNAIRE

The following persons or events concern themselves with facts which possibly should be brought out in the various materials used in the teaching of western civilization classes. You are asked to do two things with the following statements.

First, you are asked to indicate your response concerning whether the individual or event has a black heritage by placing the appropriate letter in the space provided on the adjacent answer sheet.

Second, you are asked to indicate your responses concerning your knowledge of the statements by placing the appropriate letter in the space provided on the adjacent answer sheet.

ANCIENT HISTORY

	<u>Black Heritage</u>	<u>Select One</u>
1. Skilled architect of Egyptian Queen Hatshepsut's temple.	A. Yes B. No C. Unsure	A. Sabacos B. Tutmose III C. Nefertiti D. Sehmur
2. Ethiopian ruler of Egypt who never put to death Egyptian wrongdoers but required them to contribute to civic improvement.	A. Yes B. No C. Unsure	A. Sehmur B. Savacos C. Nefertiti D. Ramses III

- | | | |
|--|------------------------------|---|
| 3. Egyptian king who is chiefly known for his richly furnished tomb which was discovered in 1922. | A. Yes
B. No
C. Unsure | A. Herodotus
B. Ramses II
C. King Tut
D. King David |
| 4. Pharaoh of Egypt during the flight of the Hebrews. | A. Yes
B. No
C. Unsure | A. Solomon
B. Tutmose III
C. Ramses II
D. Nefertiti |
| 5. Greek archon who instituted some judicial reforms in Athens. | A. Yes
B. No
C. Unsure | A. Prothagoras
B. Solon
C. Draco
D. Alexander |
| 6. Commander of the Theban Legion in the 3rd century and patron saint of several European countries. | A. Yes
B. No
C. Unsure | A. St. Francis of Assissi
B. St. Louis
C. St. Maurice of Aganaum
D. St. Thomas Aquinas |
| 7. Spartan hero who held off the Persian army at Thermopylae, fighting to the death. | A. Yes
B. No
C. Unsure | A. Leonidas
B. Xerxes
C. Salamis
D. Apollo |
| 8. Beautiful queen of the Pharaoh Akhenaton. | A. Yes
B. No
C. Unsure | A. Nefertiti
B. Cleopatra
C. Hera
D. Sheba |
| 9. Thracian gladiator who led a rebellion against Rome with fugitive slaves. | A. Yes
B. No
C. Unsure | A. Nicodemus
B. Lipidus
C. Spartacus
D. Crassus |

- | | | |
|--|------------------------------|---|
| 10. Famous Carthaginian general who gave the Roman armies a serious threat. | A. Yes
B. No
C. Unsure | A. Herodotus
B. Hannibal
C. Euripides
D. Lepidus |
| 11. Famous river crossed by Caesar as he returned with his legions to Rome. | A. Yes
B. No
C. Unsure | A. Rhine
B. Rubicon
C. Dnieper
D. Thames |
| 12. Jewish Pharisee who became a leading world missionary for the Christian faith. | A. Yes
B. No
C. Unsure | A. Clement VII
B. Jesus
C. Saul of Tarsus
D. Hezekiah |
| 13. Last of the Roman emperors of the west. | A. Yes
B. No
C. Unsure | A. Romulus Augustulus
B. Octavius
C. Marcus Aurelius
D. Nero |
| 14. Famous Egyptian Queen who won the heart of the Emperor of Rome. | A. Yes
B. No
C. Unsure | A. Nefertiti
B. Claudia
C. Cleopatra
D. Helen |
| 15. Hun invader from East Europe who is supposed to have been turned away from Rome by Pope Leo I. | A. Yes
B. No
C. Unsure | A. Attila
B. Ghenghis Khan
C. Theodoric
D. Zeno |
| 16. The Greek poet to whom the writings <u>The Illiad</u> and <u>Odyssey</u> are attributed. | A. Yes
B. No
C. Unsure | A. Aristophanes
B. Doric
C. Epicurius
D. Homer |

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|------------------------------------|------------------------------|--|
| 17. Father of Alexander the Great. | A. Yes
B. No
C. Unsure | A. Philip of Macedonia
B. Claudius Maximus
C. Thyrogarus
D. Ptolemy |
| 18. Outstanding Greek Dramatist. | A. Yes
B. No | A. Euripides
B. Herodotus
C. Socrates
D. Athena |

MEDIEVAL HISTORY

- | | | |
|---|------------------------------|--|
| 19. The man considered the founder of the Frankish state. | A. Yes
B. No
C. Unsure | A. Charlemange
B. Otto I
C. Clovis I
D. Alfred the Great |
| 20. Man responsible for uniting the seven kingdoms of Saxony. | A. Yes
B. No
C. Unsure | A. Charlemange
B. Otto I
C. Clovis I
D. Alfred the Great |
| 21. King of France whose reign is called "the Golden Age of Medieval France." | A. Yes
B. No
C. Unsure | A. Louis IX
B. Charlemange
C. Clovis I
D. Louis XIV |
| 22. French heroine who won the hearts of her countrymen. | A. Yes
B. No
C. Unsure | A. Joanna
B. Athena
C. Dionysus
D. Joan of Arc |
| 23. King responsible for the conquest of England in 1066. | A. Yes
B. No
C. Unsure | A. William of Orange
B. William the Conquerer
C. James II
D. Charles II |

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|--|------------------------------|--|
| 24. Pope who issued the Bull
<u>Unam sanctum</u> . | A. Yes
B. No
C. Unsure | A. Clement V
B. Leo I
C. Boniface VIII
D. Benedict |
| 25. Duke of Florence and son-in-law of Pope Clement VII. | A. Yes
B. No
C. Unsure | A. Thomas Aquinas
B. Alexandro de Medici
C. Innocent III
D. Peter the Great |
| 26. First national sovereign of Russia. | A. Yes
B. No
C. Unsure | A. Peter the Great
B. Nicholas I
C. Ivan III
D. Alexander I |
| 27. Thirteenth century scholastic philosopher. | A. Yes
B. No
C. Unsure | A. Peter the Great
B. St. Mark
C. St. Thomas Aquinas
D. John Hus |
| 28. The great Italian author of <u>The Prince</u> . | A. Yes
B. No
C. Unsure | A. Michaelangelo
B. Machiavelli
C. Lorenzo de Medici
D. St. Paul |
| 29. Wealthy Italian merchant's son who founded a monastic order. | A. Yes
B. No
C. Unsure | A. St. Thomas Aquinas
B. St. Francis of Assissi
C. St. Herman of Venice
D. St. Paul |
| 30. The father of historical criticism. | A. Yes
B. No
C. Unsure | A. Michaelangelo
B. Machiavelli
C. Lorenzo de Medici
D. Lorenzo Valla |

- | | | |
|---|------------------------------|---|
| 31. Almoravide ruler who invaded Europe and defeated the forces of Alphonso VI of Spain and became the most powerful king in 11th century Europe. | A. Yes
B. No
C. Unsure | A. Yusif I
B. Pierre Dubois
C. Philip IV
D. William II |
| 32. Author of the <u>Divine Comedy</u> . | A. Yes
B. No
C. Unsure | A. Dante
B. Donatello
C. Petrarch
D. Machiavelli |
| 33. Pope during whose rule Christianity took the ascendancy in Rome. | A. Yes
B. No
C. Unsure | A. Clement VII
B. Leo X
C. Miltiades
D. Pius XXIII |
| 34. King of Portugal of the 15th century who issued first great law code of the Portugese. | A. Yes
B. No
C. Unsure | A. Ferdinand
B. Afonso V
C. John II
D. Gregory VI |

EARLY MODERN HISTORY

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|--|------------------------------|--|
| 35. First king of the House of Tudor of England. | A. Yes
B. No
C. Unsure | A. Henry VII
B. Alfred I
C. Edward VI
D. James I |
| 36. Young man won fame in the French army and later became a Commander in the Russian army as chief mapmaker and commandant of Russian city. | A. Yes
B. No
C. Unsure | A. Frederick the Great
B. William of Normandy
C. Abram Hannibal
D. Jean Jacque Rousseau |

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|--|------------------------------|--|
| 37. Author of <u>Paradise Lost</u> . | A. Yes
B. No
C. Unsure | A. Ben Johnson
B. John Milton
C. John Donne
D. Alexander Dumas |
| 38. First king of the Bourbon line in France. | A. Yes
B. No
C. Unsure | A. Louis XIV
B. Henry IV
C. Charles I
D. Louis Phillipe |
| 39. Regent of France from 1715 to 1723. | A. Yes
B. No
C. Unsure | A. Frederick the Great
B. Louis XIV
C. Duc de Orleans
D. Richelieu |
| 40. Famous swordsman and socialite who served as a secret agent of the Duc d' Orleans during the 18th century. | A. Yes
B. No
C. Unsure | A. Scaramouche
B. Counte de Monte Cristo
C. Robespierre
D. Joseph de Boulogne |
| 41. French Cardinal who virtually ruled France during the reign of Louis XIII. | A. Yes
B. No
C. Unsure | A. Richelieu
B. Mazarin
C. Fleury
D. Necker |
| 42. King of Naples and brother-in-law to Napoleon Bonaparte. | A. Yes
B. No
C. Unsure | A. Joachim Murat
B. Philip V
C. Cavour
D. Garibaldi |
| 43. "I think, therefore I am" is the principle of: | A. Yes
B. No
C. Unsure | A. Voltaire
B. John Locke
C. David Hume
D. Descartes |

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|--|------------------------------|--|
| 44. Russian naval captain and grandfather of great Russian romanticist and novelist. | A. Yes
B. No
C. Unsure | A. Ossif Hannibal
B. Yusif I
C. Trotsky
D. Nicholas I |
| 45. Outstanding physicist and developer of the telescope. | A. Yes
B. No
C. Unsure | A. DaVinci
B. Galileo
C. Lavoisier
D. Newton |
| 46. Great French philosopher of 18th century. | A. Yes
B. No
C. Unsure | A. Socrates
B. Gustavas
C. Voltaire
D. Tallyrand |
| 47. King of Portugal and maker of modern Brazil, 1767-1826. | A. Yes
B. No
C. Unsure | A. John VI
B. Philip V
C. George II
D. Ferdinand I |
| 48. Leader of insurrection against the French in the 19th century. | A. Yes
B. No
C. Unsure | A. Voltaire
B. Rousseau
C. Toussant L'Ouverture
D. Robespierre |
| 49. Daughter of the king and queen of Spain, Ferdinand and Isabella. | A. Yes
B. No
C. Unsure | A. Joanna
B. Marie Louisa
C. Maria Theresa
D. Louisa |
| 50. Eighteenth century seafarer and colonizer who tried to return Africans to their native land. | A. Yes
B. No
C. Unsure | A. Gustavus Vassa
B. Denmark Vesey
C. James Newland
D. Lord North |

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|---|------------------------------|---|
| 51. First Queen of Napoleon I of France. | A. Yes
B. No
C. Unsure | A. Maria Theresa
B. Josephine
C. Marie Antoinette
D. Louisa |
| 52. Most famous French Swordsman and duelist. | A. Yes
B. No
C. Unsure | A. Robespierre
B. Tallyrand
C. Duc d' Orleans
D. Jean Louis |
| 53. Orator and philosopher of the 18th century who sought to prove that the African was capable of understanding the tenets of Christianity and has a soul to be saved. | A. Yes
B. No
C. Unsure | A. Denmark Vesey
B. James Newland
C. Gustavus Vassa
D. Jean E. Captein |
| 54. Founder of the city of Kherson in the Ukraine and governor of the territory. | A. Yes
B. No
C. Unsure | A. Ivan Hannibal
B. Nicholas I
C. Peter the Great
D. Alexander I |
| 55. Portugal's greatest orator, one of the leading statesmen of the 17th century and one of the world's greatest linguists. | A. Yes
B. No
C. Unsure | A. Antonio Vieira
B. Jean Louis
C. Gustavus Vassa
D. Jean E. Captein |
| 56. The leading personality in the Congress of Vienna was a German prince. | A. Yes
B. No
C. Unsure | A. Alexander II
B. Tallyrand
C. Metternich
D. Castlereagh |

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|--|------------------------------|---|
| 57. Best dressed and most prim unit of the French army during the French Revolution. | A. Yes
B. No
C. Unsure | A. French Legion of Honor
B. Egyptian Artillery Brigade
C. Legion of St. George
D. Jacobin Legions |
| 58. The man responsible for uniting Germany in 1870. | A. Yes
B. No
C. Unsure | A. Bismarck
B. Metternich
C. Cavour
D. William II |
| 59. Author of <u>The Three Musketeers</u> and <u>The Count of Monte Cristo</u> . | A. Yes
B. No
C. Unsure | A. Jean Louis
B. Alexander Dumas
C. Geoffrey L'Islet
D. Adam Armistead |
| 60. King of Spain during the last decade of the 15th century. | A. Yes
B. No
C. Unsure | A. John VI
B. Ferdinand
C. Philip V
D. Louis II |
| 61. Great Portugese explorer and seafarer travelling to the coast of Africa. | A. Yes
B. No
C. Unsure | A. John VI
B. Prince Henry
C. Columbus
D. Magellan |
| 62. Leader of the "Reign of Terror" in France during the French Revolution. | A. Yes
B. No
C. Unsure | A. Robespierre
B. Tallyrand
C. Napoleon
D. Diderot |
| 63. Greatest Russian Romanticist and leading poet. | A. Yes
B. No
C. Unsure | A. Nicholas
B. Tolstoy
C. Dostoevski
D. Pushkin |

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|---|------------------------------|---|
| 64. General responsible for the final defeat of Napoleon. | A. Yes
B. No
C. Unsure | A. Tallyrand
B. Duc d' Orleans
C. Duke of Wellington
D. Maribeu |
| 65. Mapmaker, artillery officer and correspondant of the French Academy of Science during the French Revolution. | A. Yes
B. No
C. Unsure | A. Geoffrey L' Islet
B. Gustavus Vassa
C. Tallyrand
D. Maribeu |
| 66. Pope called into Paris to the coronation of Napoleon as Emperor of the French. | A. Yes
B. No
C. Unsure | A. Leo X
B. Clement VIII
C. Pius VII
D. Martin II |
| 67. Great Russian novelist. | A. Yes
B. No
C. Unsure | A. Trotsky
B. Dostoevski
C. Tyutchev
D. Soloviev |
| 68. Noted German linguist, astronomer and scholar who received one of the first doctoral degrees from the University of Wittenberg. | A. Yes
B. No
C. Unsure | A. Anthony W. Amo
B. Antonio Vieira
C. Ignatius Sancho
D. Gustavus Vassa |
| 69. Insurrectionist colonists who defied the conquerer of Europe and actually repelled his troops. | A. Yes
B. No
C. Unsure | A. Moscow
B. Santo Domingo
C. Isle de France
D. Holland |
| 70. Town in Belgium where Napoleon was finally defeated. | A. Yes
B. No
C. Unsure | A. Amiens
B. Tours
C. Trieste
D. Waterloo |

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|--|------------------------------|---|
| 71. French author of the novel <u>Les Marrons</u> in 1844. | A. Yes
B. No
C. Unsure | A. Igatius Sancho
B. Alexander Dumas
C. Louis T. Houat
D. Frederick Barborosa |
| 72. Writer who was presented the Bordin Prize by the French Academy in 1852 for his | A. Yes
B. No
C. Unsure | A. Frederick Barbarosa
B. Auguste Lacaussade
C. Louis T. Houat
D. Richard Roundtree |
| 73. Former Lord Chancellor of England who was also a 17th century writer of scientific method and an essayist. | A. Yes
B. No
C. Unsure | A. William Shakespeare
B. Francis Bacon
C. Voltaire
D. Montesquieu |
| 74. Polish born composer who was one of the most outstanding violinist of the 18th century. | A. Yes
B. No
C. Unsure | A. Ludwig von Beethoven
B. T. P. Schonfield
C. George P. Bridgetower
D. Karl Hayden |
| 75. Instructor of violin at Croyden Conservatory of Music in England and an outstanding composer. | A. Yes
B. No
C. Unsure | A. Samuel Coleridge-Taylor
B. Albert Hall
C. Paul Lawrence Dunbar
D. Richard L. Langer |
| 76. Wife of Louis XVI who was beheaded with her husband. | A. Yes
B. No
C. Unsure | A. Theresa Schonfield
B. Maria Theresa
C. Marie Antoinette
D. Marie Louise |
| 77. Russian Tsar who sought the "window to the west" and made inroads into the Western states of Europe | A. Yes
B. No
C. Unsure | A. Frederick the Great
B. Alexander I
C. Nicholas I
D. Peter the Great |

MODERN HISTORY

- | | | |
|---|------------------------------|---|
| 78. Troops from the Sudan used to contain the Germans after the first World War. | A. Yes
B. No
C. Unsure | A. Dunkirk Retreat
B. Rhine Patrol
C. Horror of the Rhine
D. The Desert Patrol |
| 79. Outstanding French entertainer who became humanitarian and opened her home to children of all races that had been orphaned. | A. Yes
B. No
C. Unsure | A. Marie Antoinette
B. Josephine Baker
C. Margaret O'Brien
D. Georgia Latrousse |
| 80. Welsh entertainer who became a sensation on American television. | A. Yes
B. No
C. Unsure | A. Lou Rawls
B. Ray Charles
C. Tom Jones
D. George Harrison |
| 81. British Prime Minister during the First World War. | A. Yes
B. No
C. Unsure | A. David Lloyd-George
B. Winston Churchill
C. William Pitt
D. Edward Heath |
| 82. Artillery expert who was in charge of the air defense of Paris during the First World War. | A. Yes
B. No
C. Unsure | A. Captain Charles deGaulle
B. Captain Charles Mangin
C. Captain Heliodore C. Mortenal
D. Captain Albert Dreyfus |
| 83. Popular French general prior to the war of 1914, and commander of the Allied Army in China. | A. Yes
B. No
C. Unsure | A. General Charles deGaulle
B. General A. A. Dodds
C. General Charles Mangin
D. General Albert Dreyfus |

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|--|------------------------------|--|
| 84. Leading French writer of the 20th century who won the celebrated Concourt Prize of the French Academy for his novel, <u>Batouala</u> . | A. Yes
B. No
C. Unsure | A. Rene Maran
B. George Carlin
C. Richard Pitt
D. Robert McClain |
| 85. British Prime Minister following Sir Winston Churchill. | A. Yes
B. No
C. Unsure | A. David Lloyd-George
B. William Pitt
C. Clement Attlee
D. Edward Heath |
| 86. German who devised plan for invading Paris through Belgium in 1914. | A. Yes
B. No
C. Unsure | A. von Moltke
B. von Bismarck
C. Foch
D. Schlieffen |
| 87. British Secretary of War who resigned his office after admitting that he lied in his denial of any impropriety with Christine Keeler. | A. Yes
B. No
C. Unsure | A. Alec Douglas-Home
B. John Profumo
C. Selwyn Lloyd
D. Sir Richard Drake |
| 88. French General who led forces at the Battle of Verdun. | A. Yes
B. No
C. Unsure | A. Charles deGaulle
B. Charles Mangin
C. Rene Maran
D. Louis Houat |
| 89. First Chancellor of the Federal Republic of West Germany. | A. Yes
B. No
C. Unsure | A. Hohenzollern
B. Hitler
C. Adenaur
D. Bradenburg |

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|--|------------------------------|--|
| 90. President of the Federal People's Republic of Yugoslavia. | A. Yes
B. No
C. Unsure | A. Tito
B. Papagos
C. General Michailovich
D. Jordan |
| 91. Assassinated Archduke of Austria whose death caused World War I. | A. Yes
B. No
C. Unsure | A. Francis Ferdinand
B. Frederick Barbarosa
C. Wilhelm II
D. Francis George |
| 92. British evacuation point from Europe during World War II. | A. Yes
B. No
C. Unsure | A. Bataan
B. Dunkirk
C. Normandy
D. Omaha Beach |
| 93. Premier of Russia during Second World War. | A. Yes
B. No
C. Unsure | A. Khrushchev
B. Stalin
C. Trotsky
D. Lenin |

APPENDIX III

ADOPTIONS FOR MODERN HISTORY OF EUROPE BY EUGENE WEBER

Polytech State University
(San Luis Obispo)
St. Patricks College (California)
University of California at Los Angeles
University of Delaware
Howard University (D.C.)
Purdue University (Indiana)
Coe College (Iowa)
St. Joseph College (Md.)
University of Maryland (College Park)
College of St. Benedict (Minn.)
Harvard University (Mass.)
Culver-Stockton College (Missouri)
Montclair State College (N.J.)
University of New Mexico
University of North Carolina
(Chapel Hill)
University of Cincinnati
King's College (Penna.)
Middle Tennessee State University
Clarendon College (Texas)
Lakeland College (Wisconsin)
University of San German (Puerto Rico)
Mount Royal Junior College
University of New Brunswick
College of Maillet (Saint-Basile)

San Diego Community College
(City College)
University of California at Irvine
Western Connecticut State College
Georgetown University (D.C.)
University of Tampa
Atlanta Baptist College (Georgia)
University of Kansas
University of Maryland (State
College at Princess Ann)
St. Johns University (Minn.)
Hope College (Michigan)
Stevens College (Missouri)
Stevens Institute of Technology
(N.J.)
St. John Fisher College (New York)
Hiram College (Ohio)
California State College (Penna.)
West Chester State College (Penna.)
North Texas State University
Virginia Union University
University of Wisconsin (Parkside
System)
Medicine Hat Junior College (Calgary)
University of Calgary
University of Saskatchewan
Laurention University of Sudbury

APPENDIX IV

ADOPTIONS FOR WESTERN CIVILIZATIONS:
THEIR HISTORY AND THEIR CULTURE
BY EDWARD McNALL BURNS

Adelphi University
Adirondack Community College
Albany State College
Alcorn Agricultural and Mechanical College
Alexander City Junior College
Allegany Community College
Alvernia College
American River Junior College
American University of Beirut
Anchorage Community College
Anderson College (South Carolina)
Armstrong College
Atlantic Christian College
Atlantic Community College
Auburn University
Augustburg College
Austin State Junior College
Averett College

Baptist Bible College
Bay de Noc Community (Michigan)
Bee County College
Bellarmine College
Berea College
Blackburn College
Black Hills State College
Bliss College
Blue Mountain Community College
Blue field College
Boston College
Bowling Green State University
Brevard Junior College
Brigham Young University
Brooklyn College of Pharmacy
Bronx Community College
Bryan College
Butler University

California State College
 at Fullerton
 at Hayward
 at Longbeach

California State College (Penn.)
Cameron State Agricultural College
Canaan College
Canada College (California)
Case Western University
Central Washington State College
Central Wyoming College
Centralia College (Washington)
Chabot College
Chaminade College
Chico State College
Church College of Hawaii
Clackamas Community College
Clarion State College
Clayton Junior College
College of Du Page
College of Mainland
College of Mount St. Vincent
College of Notre Dame
College of St. Gertrude
College of St. Theresa
College of San Mateo
College of Santa Fe
Colorado College
Colorado School of Mines
Colorado State University
Community College of Allegheny County
Concordia Lutheran Junior College
Converse College
Corbett College
Corning Community College
Cuesta College
Culver Stockton College

Dallas Theological Seminary
David Lipscomb College
Dean Junior College
DeKalb College (Georgia)
Delaware State College
Delta College
Diablo Valley College
Dickinson College
Dillard University
Dordt College

Earlham College
East Carolina College
East Stroudsburg State College
Eastern Montana College
Eastern Pilgrim College

Edinboro State College
El Centro College
El Paso Community College
Essex Community College
Evangel College

Fairfield University
Fairleigh Dickinson University
 at Rutherford
 at Teaneck
Fayetteville State College
Ferris State College
Flint Community Junior College
Florida Southern College
Fordham University
Fort Hays Kansas State College
Fresno City College
Fullerton Junior College
Fulton Montgomery College

Geneva College
Georgia College
Georgia Southern College
Georgia State College
Glassboro State College
Gordon Military College
Grand Rapids Baptist College
Grand View College

Hampden-Sydney College
Hampton Institute
Harford Junior College
Harris Teachers College
Harrisburg Area Community College
Hastings College
Heidelberg College
Herkimer County Community College
Highline College
Hinds Junior College
Hofstra University
Holy Family College
Howard Payne College
Howard University
Humphreys College
Hunter College

Illinois Central College
Illinois Valley Community College
Incarnate Word College
Indian River Junior College
Indiana State University: at Evansville
 at Terre Haute

Indiana University at Kokomo
Indiana University of Penn.
Inter American University of Puerto Rico
Ithaca College

Jamestown College
Jefferson Medical College
Jersey City State College
John Carroll University
Judson Baptist College
Judson College

Kansas City College and Bible School
Kishwaukee College

Lafayette College
Lane College
Le Tourneau College
Lincoln Christian College
Lincoln University
Lock Haven State College
Loma Linda University
Long Beach City College
Long Island University
Lorain County Community College
Los Angeles City College
Los Angeles Pierce College
Los Angeles Valley College
Louisiana Polytechnic Institute
Loyola University (California)
Luther College of Bible

Manchester College
Manhattan Bible College
Maricopa Tech College
Mary Holmes College
Maunaolu College
McMurry College
Medical College of Virginia
Memphis State University
Memorial University of Newfoundland
Methodist College
Millikin University
Mira Costa College
Montclair State College
Morehead State University
Morgan State College
Mount Saint Clare College
Mt. Hood Community College
Mount Royal Jr. College (Canada)
Mount St. Mary College (New York)

Nathaniel Hawthorne College
 Newark State College
 Newberry College
 New Haven College
 New Mexico State University
 New York Institute of Technology
 Northeast State Jr. College
 Northampton Commerical College
 North Idaho Junior College
 Northern Illinois University
 Northland College
 Northwest Christian College
 Northwestern University

Open Bible College
 Oregon State University
 Our Lady of the Lake College
 Owosso College

Pacific University
 Panhandle State College
 Pasadena College
 Paterson State College
 Pensacola Junior College
 Peru State College
 Philadelphia College of Art
 Phillips County Community College
 Phoenix College
 Pikesville College
 Portersville College
 Portland Community College
 Portland State College

Queens College (New York)

Rider College
 Rockmont College
 Rollins College
 Rutger University: at Camden; at Newark; at
 Brunswick

Sacred Heart College
 St. Augustine's College
 St. Catherine Junior College
 St. Clair County Community College
 St. Francis College (Penna.)
 St. John's College of Cleveland
 St. Joseph's College (Maine)
 St. Mary-of-the-Woods College

St. Mary's College (Kentucky)
St. Mary's Dominican College
St. Meinrad Seminary
St. Thomas Aquinas College
Salem College (West Virginia)
Sam Houston State College
San Diego State College
San Fernando Valley State College
San Francisco State College
Sandhills Community College
Santa Fe Junior College
Santa Monica City College
School of Fashion Design (Massachusetts)
School of the Ozarks, The Seward County Community
College
Slippery Rock State College
Sonoma State College
South Dakota State University
South Georgia College
Southeastern Massachusetts Technological Institute
Southern Illinois University
Southampton College
Southwest Baptist College
Southwestern College (Oklahoma)
Southwestern University (Texas)
State College (Millersville, Penna.)
State University of New York
Agricultural and Technical College at Delhi
College at Fredonia
Suffolk County Community College

Taft College
Temple Junior College
Texas Southmost College
Tombrock College
Towson State College
Trenton State College
Triton College

University of Akron
University of Albuquerque
University of Arizona
University of Arkansas
University of Colorado at Boulder
University of Connecticut at Stamford
University of Denver
University of Dubuque
University of Hartford
University of Idaho
University of Louisville
University of Maryland

University of New Hampshire
University of New Mexico
University of North Carolina
University of North Dakota
University of Pittsburgh at Bradford; at Johnstown
University of Rochester
University of San Diego (College for Men)
University of Santa Clara
University of Utah
University of Vermont
Utah State University of Agriculture and Applied
Science

Valdosta State College
Victor Valley College
Vincennes University
Virginia State College
Voorhees College

Wagner College
Walla Walla Community College
Warner-Southern College
Waubousee Community College
Weatherford College
Wesley College
West Chester Community College
West Georgia College
West Liberty State
West Los Angeles College
West Virginia Institute of Technology
Western Michigan University
Western Piedmont College
Western Washington State College
Western Wyoming College
Westmont College
White Pines College
Whitworth College
Wichita College School
Wichita State University
William Carey College
Wilmington College
Wisconsin State University at Oshkosh; at Richland
Wright College

Xavier College (Canada)

Yakima Valley College

APPENDIX V

ADOPTIONS FOR CIVILIZATION: PAST AND PRESENT (2 vols.)
BY WALTER T. WALLBANK AND OTHERS

Vol. I

Auburn University, Alabama
Miles College
Oakwood College
Auburn University at Montgomery
Huntingdon College
Northwest Alabama State Junior College
Northeast Alabama State Junior College
Tuskegee Institute
University of Alabama
Alaska Methodist University
Chaffey College, Alta Loma, California
California State College
Fresno City College
California State College
Glendale College
Golden West College
California State College
East Los Angeles College
Los Angeles Trade-Technical College
Loyola University
Merced College
Modesto Junior College
Monterey Peninsula College
Los Angeles Baptist College
Cerritos College
Riverside City College
Sacramento City College
Hartnell College
El Camino College
Mt. San Antonio College
Rio Hondo Junior College
Los Angeles Pierce College
University of Bridgeport, Connecticut
Central Conn. State College
Molegan Community College
University of Connecticut
St. Joseph College
University of Hartford
Delaware State College
Home Study Institute, Washington, D.C.
Immaculata College
Jacksonville University, Jacksonville, Florida
Okaloosa Walton Junior College

Vol. I--Continued

University of Georgia
Morris Brown College
Augusta College
Columbus College
North Georgia College
Georgia Military College
Kapiolani Community College, Hawaii
University of Hawaii
Mauna Olu College
Boise State College
Aurora College, Idaho
Roosevelt University, Chicago, Illinois
Lincoln College
Western Illinois University
Illinois East Junior College
Winston Churchill College
Quincy College
Lincoln Trail College
Anderson College, Anderson, Indiana
St. Joseph College
Bethel Publishing Company
Fort Wayne Bible College
Franklin College
Bethel College
Indiana State University
Community College, Iowa
University of Iowa
Ottumwa Heights College
Garden City Community Junior College, Kansas
Pratt Junior College
Friends University
St. Mary College
Western Kentucky University
Kentucky Christian College
Louisiana State University
Southeastern Louisiana University
Northeast Louisiana State College
Northwestern State College
Loyola University
University of Maine, Augusta
University of Maine, Orono
Morgan State College, Maryland
Mt. Providence Junior College
University of Maryland
Bowie State College
University of Maryland, College Park
Hagerstown Junior College

Vol. I--Continued

Home Study Institute
Harvard University, Cambridge, Mass.
North Adams State College
Merrimack College
Quinsigamond Community College
Oakland Community College
Oakland Community College, Michigan
Henry Ford Community College
Berry College
Georgia Southern College
Reinhardt College
Honolulu Community College
University of Hawaii
Lake Superior State College, Michigan
Oakland Community College-Union Lake
Delta State College, Mississippi
Jackson County Junior College
Mississippi Industrial College
Mississippi Delta Junior College
University of Missouri, Columbus, Missouri
Lincoln University
Northeast Missouri State Teachers College
University of Missouri, K. G.
Central Missouri State College
Rocky Mountain College, Billings, Montana
College of Great Falls
Grace Bible Institute, Omaha, Nebraska
York College
University of Nevada
New Hampshire College
University of New Hampshire
Glassboro State College, New Jersey
Jersey City College
Burlington County College
Fairleigh Dickinson University
University of New Mexico-Gallup Branch
Academy of Aeronautics, New York
State University College
Harriman College
New York Institute of Tech., New York
New York Institute of Tech., Old Westbury
Appalachian State University, North Carolina
Sampson Tech. Institute
Duke University
North Carolina Central University
Bladen Technical Institute
Fayetteville State University
Bennett College

Vol. I--Continued

East Carolina University
James Spunt Institute
Caldwell Community College & Technical Institute
St. Mary's Junior College
Mitchell College
University of North Carolina-Wilmington
Winston-Salem State University
Minot State College, North Dakota
State School of Science
Kent State University-Ashtabula, Ohio
Bowling Green State University
Kent State University-Canton
Kent State University-Chardon
Notre Dame College
Detroit Bible College
Wayne County Community College
Oakland Community College
Oakland Community College - Oak Park
Kent State University-Kent, Ohio
Mt. Vernon Bible College
Kent State University-New Philadelphia
Columbian County Branch-Kent State University
Tiffin University
Kent State University-Wadsworth
Kent State University-Warren
Cameron State College, Oklahoma
Oregon State University
University of Oregon
George Fox College
Dickinson College, Pennsylvania
Cheyney State College
Clarion State College
Messiah College
Lock Haven State College
Mansfield State College
Millersville State College
Westminster College
West Chester State College
Central Wesleyan College, South Carolina
Columbia Bible College, South Carolina
North Greenville Junior College
Huron College, South Dakota
Tennessee Wesleyan College
Freed Hardeman College
Cumberland College of Tennessee
Peabody College
University of Corpus Christi, Texas
East Texas Baptist College

Vol. I--Continued

St. Mary's University
Texas College
Stratford College, Virginia
Central Va. Community College
Lynchburg Baptist College
Medical College of Virginia
Green River Community College
Skagit Valley College, Washington
Clark College
Fairmont State College
West Virginia State College
W. Liberty State College
Madison Business College, Wisconsin
Cardinal Stritch College, Wisconsin
St. Norbert College
Northwestern Community College, Wyoming
Sheridan College
Goshen County Community College
University of Cincinnati
Kent State University-East Liverpool

Vol. II

Auburn University, Alabama
Oakwood College
Auburn University at Montgomery
Huntingdon College
Northwest Alabama State Junior College
Tuskegee Institute
Anchorage Community College, Alaska
South Baptist College, Arkansas
Chaffey College, California
Palo Verdes College
California State College
Glendale College
Golden West College
Long Beach Community College
East Los Angeles College
Loyola University
Los Angeles Trade-Technical College
Loyola University
Modesto Junior College
Los Angeles Baptist College
Cerritos College
Riverside City College

Vol. II--Continued

Hartnell Junior College
El Camino College
Mt. San Antonio College
Rio Hondo College
Los Angeles Pierce College
Central Conn. State College-Connecticut
University of Hartford
Home Study Institute-Washington, D.C.
Howard University
Jacksonville University, Florida
Florida State University
Okaloosa Walton Junior College
Palm Beach Atlantic College
Georgia State University-Georgia
Augusta College
Georgia Military College
Berry College
Georgia Southern College
Reinhardt College
University of Hawaii
Honolulu Community College
Mauna Olu College, Hawaii
Boise State College, Idaho
MacMurray College, Illinois
Lincoln College
Western Illinois University
Illinois East Junior College
Winston Churchill College
Fort Wayne Bible College, Indiana
Franklin College
DePaw University
Bethel College
Indiana State University
Community College, Iowa
Ottumwa Heights College
Garden City Community Junior College, Kansas
Pratt Junior College
Friends University
Marymount College
St. Mary College
Kentucky Christian College
Louisiana State University
Southeastern Louisiana University
University of Southwestern Louisiana
Northeast Louisiana State College
Merced College
Morgan State College, Maryland
Mt. Providence Junior College

Vol. II--Continued

Bowie State College
University of Maryland
Burlington County College
College Service Corp., Massachusetts
Merrimack College
Quinsigamond Community College
Oakland Community College-Michigan
Henry Ford Community College
Detroit Bible College
Oakland Community College-Farmington
Oakland Community College-Oak Park
Lake Superior State College
Oakland Community College-Union Lake
Delta State College-Mississippi
Mississippi Delta Junior College
Mississippi Gold Coast Junior College
University of Missouri-Columbia
Lincoln University
Tarkio College
College of Great Falls-Montana
York College, Nebraska
University of Nevada
New Hampshire College
Jersey City State College, New Jersey
Burlington County College
Gloucester County College
Fairleigh Dickinson University
Academy of Aeronautics, E. Elmhurst, New York
Harriman College
New York Institute of Tech.
Lincoln Trail College
Anderson College, Indiana
St. Joseph College
Sampston Technical Institute, North Carolina
Duke University
North Carolina Central University
Bladen Technical Institute
Fayetteville State College
Bennett College
East Carolina University
James Spunt Institute
Mitchell College
University of North Carolina
Winston-Salem State University
Northwest Bible College, North Dakota
Bowling Green State University, Ohio
Kent State University-Canton
Kent State University-Chardon
University of Cincinnati

Cuyahoga Community College
University of Dayton
Tiffin University
University of Toledo
Cameron State, Oklahoma
University of Tulsa
Oregon State University
Cheyney State College, Penna.
Clarion State College
Messiah College
St. Fidelis College
Mansfield State College
Millersville State College
Slippery Rock State College
Central Wesleyan College
North Greenville Junior College, South Carolina
Tennessee Wesleyan College
Freed Hardeman College
Cumberland College of Tennessee
Peabody College
University of Corpus Christi, Texas
Southwestern University, Texas
St. Mary's University
Texas Lutheran College
Thomas Celson Community College, Virginia
Central Virginia Community College
Green River Community College, Washington
Clark College, Washington
Fairmont State College, West Virginia
West Virginia State College
Alderson Broadus College
Edgewood College of Sacred Heart, Wisconsin
Rochester Institute of Tech.
Utica College
Appalachian State University
Northwest Community College, Wyoming
Sheridan College
Eastern Wyoming College

ADOPTIONS AFTER OCTOBER 1972

Hagerstown Junior College, Maryland
Chesapeake College Wye Mills, Maryland

ADOPTIONS AFTER DECEMBER 1972

Fullerton Junior College, California
Treasure Valley Community College, Ontario,
Oregon

ADOPTIONS AFTER JANUARY 1, 1973

North Adams College, N. Adams, Massachusetts
Glassboro State College, New Jersey
Siena College, Loudonville, New York

APPENDIX VI

TABLE 4

QUESTIONNAIRE RESULTS

Questions	Key to Answers		Number Correct		Percent of Total	
	Black Heritage	Identi- fication	Black Heritage	Identi- fication	Black Heritage	Identi- fication
1. Skilled architect of Egyptian Queen Hatshepsut's temple.	A	D	84	45	19.6	10.5
2. Ethiopian ruler of Egypt who never put to death Egyptian wrongdoers but required them to contribute to civic improvement.	A	B	91	21	21.2	4.9
3. Egyptian king who is chiefly known for his richly furnished tomb discovered in 1922.	B	C	142	246	33.1	57.3
4. Pharaoh of Egypt during the flight of the Hebrews.	B	C	130	37	30.3	8.6
5. Greek archon who instituted judicial reforms in Athens.	B	B	147	64	34.3	14.9

TABLE 4--Continued

Questions	Key to Answers		Number Correct		Percent of Total	
	Black Heritage	Identi- fication	Black Heritage	Identi- fication	Black Heritage	Identi- fication
6. Commander of the Theban Legion in the 3rd century and patron saint of several European countries.	A	C	10	16	2.3	3.7
7. Spartan hero who held off Persian army at Thermopylae.	B	A	150	56	35.0	13.1
8. Beautiful queen of the Pharaoh Akhenaton.	A	A	132	69	30.8	16.1
9. Tracian gladiator who led slave rebellion against Rome.	B	C	113	129	26.3	30.1
10. Famous Carthaginian general who seriously threatened Rome.	A	B	115	195	26.8	45.5
11. Famous river crossed by Caesar as he returned to Rome.	B	B	168	50	39.2	11.7
12. Jewish Pharisee who became world missionary for the Christian faith.	B	C	114	58	26.6	13.5

TABLE 4--Continued

Questions	Key to Answers		Number Correct		Percent of Total	
	Black Heritage	Identi- fication	Black Heritage	Identi- fication	Black Heritage	Identi- fication
13. Last of the Roman emperors of the west.	B	A	158	35	36.8	8.2
14. Famous Egyptian Queen who won the heart of the Roman Emperor.	B	C	130	270	30.3	62.9
15. Hun invader from East Europe who supposed to have been turned away from Rome by Pope Leo I.	B	A	116	88	27.0	20.5
16. The Greek poet to whom the <u>Illiad</u> and the <u>Odyssey</u> are attributed.	B	D	212	318	49.4	74.1
17. Father of Alexander the Great.	B	A	198	216	46.2	50.3
18. Outstanding Greek Dramatist.	B	A	158	118	36.8	27.5
19. The man considered the founder of the Frankish state.	B	C	117	19	27.3	4.4
20. Man responsible for uniting the seven kingdoms of Saxony.	B	D	107	60	24.9	14.0

TABLE 4--Continued

Questions	Key to Answers		Number Correct		Percent of Total	
	Black Heritage	Identi- fication	Black Heritage	Identi- fication	Black Heritage	Identi- fication
21. King of France whose reign is called "The Golden Age."	B	A	176	47	41.0	11.0
22. French heroine who won the hearts of her countrymen.	B	D	229	250	53.4	58.3
23. King responsible for conquest of England in 1066.	B	B	192	147	44.8	34.3
24. Pope who issued the <u>Unam sanctum</u> Bull.	B	C	121	49	28.2	11.4
25. Duke of Florence and son-in-law of Pope Clement VII.	A	B	4	43	0.9	10.0
26. First national sovereign of Russia.	B	C	141	54	32.9	12.6
27. Thirteenth century scholastic philosopher.	B	C	115	82	26.8	19.1
28. The great Italian author of <u>The Prince</u> .	B	B	160	122	37.3	28.4

TABLE 4--Continued

Questions	Key to Answers		Number Correct		Percent of Total	
	Black Heritage	Identi- fication	Black Heritage	Identi- fication	Black Heritage	Identi- fication
29. Italian merchant's son who founded a monastic order.	B	B	119	71	27.7	16.6
30. The father of historical criticism.	B	D	110	33	25.6	7.7
31. Almoravide ruler who invaded Spain in the 11th century.	A	A	23	39	5.4	9.1
32. Author of the <u>Divine Comedy</u> .	B	A	169	192	39.4	44.8
33. Pope during whose rule Christianity ascended in Rome.	A	C	6	12	1.4	2.8
34. King of Portugal who issued first great Portugese law code.	A	B	23	26	5.4	6.1
35. First Tudor king of England.	B	A	201	85	46.9	19.8

TABLE 4--Continued

Questions	Key to Answers		Number Correct		Percent of Total	
	Black Heritage	Identi- fication	Black Heritage	Identi- fication	Black Heritage	Identi- fication
36. Young man who won fame in the French army and later became a Commander in the Russian army as chief mapmaker and commandant of a Russian city.	A	C	23	23	5.4	5.4
37. Author of <u>Paradise Lost</u> .	B	B	185	198	43.1	46.2
38. First Bourbon king of France.	B	B	142	34	33.1	7.9
39. French Regent from 1715-1723.	B	C	125	29	29.1	6.8
40. Swordsman and socialite who served as a secret agent of the Duc d' Orleans.	A	D	25	14	5.8	3.3
41. French Cardinal who virtually ruled France during the reign of Louis XIII.	B	A	122	71	28.4	16.6

TABLE 4--Continued

Questions	Key to Answers		Number Correct		Percent of Total	
	Black Heritage	Identi- fication	Black Heritage	Identi- fication	Black Heritage	Identi- fication
42. King of Naples and brother-in-law of Napoleon Bonaparte.	A	A	15	20	3.5	4.7
43. "I think, therefore I am" is the philosophy of?	B	D	137	58	31.9	13.5
44. Russian naval captain and grandfather of great Russian novelist.	A	A	14	18	3.3	4.2
45. Developer of telescope.	B	B	213	207	49.7	48.3
46. French philosopher of 18th century.	B	C	167	121	38.9	28.2
47. King of Portugal, 1767-1826.	A	A	17	8	4.0	1.9
48. Leader of insurrection against France in the 19th century.	A	C	41	76	9.6	17.7
49. Daughter of the king and queen of Spain, Ferdinand and Isabella.	B	A	142	37	33.1	8.6

TABLE 4--Continued

Questions	Key to Answers		Number Correct		Percent of Total	
	Black Heritage	Identi- fication	Black Heritage	Identi- fication	Black Heritage	Identi- fication
50. Eighteenth century sea- farer and colonizer who tried to return Afri- cans to their native land.	A	A	49	28	11.4	6.5
51. First queen of Napoleon I.	B	B	138	89	32.2	20.7
52. Famous French swords- man and duelist.	A	D	11	23	2.6	5.4
53. Orator and philosopher of the 18th century who sought to prove that the African was capable of understand- ing the tenets of Christianity and had a soul to be saved.	A	D	54	13	12.6	3.0
54. Founder and governor of the city of Cherson in the Ukraine.	A	A	16	29	3.7	6.8

TABLE 4--Continued

Questions	Key to Answers		Number Correct		Percent of Total	
	Black Heritage	Identi- fication	Black Heritage	Identi- fication	Black Heritage	Identi- fication
55. Portugal's leading orator and one of the leading statesmen of 17th century Europe.	A	A	10	36	2.3	8.4
56. The leading personality in the Congress of Vienna was a German Prince named?	B	C	107	56	24.9	13.1
57. Best dressed and most prim unit of the French army during the French Revolution.	A	C	15	19	3.5	4.4
58. The man responsible for uniting Germany in 1870.	B	A	131	87	30.5	20.3
59. Author of <u>The Three Musketeers</u> and <u>The Count of Monte Cristo</u> .	A	B	46	92	10.7	21.4
60. King of Spain during the last decade of the 15th century.	B	B	127	65	29.6	15.2
61. Portugese explorer and seafarer.	B	B	125	47	29.1	11.0

TABLE 4--Continued

Questions	Key to Answers		Number Correct		Percent of Total	
	Black Heritage	Identi- fication	Black Heritage	Identi- fication	Black Heritage	Identi- fication
62. Leader of the "Reign of Terror" in France during the Revolution.	B	A	124	47	28.9	11.0
63. Greatest Russian Romanticist and leading poet.	A	D	15	20	3.5	4.7
64. General responsible for the final defeat of Napoleon.	B	C	106	92	24.7	21.4
65. Mapmaker, artillery officer and correspondent of the French Academy of Sciences during the French Revolution.	A	A	22	21	5.1	4.9
66. Pope called to Paris to crown Napoleon Bonaparte.	B	A	102	31	23.8	7.2
67. Russian novelist.	B	B	117	53	27.3	12.4

TABLE 4--Continued

Questions	Key to Answers		Number Correct		Percent of Total	
	Black Heritage	Identi- fication	Black Heritage	Identi- fication	Black Heritage	Identi- fication
62. Leader of the "Reign of Terror" in France during the Revolution.	B	A	124	47	28.9	11.0
63. Greatest Russian Romanticist and leading poet.	A	D	15	20	3.5	4.7
64. General responsible for the final defeat of Napoleon.	B	C	106	92	24.7	21.4
65. Mapmaker, artillery officer and correspondent of the French Academy of Sciences during the French Revolution.	A	A	22	21	5.1	4.9
66. Pope called to Paris to crown Napoleon Bonaparte.	B	A	102	31	23.8	7.2
67. Russian novelist.	B	B	117	53	27.3	12.4

TABLE 4--Continued

Questions	Key to Answers		Number Correct		Percent of Total	
	Black Heritage	Identi- fication	Black Heritage	Identi- fication	Black Heritage	Identi- fication
68. Noted German linguist, astronomer and scholar who received one of the first doctoral degrees from the Uni- versity of Wittenberg.	A	A	12	7	2.8	1.6
69. Insurrectionist colony that defied Napoleon and repelled his troops.	A	B	24	34	5.6	7.9
70. Town in Belgium where Napoleon was finally defeated.	B	D	121	149	28.2	34.7
71. French author of the novel <u>Les Marrons</u> .	A	C	7	21	1.6	4.9
72. Writer who was pre- sented the Bordin Prize by the French Academy.	A	B	9	22	2.1	5.1
73. Former Lord Chancellor of England who was also a 17th century writer of scientific method and an essayist.	B	B	122	81	28.4	18.9

TABLE 4--Continued

Questions	Key to Answers		Number Correct		Percent of Total	
	Black Heritage	Identi- fication	Black Heritage	Identi- fication	Black Heritage	Identi- fication
74. Polish born composer who was one of the most outstanding violinists of the 18th century.	A	C	11	16	2.6	3.7
75. Instructor of violin at Croyden Conservatory of Music in England and an outstanding composer.	A	A	3	8	.7	1.9
76. Wife of Louis XVI who was beheaded with her husband.	B	C	143	136	33.3	31.7
77. Russian Tsar who sought the "window to the west" and made inroads into the western states of Europe.	B	D	95	40	22.1	9.3
78. Troops from the Sudan used to contain the Germans after the First World War.	A	C	31	12	7.2	2.8

TABLE 4--Continued

Questions	Key to Answers		Number Correct		Percent of Total	
	Black Heritage	Identi- fication	Black Heritage	Identi- fication	Black Heritage	Identi- fication
79. Outstanding French entertainer who became humanitarian and opened her home to children of all races that had been orphaned.	A	B	28	25	6.5	5.8
80. Welsh entertainer who became a sensation on American T.V.	B	C	166	209	38.7	48.7
81. British Prime Minister during World War I.	B	A	196	41	45.7	9.6
82. Artillery expert who was in charge of the air defenses of Paris during World War I.	A	C	8	17	1.9	4.0
83. Popular French general prior to the war of 1914, and commander of the Allied Army in China.	A	D	3	12	.7	2.8

TABLE 4--Continued

Questions	Key to Answers		Number Correct		Percent of Total	
	Black Heritage	Identi- fication	Black Heritage	Identi- fication	Black Heritage	Identi- fication
84. Leading French writer of the 20th century who won the celebrated Concourt Prize of the French Academy for his novel, <u>Batouala</u> .	A	A	5	24	1.2	5.6
85. British Prime Minister following Winston Churchill.	B	C	132	17	30.8	4.0
86. German who devised plan for invading Paris through Belgium.	B	D	90	18	21.0	4.2
87. British Secretary of War who resigned his office after admitting that he lied in his denial of any impropriety with Christine Keeler.	B	B	72	24	16.8	5.6
88. French General who led forces at battle of Verdun.	A	B	7	14	1.6	3.3

TABLE 4--Continued

Questions	Key to Answers		Number Correct		Percent of Total	
	Black Heritage	Identi- fication	Black Heritage	Identi- fication	Black Heritage	Identi- fication
89. First Chancellor of Federal Republic of West Germany.	B	C	100	27	23.3	6.3
90. President of the Federal People's Republic of Yugoslavia.	B	A	91	42	21.2	9.8
91. Assassinated Archduke of Austria whose death caused World War I.	B	A	128	80	29.8	18.6
92. British evacuation point during World War II.	B	B	77	44	17.9	10.3
93. Premier of Russia during the Second World War.	B	B	160	86	37.3	20.0

APPENDIX VII

BOOKS SURVEYED IN CHAPTER II

- Anderson, M. S. Europe in the Eighteenth Century 1713-1783.
- Arnstein, Walter L. Britain, Yesterday and Today.
- Ashley, Maurice. The Golden Century, Europe 1598-1715.
- Ashley, Maurice. Great Britain to 1688.
- Baldwin, Lacey. This Realm of England.
- Barber, Elinor G. The Bourgeoisie in 18th Century France.
- Breunig, Charles. The Age of Revolution and Reaction 1789-1850.
- Brinton, Crane. The Jacobins.
- Bruckner, Gene. Renaissance Florence.
- Burckhardt, Jacob. Richelieu, His Rise to Power.
- Clark, George. The Seventh Century.
- Dahmus, Joseph H. A History of Medieval Civilization.
- Davies, R. Trevor. The Golden Century of Spain 1501-1621.
- Dunn, Richard S. The Age of Religious Wars, 1559-1689.
- Ehrenberg, Victor. From Solon to Socrates.
- Elliot, J. H. Imperial Spain 1469-1716.
- Erlanger, Philippe. The Age of Courts and Kings.
- Ferguson, Wallace K. Europe in Transition 1300-1520.
- Fieldhouse, D. K. The Colonial Empires.
- Freidrich, Carl J. and Charles Blitzen. The Age of Power.
- Gibbon, Edward. The Decline and Fall of the Roman Empire. (Three Volumes)
- Green, V. H. H. Medieval Civilization.
- Gramont, Sanche de. Epitaph for Kings.
- Haywood, Richard M. Ancient Greece and the Near East.
- Hollister, C. Warren. The Making of England.
- Kohn, Hans. Prelude to Nation States.
- Krieger, Leonard. Kings and Philosophers.
- Lewis, W. H. The Splendid Century.
- Lopez, Robert S. The Birth of Europe.
- Major, J. Russel. The Age of the Renaissance and Reformation, A Short History.
- Medlecott, W. N. The Congress of Berlin and After.
- Mertz, Barbara. Red Land, Black Land.
- Neale, J. E. The Age of Catherine de Medici.
- Neale, J. E. Queen Elizabeth I, A Biography.
- O'Kelly, Bernard, ed. The Renaissance Image of Man and the World.
- Painter, Sidney. Medieval Society.

- Rude, George. The Crowd in History.
Schevill, Ferdinand. The History of Florence from the
Founding of the City Through the Renaissance.
Seaman, L. C. B. From Vienna to Versailles.
Silverberg, Robert. Akhnaten the Rebel Pharaoh.
Trevelyan, George M. The English Revolution 1688-1689.
Wolfer, Arnold. Britain and France Between Two Wars.
Wolf, John B. Louis XIV.

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