Colonial Encounters in Asia and Africa
1750–1950

CHAPTER LEARNING OBJECTIVES

• To examine the ways in which Europeans created their nineteenth-century empires
• To consider the nineteenth-century development of racism as an outcrop of European feelings of superiority and to investigate the ways in which subject peoples were themselves affected by European racial categorization
• To consider the extent to which the colonial experience transformed the lives of Asians and Africans
• To define some of the distinctive qualities of modern European empires in relationship to earlier examples of empire

II. Industry and Empire

A. The Industrial Revolution fueled much of Europe’s expansion.
   1. demand for raw materials and agricultural products
   2. need for markets to sell European products
   3. European capitalists often invested money abroad
   4. foreign markets kept workers within Europe employed
   5. growth of mass nationalism in Europe made imperialism broadly popular
      a. Italy and Germany unified by 1871
      b. colonies were a status symbol
   6. industrial-age developments made overseas expansion possible
      a. steamships
      b. underwater telegraph
      c. quinine
d. breech-loading rifles and machine guns

B. Europeans’ perceptions of the “other” changed during the period of industrialization.
1. in the past, Europeans had largely defined others in religious terms
   a. but had also adopted many foreign ideas and techniques
   b. mingled more freely with Asian and African elites
   c. had even seen technologically simple peoples at times as “noble savages”
2. the industrial age promoted a secular arrogance among Europeans
   a. was sometimes combined with a sense of religious superiority
   b. European opinion of other cultures in Africa and Asia dropped
   c. new kind of racism, expressed in terms of modern science
3. sense of responsibility to the “weaker races”
   a. duty to civilize them
   b. bringing them education, health care, Christianity, good government, etc., was regarded as “progress” and “civilization”
4. social Darwinism: an effort to apply Darwin’s evolutionary theory to human history

III. A Second Wave of European Conquests
A. The period 1750–1900 saw a second, distinct phase of European colonial conquest.
1. focused on Asia and Africa
2. several new players (Germany, Italy, Belgium, United States, Japan)
3. in general, Europeans preferred informal control
4. but competition between European powers drove outright conquest in some circumstances
B. The establishment of the second-wave European empires was based on military force or the threat of using it.

1. original European military advantage lay in organization, drill, and command structure
2. over the nineteenth century, Europeans developed an enormous firepower advantage (repeating rifles and machine guns)
3. numerous wars of conquest: the Westerners almost always won

C. Becoming a colony happened in a variety of ways.
1. gatherer hunter, agricultural, and pastoralists were incorporated into complex civilizations for the first time
2. India and Indonesia: grew from interaction with European trading firms
3. most of Africa, Southeast Asia, and the Pacific islands: deliberate conquest
4. decentralized societies without a formal state structure were the hardest to conquer
5. Australia and New Zealand: more like the colonization of North America (with massive European settlement and diseases killing off most of the native population)
6. United States and Russia continued to expand
7. Taiwan and Korea: Japanese takeover was done European-style
8. Liberia: settled by freed U.S. slaves
9. Ethiopia and Siam (Thailand) avoided colonization skillfully

D. Asian and African societies generated a wide range of responses to the European threat.

IV. Under European Rule
A. European takeover was often traumatic for the colonized peoples; the loss of life and property could be devastating.
B. Cooperation and Rebellion
1. some groups and individuals cooperated willingly with their new masters
   a. employment in the armed forces
   b. elite often kept much of their status and privileges
2. governments and missionaries promoted European education
a. growth of a small class with Western education
b. governments relied on them increasingly over time

3. periodic rebellions
   a. for example, the Indian Rebellion (1857–1858), based on a series of grievances
   b. Indian Rebellion began as a mutiny among Indian troops
   c. rebel leaders advocated revival of the Mughal Empire
   d. widened India’s racial divide; the British were less tolerant of natives
e. led the British government to assume direct control over India

C. Colonial Empires with a Difference
1. in the new colonial empires, race was a prominent point distinguishing rulers from the ruled
   a. education for colonial subjects was limited and emphasized practical matters, suitable for “primitive minds”
   b. even the best-educated natives rarely made it into the upper ranks of the civil service
2. racism was especially pronounced in areas with a large number of European settlers (e.g., South Africa)
3. colonial states imposed deep changes in people’s daily lives
4. colonizers were fascinated with counting and classifying their new subjects
   a. in India, appropriated an idealized caste system
   b. in Africa, identified or invented distinct “tribes”
5. gender also played a role
   a. colonizers took pride in active masculinity
   b. defined colonized as soft, passive, feminine
   c. link gender ideology and race prejudice in support of colonial rule
   d. European women seen as emblems of civilization
   e. some colonized peoples (Sikhs, Gurkhas, Kamba, and Hausa) were gendered as masculine or martial races and recruited into security forces
6. colonial policies contradicted European core values and practices at home
   a. colonies were essentially dictatorships
   b. colonies were the antithesis of “national independence”
   c. racial classifications were against Christian and Enlightenment ideas of human equality
   d. many colonizers were against spreading “modernization” to the colonies
   e. in time, the visible contradictions in European behavior helped undermine the foundations of colonial rule

V. Ways of Working: Comparing Colonial Economies
A. Colonial rule had a deep impact on people’s ways of working.
1. world economy increasingly demanded Asian and African raw materials
2. subsistence farming diminished
   a. need to sell goods for money to pay taxes
   b. desire to buy new products
3. artisans were largely displaced by manufactured goods
4. Asian and African merchants were squeezed out by Europeans
B. Economies of Coercion: Forced Labor and the Power of the State
1. many colonial states demanded unpaid labor on public projects
2. worst abuses were in the Congo Free State
   a. personally governed by Leopold II of Belgium
   b. reign of terror killed millions with labor demands
   c. forced labor caused widespread starvation, as people couldn’t grow their own crops
d. Belgium finally stepped in and took control of the Congo (1908) to stop abuses

3. “cultivation system” of the Netherlands East Indies (Indonesia)
   a. peasants had to devote at least 20 percent of their land to cash crops to pay as taxes
   b. the proceeds were sold for high profits, financed the Dutch economy
   c. enriched the traditional authorities who enforced the system

4. many areas resisted the forced cultivation of cash crops
   a. German East Africa: major rebellion in 1905 against forced cotton cultivation
   b. Mozambique: peasant sabotage and smuggling kept the Portuguese from achieving their goals there

C. Economies of Cash-Crop Agriculture: The Pull of the Market
   1. many people were happy to increase production for world markets
   2. considerable profit to small farmers in areas like the Irrawaddy Delta
   3. in Mekong Delta of French-ruled Vietnam rice cultivation resulted in significant environmental damage
   4. in the southern Gold Coast (Ghana), African farmers took the initiative to develop export agriculture
      a. leading supplier of cocoa by 1911
      b. created a hybrid peasant-capitalist society
      c. but labor shortages led to exploitation of former slaves, men marrying women for their labor power, influx of migrants
   5. many colonies specialized in one or two cash crops, creating dependence

D. Economies of Wage Labor: Migration for Work
   1. wage labor in European enterprises was common
      a. both from colonized regions and from China and Japan.
   2. African migrants moved in several directions
      a. Atlantic slave trade continued for much of the nineteenth century
      b. internal migration grew with European empires
      c. Europeans took over huge tracts of African land employing Africans as workers
      d. gold and diamond mines of South Africa provided employment in harsh conditions
   3. in Asia, some 29 million Indians and 19 million Chinese migrated
      a. worked on plantations financed from Europe
      b. harsh conditions and high death rates
      c. the British facilitated migration of Indian labor to far-flung territories of their empire, especially after the end of the slave trade
      d. mines were another source of wage labor, but dangerous work
      e. Chinese migrants also settled Manchuria, participated in the gold rushes of Australia, Peru, and California
      f. several states limit Chinese immigration
   4. colonial cities attracted many workers
      a. were seen as centers of opportunity
      b. segregated, unsanitary, overcrowded
      c. created a place for a native, Western-educated middle class
      d. created an enormous class of urban poor that could barely live and couldn’t raise families

E. Women and the Colonial Economy: Examples from Africa
   1. in precolonial Africa, women were usually active farmers, had some economic autonomy
   2. in the colonial economy, women’s lives diverged even more from men
      a. men tended to dominate the lucrative export crops
b. women were left with almost all of the subsistence work
c. large numbers of men (sometimes a majority of the population) migrated to work elsewhere
d. women were left home to cope, including supplying food to men in the cities
3. women coped in a variety of ways
4. the colonial economy also provided some opportunities to women
   a. especially small trade and marketing
   b. sometimes women’s crops came to have greater cash value
   c. some women escaped the patriarchy of husbands or fathers
   d. led to greater fear of witchcraft and efforts to restrict female travel and sexuality
F. Assessing Colonial Development
   1. the overall economic impact of colonial rule
      a. defenders: it jump-started modern growth
      b. critics: long record of exploitation and limited, uneven growth
   2. colonial rule did help integrate Asian and African economies into a global exchange network
   3. colonial rule did introduce some modernizing elements
      a. administrative and bureaucratic structures
      b. communication and transportation infrastructure
      c. schools
      d. health care
   4. colonial rule did not lead to breakthroughs to modern industrial societies
VI. Believing and Belonging: Identity and Cultural Change in the Colonial Era
A. Education
   1. getting a Western education created a new identity for many
      a. the almost magical power of literacy
b. escape from obligations like forced labor
c. access to better jobs
d. social mobility and elite status
2. many people embraced European culture
   a. created a cultural divide between them and the vast majority of the population
   b. hopes for renewal through colonial rule were disappointed
B. Religion
   1. widespread conversion to Christianity in New Zealand, the Pacific islands, and non-Muslim Africa
      a. around 10,000 missionaries had gone to Africa by 1910
      b. by the 1960s, some 50 million Africans were Christian
   2. Christianity was attractive to many in Africa
      a. military defeat shook belief in the old gods
      b. Christianity was associated with modern education
      c. Christianity gave opportunities to the young, the poor, and many women
      d. Christianity spread mostly through native Africans
   3. conflicts over issues that touched on gender roles and sexual norms
   4. Christianity was Africanized
      a. continuing use of charms, medicine men
      b. some simply demonized their old gods
      c. wide array of “independent churches” was established
   5. Christianity did not spread widely in India
      a. but it led intellectuals and reformers to define Hinduism
      b. Hindu leaders looked to offer spiritual support to the spiritually sick Western world
c. new definition of Hinduism helped distill a clearer sense of Muslims as a distinct community

C. “Race” and “Tribe”
1. notions of race and ethnicity were central to new ways of belonging
2. by 1900, some African thinkers began to define an “African identity”
   a. united for the first time by the experience of colonial oppression
   b. some argued that African culture and history had the characteristics valued by Europeans (complex political systems, etc.)
   c. some praised the differences between Africa and Europe
3. in the twentieth century, such ideas reached a broader public
   a. hundreds of thousands of Africans took part in World War I
   b. some Africans traveled widely
4. for most Africans, the most important new sense of belonging was the idea of “tribe” or ethnic identity
   a. ethnic groups were defined much more clearly, thanks to Europeans
   b. Africans found ethnic identity useful

VII. Reflections: Who Makes History?
A. Winners don’t make history, at least not alone.
   1. dominant groups are limited by the presence of subordinated peoples
B. A recent trend in historical study examines how subordinated peoples, even when oppressed, have been able to work for their own interests.

CHAPTER QUESTIONS

Following are answer guidelines for the Big Picture Questions, Seeking the Main Point Question, Margin Review Questions, Portrait Question, and Documents and Visual Sources Feature Questions that appear in the textbook chapter. For your convenience, the questions and answer guidelines are also available in the Computerized Test Bank.

Big Picture Questions

1. In what ways did colonial rule rest upon violence and coercion, and in what ways did it elicit voluntary cooperation or generate benefits for some people?
   - Colonial rule rested upon violence and coercion in that many colonies were seized with military force; rebellions were regularly suppressed using violence; and forced labor was regularly extracted from the populations of colonies.
   - However, the colonial system also relied on voluntary cooperation. Local leaders were often used as intermediary rulers between the colonial administrators and the populations, thus those local leaders were able to maintain much of their social prestige and often gained in wealth.
   - A small group of Western-educated members of colonial societies benefited from better-paying jobs, elite status within their own societies, and escape from the most onerous obligations of living under European control, such as forced labor.
   - Some common people benefited by gaining access to foreign markets for their cash crops or by securing relatively good employment, working as soldiers, on railways, at ports, or for other parts of the colonial regime.

2. In what respects were colonized people more than victims of colonial conquest and rule? To what extent could they act in their own interests within the colonial situation?
   - Although clearly many colonial people suffered under colonial rule, this chapter includes numerous examples of colonized peoples working within the new colonial system to their own benefit, including cash-crop farmers in Burma and Ghana who benefited from colonial trade.
   - Some African women became small-scale traders within the colonial system or were able to alter traditional parts of the patriarchal system.
   - Certain colonial people secured Western educations and then used them to secure a higher social status and better jobs.
   - Local rulers became intermediaries between local populations and colonial powers and benefited from their positions.

3. Was colonial rule a transforming, even a revolutionary, experience, or did it serve to freeze or preserve existing social and economic patterns?
What evidence can you find to support both sides of this argument?

- Colonial rule varied from place to place, and so evidence for both of these scenarios can be found.
  - For evidence of colonial rule being a transforming, even a revolutionary, experience, students might point to the experience of African women, some of whom found greater autonomy over their day-to-day lives than before because of changed living patterns that removed men to the cities, and some of whom found new economic autonomy as they took advantage of opportunities in trade.
  - Students could also point to the new opportunities offered to some farmers of cash crops, like those in Burma or Ghana, who were able to tap into the colonial trade networks for their own benefit.
  - Large-scale conversion of some populations to Christianity was also a transformative experience for those who converted.
  - Finally, students might point to the minority who secured Western educations, which transformed both their lives and often their vision of their own society.
  - For evidence of the freezing or preserving of existing social and economic patterns, students could point to the detrimental aspects of the colonial economy, which meant that no colonial society underwent industrialization in anything like the manner of Japan.
    - This effectively meant that the economies of colonized countries remained based in agriculture and the production of raw materials and cash crops.
    - It also stunted the growth of the middle class in those countries.
    - Moreover, the tendency of colonial states to rule through local elites had the effect of maintaining the social status quo.

4. **Looking Back:** How would you compare the colonial experience of Asian and African peoples during the long nineteenth century to the earlier colonial experience in the Americas?

- The colonial period in Asia and Africa had nothing like the devastating demographic consequences for indigenous peoples in the Americas.
  - Slavery on plantations was a critical feature of the colonial experience in the Americas but not in Asia and Africa.
  - Spain and Portugal played a much smaller role in the creation of European colonial empires in Asia and Africa as compared to the Americas.
- While European colonizers did have an impact on some regions of Africa, they had a greater impact on the Americas.

### Seeking the Main Point Question

Q. In what ways did colonial rule transform the societies that it encompassed?

- No one single colonial experience was typical. Much depended on the cultures and prior histories of colonized peoples and the policies of colonial powers.
  - But everywhere, ways of working in the colonial regimes (forced labor, cash-crop agriculture, wage labor) became more prominent parts of the economy.
  - New educational opportunities emerged as an important means of gaining status in colonial society, at least for a small minority.
  - Christianity spread in many colonial regions, altering colonized societies. At the same time, Christianity evolved in response to local influences.
  - New ideas of “race” and “tribe” developed, shaping the identities of colonized peoples.

### Margin Review Questions

Q. In what ways did the Industrial Revolution shape the character of nineteenth-century European imperialism?

- The enormous productivity of industrial technology and Europe’s growing affluence created the need for extensive raw materials and agricultural products found in other parts of the world.
  - Europe needed to sell its own products, and foreign regions proved to be important markets.
  - European capital sought investments abroad both for the profits that they promised and to stimulate demand for European products—in part to keep the laboring classes fully employed and thus less inclined to class conflict.
  - The Industrial Revolution produced technological innovations, such as the steamship, the breech-loading rifle, and the telegraph, that facilitated imperialism.

Q. What contributed to changing European views of Asians and Africans in the nineteenth century?
The accomplishments of the Industrial Revolution, including the unlocking of the secrets of nature and the creation of a society that enjoyed unprecedented wealth, led Europeans to develop a secular arrogance that fused with or in some cases replaced their long-standing notions of religious superiority.

Increasingly, Europeans viewed the culture and achievements of Asian and African peoples through the prism of a new kind of racism, expressed now in terms of modern science. Europeans used allegedly scientific methods to classify humans, concluding that whites were more advanced. Collectively, these studies created a hierarchy of race, with whites on top and less developed “child races” beneath them.

The belief among Europeans that they were the superior race led to a further set of ideas that European expansion was inevitable and that Europeans were fated to dominate the “weaker races.” They saw it as their duty to undertake a “civilizing mission” that included bringing Christianity to the heathens, good government to disordered lands, work discipline and production for the market to “lazy natives,” a measure of education to the ignorant and illiterate, clothing to the naked, and health care to the sick, while suppressing “native customs” that ran counter to Western ways of living.

The idea of social Darwinism made imperialism, war, and aggression in Africa and Asia seem both natural and progressive, for they served to weed out the weaker peoples of the world, allowing the stronger to flourish.

Q. In what different ways was colonial rule established in various parts of Asia and Africa?

In many regions, European colonial takeovers occurred through the use (or threatened use) of military force.

- Particularly in India, the British East India Company, rather than the British government directly, played the leading role in the colonial takeover of South Asia.
- The British in South Asia and the Dutch in Indonesia were able to assert themselves in part because the regions were politically fragmented.
- In Africa, the colonial takeover coincided with intense competition between European powers to establish colonial holdings, followed by slower efforts to enforce their claims.

Q. Why might subject people choose to cooperate with the colonial regime? What might prompt them to violent rebellion or resistance?

- Subject peoples might choose to cooperate for a number of reasons, including the employment, status, and security that they found in European-led armed forces.
- There might be an opportunity for some local elites to maintain much of their earlier status and privileges while gaining considerable wealth by working as local intermediaries for the colonial powers and exercising authority, both legally and otherwise, at the local level.
- European education created a small Western-educated class, whose members served the colonial state.
- Many chose to resist colonial rule, including local rulers who had lost power; landlords deprived of their estates or their rent; peasants overtaxed by moneylenders and landlords alike; unemployed weavers displaced by machine-manufactured European goods; and local religious leaders threatened by the missionary activities that accompanied colonial expansion.

Q. What was distinctive about European colonial empires of the nineteenth century?

- The nineteenth-century European colonial empires differed from earlier empires in several important ways, including the prominence of race in distinguishing between rulers and ruled.
- Also distinctive was the extent to which colonial states were able to penetrate the societies they governed.
- They had a penchant for counting and classifying their subject peoples.
- Their policies for administering their colonies contradicted their core values and their practices at home to an unusual degree.

Q. How did the policies of colonial states change the economic lives of their subjects?

- Some groups found ways of working within and profiting from the colonial system, including some farmers who produced cash crops for export, as was the case of rice cultivation for export in Burma and the raising of cacao in Ghana.
- Others learned to find a place within the system, like those African women who became small-scale traders.
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- Wage labor on plantations and in mines became a far more common way to sustain oneself.

Q. How did cash-crop agriculture transform the lives of colonized peoples?

- In some regions, like Burma and the Gold Coast, colonial promotion of cash crops for trade benefited the farmers who participated in the system.
- In other regions, like the Netherlands East Indies, cash-crop agriculture was forced on the local population by the colonial power, burdening the people and contributing to a wave of famines.
- Cash-crop agriculture did lead to some social changes, as the cultivation of crops for markets and wage labor on plantations that were set up to grow cash crops shifted normal labor patterns.

Q. What kinds of wage labor were available in the colonies? Why might people take part in it? How did doing so change their lives?

- Members of colonial societies could find paid work in European-owned plantations and mines, on construction projects, or as household servants.
- Their participation was driven by the need for money, by the loss of land adequate to support their families, or sometimes by the orders of colonial authorities.
- Their lives became dependent on wages that were low and earned through hard and often dangerous labor. Many colonial workers settled in overcrowded cities where, because of the cost of living, normal family life was virtually impossible for many wage laborers.

Q. How were the lives of African women altered by colonial economies?

- Before colonization, African women were almost everywhere active farmers, with responsibility for planting, weeding, and harvesting in addition to food preparation and child care. Women were expected to feed their own families and often were allocated their own fields for that purpose, and many were also involved in local trading activity. Though clearly subordinate to men, African women nevertheless had a measure of economic autonomy.
- Following colonization, women’s lives diverged more and more from those of men. Women dominated subsistence production, while men took a dominant role in cash-crop agriculture.
- Men migrated to the cities, leaving women to manage the domestic economy almost alone. Women were forced to take on traditionally male tasks in addition to their normal responsibilities.
- The lives and cultures of men and women increasingly diverged, with one focused on the cities and working for wages and the other on village life and subsistence agriculture.
- In response to the situation, women sought closer relations with their birth families, introduced labor-saving crops, adopted new farm implements, and earned some money as traders. In the cities, they established a variety of self-help associations.
- The colonial economy sometimes offered women a measure of opportunity, particularly in small-scale trade and marketing that could on occasion give them considerable economic autonomy.
- Women of impoverished rural families often became virtually independent heads of household in the absence of their husbands, while others took advantage of new opportunities in mission schools, towns, and mines to flee the restrictions of rural patriarchy.

Q. Did colonial rule bring “economic progress” in its wake?

- This question is debatable, especially since definitions of “progress” vary widely, but however one views the impact of colonial rule, it is clear that several important developments took place during the period.
- Colonial rule served, for better or worse, to further the integration of Asian and African economies into a global network of exchange now centered in Europe.
- Europeans conveyed to the colonies some elements of their own modernizing process, including modern administrative and bureaucratic structures, communication and transportation infrastructure, schools, and modest provisions for health care.
- Nowhere in the colonial world did a breakthrough to modern industrial society of Japanese dimensions occur.

Q. Summing Up So Far: In what different ways did the colonial experience reshape the economic lives of Asian and African societies?

- It drew these economies into closer relationships with the industrialized West, primarily in the role of extracting raw materials needed to produce goods in Western factories.
- In some regions, colonial regimes extracted forced labor from Asian and African societies.
• In others the market demands of the colonial economies led African and Asian societies to participate in cash-crop agriculture.
• In many regions wide-scale migration and wage labor on plantations or in mines reshaped the economic lives of many. This included those who did not migrate, who frequently took up new roles in their local economies created by the migration of others.
• Some colonized societies prospered from these changes, like Burmese rice farmers and West African cocoa farmers, but others were hurt by the process.
• In most places, colonial rule brought elements of the European modernizing process to the region but nowhere did it bring a full breakthrough to a modern industrial society.

Q. What impact did Western education have on colonial societies?
• For an important minority, the acquisition of a Western education generated a new identity, providing access to better-paying jobs and escape from some of the most onerous obligations of living under European control, such as forced labor.
• It also brought them elite status within their own communities and an opportunity to achieve, or at least approach, equality with whites in racially defined societies.
• Education created a new cultural divide within Asian and African societies between the small number who had mastered to varying degrees the ways of their rulers and the vast majority who had not.
• Many of those who received a Western education saw themselves as a modernizing vanguard leading the regeneration of their societies, in association with colonial authorities. In India, Western-educated people organized a variety of reform societies, which sought a renewed Indian culture that was free of idolatry, child marriages, caste, and discrimination against women, while drawing inspiration from classic texts of Hinduism.
• But there was disillusionment among those who received a Western education as well, as Europeans generally declined to treat Asian and African subjects, regardless of their education, as equal partners in the enterprise of renewal.

Q. What were the attractions of Christianity within some colonial societies?
• Military defeat shook confidence in the old gods and local practices, fostering openness to new sources of supernatural power that could operate in the wider world now impinging on their societies.
• Christianity was widely associated with modern education, and, especially in Africa, mission schools were the primary providers of Western education.
• The young, the poor, and many women found new opportunities and greater freedom in some association with missions.
• The spread of the Christian message was less the work of European missionaries than of those many thousands of African teachers, catechists, and pastors who brought the new faith to remote villages as well as the local communities that begged for a teacher and supplied the labor and materials to build a small church or school.
• Christianity in Africa soon became Africanized, maintaining older traditions alongside new Christian ideas.

Q. How and why did Hinduism emerge as a distinct religious tradition during the colonial era in India?
• Only during the colonial era did leading intellectuals and reformers in India begin to define their region’s endlessly varied beliefs, practices, sects, rituals, and schools of philosophy as a more distinct, unified, and separate religion that is now known as Hinduism.
• It was in part an effort to provide for India a religion wholly equivalent to Christianity, to create tradition and a sense of historical worth in spite of the humiliation of colonial rule.
• The idea of Hinduism gained in importance during the period because it provided a cultural foundation for emerging ideas of India as a nation, but it also accentuated a more conscious split between Muslims and Hindus.

Q. In what way were “race” and “tribe” new identities in colonial Africa?
• Before the colonial period, African peoples had long recognized differences among themselves based on language, kinship, clan, village, or state, but these were seldom sharp or clearly defined.
• The idea of an Africa sharply divided into separate and distinct “tribes” was in fact a European notion that facilitated colonial administration and reflected their belief in African primitiveness.
• But while Europeans may have created or sought to impose these categories, Africans increasingly found ethnic or tribal labels useful; this
was especially true in rapidly growing urban areas, where migrants found it helpful to categorize themselves and others in larger ethnic terms.

**Portrait Question**

Q. How does Wanjiku’s life reflect both the continuities and changes of the twentieth century in African history?

- In terms of continuities, the first thirty years of her life (1910–1940) were defined by customary patterns of Gikuyu life. She partook in the traditional rituals and ceremonies. She married and raised children in a manner similar to her ancestors and she participated in her age set. Even in old age she saw herself less as a Kenyan than as a Gikuyu. This reflects the relatively late arrival of colonial influences on her society.
- In terms of changes, around 1940 she converted to Christianity and she joined the “Mother’s Union” vowing to stop practicing Gikuyu customs. In this way her life reflects the growing influence of Christianity on the populations of non-Muslim Africa during the colonial period.
- She found herself forcibly relocated to a village in 1952 during the Mau Mau rebellion, reflecting the impact of colonial administration on her life.
- With independence, she became a citizen of Kenya in 1963, reflecting the broader process of decolonization that occurred after World War II.
- She and her husband began growing the cash crop of tea following independence, reflecting the new economy of the post-colonial period.
- She witnessed cultural changes including the outlawing of female circumcision and the breakdown of rural social patterns like age sets, reflecting social change that started during the colonial period and continued following independence.

**Using the Documents and Visual Sources Features**

Following are answer guidelines for the headnote questions and Using the Evidence questions that appear in the documents and visual sources essays located at the end of the textbook chapter.

**Headnote Questions**

**Document 18.1: Seeking Western Education**

Q. Why was Roy opposed to the creation of this school?

- Instead of offering a curriculum that would transfer European learning to India, it would instead merely provide another outlet for learning ideas already current and available in India.
- The students would be taught grammatical niceties and metaphysical distinctions with no practical use or benefit to Indian society.
- It would do nothing to bring Western ideas to India and would instead contribute to keeping India in “darkness” concerning the useful European sciences.

Q. What does this letter reveal about Roy’s attitude toward Indian and European cultures?

- Ram Moham Roy saw Indian culture and learning as of little practical use in the modernization of India.
- By contrast, he saw the adoption of European culture and learning as essential for the modernization of India and the improvement of its population.

Q. What future did Roy imagine for India?

- Through the acquisition of European culture and learning, Ram Moham Roy saw an opportunity to improve the inhabitants of India.
- India would reach Western levels of education in Western arts and sciences through the generosity of Britain.

Q. How would you describe Roy’s attitude toward British colonial rule in India?

- Roy clearly sees British influence as a positive development.
- British colonial rule brings with it the opportunity for India to adopt modern Western learning.
- In both the introduction and conclusion he speaks of the benevolent nature of British rule and the generosity shown by the British toward their subjects in terms of increasing educational opportunities.
Document 18.2: The Indian Rebellion

Q. What grievances against British rule does this document disclose?

• The British government taxes landowners too highly; seizes and sells the estates of land holders; and ruins landowners by ruling against them in cases brought by common people.
• The British monopolize the trade in fine and valuable merchandise; tax merchants too heavily; and hear and act on cases against merchants by “worthless” men.
• They employ Indians in the civil service only in little-respected positions, with low pay, and with no manner of influence.
• The British ruin artisans by introducing manufactured goods into India.
• They are the enemies of both the Hindu and Muslim faiths.

Q. How does the proclamation imagine the future of India, should the rebellion succeed? How does this compare to Ram Mohan Roy’s vision of India’s future in Document 18.1?

• The proclamation envisions lower taxes and greater respect for Indian landowners.
• It imagines the reestablishment of the right of Indian merchants to trade in whatever they wish and the institution of free, government-funded steam vessel and steam carriage conveyance.
• It sees an Indian government completely run at all levels by Indian civil servants.
• It envisions a guaranteed market for artisan products for the king and the rich of India.
• Holy men will receive rent-free lands.
• Document 18.2 envisions a revival of Indian culture and society as the key to a better future, while Document 18.1 sees an adoption of European learning and culture as critical to a more prosperous future.
• Document 18.2 depicts the British as the key problem holding India back, whereas Document 18.1 sees greater British influence as the key to a better future for India.

Q. To what groups or classes of people was the proclamation directed? What classes were left out in the call to rebellion? Why might they have been omitted?

• The proclamation refers specifically to Hindu and Muslim chiefs, large landowners, merchants, civil servants in the British government, artisans, and learned persons.
• Groups left out of the call include peasants and the urban poor.
• This rebellion was conceived of as an elite reaction with an agenda that offered few benefits to peasants and the urban poor.
• The proclamation assumes that the peasants and urban poor would embrace the call of their leaders to participate in the rebellion.
• Students might note that the proclamation indicates, in both the section concerning landowners and the section concerning merchants, that commoners received favorable legal decisions in British courts, and so it is possible that the commoners might not support the rebellion but rather side with the British.
• Students might also speculate that in the caste system of India, the lower-caste peoples were seen as incapable of taking part in political activities or were not considered suitable allies for higher-caste groups.

Q. Does the proclamation represent the strength and authority of the Mughal Empire or its weakness and irrelevance?

• Students could argue that the strength and authority of the Mughal Empire is the idea around which the proclamation’s call to rebellion is framed. The proclamation appeals to a residual loyalty to the Mughal state among elite members of society.
• Students could also argue that the proclamation represents weakness and irrelevance because it makes clear that the British control the judicial, economic, and governmental institutions of India. Therefore, the Mughal state is not capable of offering protection to those who rally to its cause; instead, many are likely to lose their lives and property in the struggle.

Document 18.3: The Credits and Debits of British Rule in India

Q. According to Naoroji, what are the chief advantages and drawbacks of British rule?

Advantages:

• The end of cultural practices like suttee, infanticide, and taboos concerning the remarriage of Hindu widows
• The reining in of thieves, murderers, and robbers
• Charitable aid during times of famine
• Education of men and women, although only partially complete, and its impact on moral and social evils
• Resurrection of India’s own literature, modified and refined by the Enlightenment of the West
  • Political peace and order
  • The institution of freedom of speech and the liberty of the press
  • Higher political knowledge and aspirations
  • Improvement of government
  • Security of life and property
  • Freedom from the oppression of despotic rulers and devastation by war
• Equality of justice between Indians, even if not always between Indians and Europeans
• The service of highly educated administrators
• Loans for railways and irrigation
• Development of valuable products
• Increase in exports
• The establishment of a telegraph system
• A growing desire by the British to rule the country as if held in trust and with good intentions

Drawbacks:
• Repeated breach of pledges to give the natives a fair and reasonable share in the higher administration of their own country
• The failure to give native Indians a greater voice in legislation and in the imposition and disbursement of taxes
• An utter disregard for the feelings and views of the natives
• Oppressive taxes and inequitable financial relations between Britain and India
• The past and continued drain of resources from India to Britain
• The impoverishment of the poor in India
• Failure to prevent famines
• An increase in exports without adequate compensation
• The loss of manufacturing industry and skills

Q. How does Naoroji’s posture toward British rule compare to that of Ram Mohan Roy in Document 18.1 or the Azamgarh Proclamation in Document 18.2?
• Naoroji’s approach is closer to Ram Mohan Roy’s than to the Azamgarh Proclamation, although his selection shares features of both.
• In comparison to Ram Mohan Roy, he recognizes the benefits that British schools have brought to India, and largely supports Roy’s belief that Western cultural influences had a positive impact on Indian society.
• In comparison to the Azamgarh Proclamation, Naoroji identifies as abusive several British practices that the proclamation also highlights, including onerous taxation, a lack of native Indians in important governmental positions, and the impact of the British economic regime on Indian manufacturers.

Document 18.4: Gandhi on Modern Civilization

Q. What is Gandhi’s most fundamental criticism of British rule in India?
• British rule has brought modern Western civilization to India, undermining India’s civilization and potentially the well-being of the population by causing Indians to turn away from God in pursuit of worldly ambition.
• What appear to be Britain’s great gifts to India, like railways, have in fact impoverished India.

Q. What is the difference between his concept of “civilization” and that which he ascribes to the British?
• For Gandhi, civilization is “that mode of conduct which points out to man the path of duty” (p. 920) by which he means that, through performance of duty and observance of morality, humans master passions. Civilized people disdain luxuries and pleasures that in fact cause unhappiness; avoid a system of life-corroding competition; and base their actions on belief and religion.
• For Gandhi, Western civilization is immoral and irreligious. Westerners have defined civilization as technological advances and reliance on machinery. But in fact what Westerners call civilization is actually an enslavement to the temptation of money and the luxuries that money can buy.
Q. How does Gandhi reconcile the idea of India as a single nation with the obvious religious division between Hindus and Muslims?

- He refers to a shared morality and a shared religiosity without referring to a specific creed or belief system.
- He emphasizes the long-standing traditions of Indian civilization.
- He uses the idea of performance of duty as a moral act, which crosses religious boundaries in the Indian social system.

Q. What kind of future does Gandhi seek for his country?

- He sees a positive future as a beacon of civilization for the rest of the world as long as it successfully resists the temptations of Western “civilization.”
- He acknowledges the possibility of the collapse of Indian civilization if Western influences take root in India.

Q. What criticisms do you imagine that Gandhi met as he sought to introduce his ideas into India’s increasingly nationalist political life?

- He fails to define his ideas in terms that nationalists can engage with.
- He identifies Western civilization rather than British rule as the force most responsible for grinding down India.
- His ideas ran counter to those nationalist movements that promoted modernization or advocated overthrowing British rule so that India could pursue a path to greater wealth without British restrictions.

Visual Source 18.1: Prelude to the Scramble

Q. What images of Africa are suggested by this board game? Notice carefully the landscape, the animals, and the activities in which people are engaged.

- The board game offers an image of Africa as exotic, full of wild animals and tropical plants not seen in Europe, and as a land of beautiful scenery.
- It suggests that Africa is a land of many different ethnic groups, and is only partially settled.
- It suggests that Africa has economic potential, as indicated by the plantation in the lower left section of the board.
- Africa is a land being conquered by Europeans, as represented by their ships and the soldiers discharging their rifles in the upper right part of the board.

Q. How does the game depict European activities in Africa?

- Europeans are depicted on ships off the coasts of both East and West Africa.
- They are seen trading with Africans in the lower left portion of the board.
- In the upper right portion of the board, Europeans are firing upon Africans.

Q. What might be the meaning of the large sun arising at the top of the image?

- The large sun indicates that a new age of European engagement in Africa is dawning.
- Since the game represents the growing interest in the Christian missionary enterprise in Africa, the sun may symbolize the arrival of Christianity in the region.

Q. What nineteenth-century realities are missing from this portrayal of Africa?

- The substantial cities and states of Africa
- The presence of Islam in many regions of Africa
- The competition between European nations for influence in Africa
- The slave trade

Visual Source 18.2: Conquest and Competition

Q. How does the artist portray Marchand? How might a British artist have portrayed him?

- Marchand is portrayed in a heroic light, as an intrepid explorer and leader.
- A British artist might have portrayed him as an ambitious usurper seeking to challenge British claims to territory; as an armed invader of British territories; as the man that the British intimidated into acknowledging British claims along the Nile; or perhaps as an intrepid explorer whose success led to him wandering beyond French territory.

Q. What does this visual source suggest about the role of violence in the scramble for Africa?

- The picture depicts heavily armed men on the expedition actively using their weapons; one of the men has died. This implies that Marchand had to use considerable violence to stake his claims to territory for the French.
Q. Notice the large number of African troops among Marchand’s forces. What does that suggest about the process of colonial conquest? Why might Africans have agreed to fight on behalf of a European colonial power?

- The large number of African troops suggests that colonial conquest was accomplished in part by using the resources of the empire and by the participation of Africans.
- Africans might have fought on behalf of a European colonial power for personal gain; in alliance with Europeans against other African enemies; because the Europeans forced them to fight on their behalf; or out of loyalty to a European empire.

Q. How do you understand the fallen soldier lying between Marchand’s legs?

- The fallen soldier may symbolize the dangers that Marchand faced on his mission, or may represent the cost of empire building.

**Visual Source 18.3: From the Cape to Cairo**

Q. Is this famous image criticizing or celebrating Rhodes’s Cape-to-Cairo dream? Explain your reasoning.

- A student could make the case that it is celebrating Rhodes, as his larger-than-life figure could be interpreted as confident and showing the way to British success; as portraying him as an intrepid adventurer with rifle; as portraying him as a colossus, the original being one of the ancient wonders of the world; as portraying him as a visionary represented by the telegraph line that he holds.
- Students could argue that the image criticizes Rhodes, depicting him as a larger-than-life figure with his head literally in the clouds, symbolizing the impossibility of his vision.
- Africa below his feet shows the huge distance between Cairo and the Cape; if the artist had intended it to look less daunting, he could have outlined current British imperial holdings between the two points.
- The image describes Rhodes as a colossus, comparing him to the original Colossus of Rhodes which toppled over in antiquity.

Q. What does this visual source suggest about the purpose of the Cape-to-Cairo scheme and the means to achieve it? Notice the telegraph wire in Rhodes’s hands and the rifle on his shoulder.

- It suggests that the purpose of the scheme was to improve communications between British imperial holdings in Africa, and to bring them technology and perhaps increased commerce.
- In terms of means to achieve it, Rhodes’s rifle implies the use of force, and the telegraph wire implies the use of modern technologies.

Q. How did the artist portray the African continent? What does the absence of African people suggest? How does this visual source compare to Visual Source 18.1?

- The artist depicts Africa as a geographic space without any hint of human habitation or the existence of indigenous African states. All of Africa, including the Sahara, is illustrated in a green tone, implying its fertility and richness.
- The absence of people implies that Africa was not occupied or developed, nor did other people have a pre-existing claim on the land; it was therefore open for settlement by Europeans.
- Visual Source 18.1 depicts African villages and resources more explicitly, and emphasizes Africa’s exotic nature. It also presents both the geographic region of Africans and African peoples, whereas Visual Source 18.3 depicts Africa only as a geographic region.

Q. Scholars have sometimes argued that the scramble for Africa was driven less by concrete economic interests than by emotional, even romantic, notions of national grandeur and personal adventure. In what ways do Visual Sources 18.2 and 18.3 support or challenge this interpretation?

- In support of this interpretation, both images depict a heroic figure portrayed as larger than life, a style likely to stir emotions.
- The flag in Visual Source 18.2 depicts Marchand’s efforts in terms of national interests. The image also offers no indication of the economic advantage accrued from Marchand’s expedition.
- To challenge this interpretation, students could point out that in Visual Source 18.3 national grandeur is not explicitly evoked. Also, the telegraph wire might symbolize the concrete economic advantages to the undertaking.

**Visual Source 18.4: British and French in North Africa**

Q. What references to these incidents can you find in Visual Source 18.4?
In terms of Denshway:

• The pigeons (or perhaps doves) flying near the village.
• The man hanging from the gallows.
• The British soldier with a whip in hand, signifying the floggings.
• The village labeled Denshway in the background.

In terms of Casablanca:

• The skeletons that the French and British soldiers stand upon.
• The dead man in traditional Arab dress lying upon the skeletons represents the loss of life in skirmishes and the bombardment of the Arab quarter.
• Casablanca (labeled) on fire in the background reflects the French bombardment of the Arab quarter of town.

Q. The British and French generally saw themselves as rivals in the scramble for Africa. How are they portrayed here?

• Here they are portrayed as allies, toasting their respective repressive acts.
• From a North African perspective, this makes sense as Europeans across the region were seizing political control using similar means.

Q. What criticisms of colonial rule does this image contain? While the artist remains unknown, do you think it more likely to have been an Egyptian or a European?

• The image is clearly critical of colonial rule.
• It highlights brutal acts undertaken by colonial powers, including the shelling of Casablanca, and the execution and flogging of villagers in Egypt.
• It highlights culturally insensitive acts undertaken by colonial powers with its references to the desecration of a Muslim cemetery.
• The evidence indicates that it was drawn by an Egyptian, in that it is critical of European colonial regimes and portrays the French and British as allied in the process rather than competitors.

Visual Source 18.5: The Ethiopian Exception

Q. How does this painting represent the Ethiopian triumph at Adowa?

• The painting depicts the triumph of a powerful army with modern armaments, whose victory was the result of the protection of Saint George.

Q. What features of the painting might help explain that improbable victory, at least to Ethiopian observers? How does the artist portray the resources available to each side?

• Features that help explain the victory include the presence of Saint George and the Ethiopian troops’ possession of modern armaments.
• The number of troops is relatively even, but the Ethiopians possess more cavalry as well as skirmishers armed with swords who appear to have successfully attacked a machine gun. The Italians possess more heavy weapons, including cannon and machine guns.

Q. How did the Ethiopian painter depict the Italian enemy? Keep in mind that Ethiopian artists generally portrayed the forces of good in full face, while the wicked or evil were shown in profile.

• The Italians are depicted in profile, in massed ranks with cannon and machine guns, with officers on horseback behind the massed ranks of infantry.

Q. How do you imagine the news of the Battle of Adowa was received elsewhere in Africa and among peoples of African descent in the Americas? What might this painting have meant to Ethiopians in the wake of Mussolini’s invasion of their country during the 1930s?

• The news was likely received with pride by other Africans contending with European encroachment on their territories. It may have given other African peoples hope that resistance to European power was possible. In the Americas it may have brought a sense of pride in African descent.
• The memory of Adowa likely gave Ethiopians the confidence that they could defeat Mussolini’s forces as they had done with Italian forces in 1896. It gave them a useful rallying point to inspire resistance to the Italians.

Using the Evidence Questions

Documents: Indian Responses to Empire

1. Noticing differences and changes: What different understandings of British colonial rule are reflected in these documents? In what ways did those understandings change over time? How might you account for those differences and changes?

• Document 18.1 offers a generally favorable view of British colonial rule, where British rulers are
viewed as the source of a positive, modernizing agenda.

- Document 18.2 offers an unfavorable view of British rule and calls for active violent rebellion against the oppressive regime.
- Document 18.3 offers a balanced and moderate view of British colonial rule, recognizing the positive impact of the regime with the reform of certain cultural practices and the establishment of peace and order, while also identifying its negative impact through blunders, the lack of Indian self-government, and the impoverishment of the nation.
- Document 18.4 offers a perspective on British rule that focuses on the civilization rather than political or economic influence, rejecting Western civilization as immoral, irreligious, and ultimately destructive while upholding traditional Indian civilization as moral, religious, and positive.

2. Describing alternative futures: What can you infer about the kind of future for India that the authors of these documents anticipate?

- Document 18.1 anticipates a bright future under British colonial rule.
- Document 18.2 anticipates a bright future following the return of native Indian rule.
- Document 18.3 anticipates a bright future under British colonial rule once Indians secure a greater role in the system and several abuses are addressed by British authorities.
- Document 18.4 anticipates a bright future for India as long as it does not abandon its traditional civilization and embrace Western civilization.

3. Noticing what’s missing: What Indian voices are not represented in these documents? How might such people have articulated a different understanding of the colonial experience?

- All of these sources were written by elite men. The voices of the urban poor, peasants, artisans, and women are not represented.
- The urban poor and peasants would likely have raised more forcefully the problem of importing British manufactured goods, which put economic pressure on many artisans. They also would have shared an interest in the issues of the urban poor and peasants.
- Women would likely have noted the impact of Western conceptions of women on their lives, in particular how some British laws outlawed the custom of widows throwing themselves on their husband’s funeral pyre and the cultural taboo against remarriage of Hindu widows.

4. Responding to Gandhi: How might each of the other authors have responded to Gandhi’s analysis of British colonial role and his understanding of “civilization”? To what extent do you find Gandhi’s views relevant to the conditions of the early twenty-first century?

- Ram Mohan Roy would likely have taken issue with Gandhi’s assertions, arguing instead that the cultural influence of Western civilization was the key to India’s development.
- The author of the Azamgarh Proclamation would likely have agreed with the central thrust of Gandhi’s message that the West and its civilization was a bad influence on India; however, the author would likely have emphasized the impact of British colonial rule as much as Western civilization.
- Dadabhai Naoroji would likely have rejected Gandhi’s assertion that the influence of Western civilization on India was bad; instead he would point to those favorable aspects of British influence that he placed in the categories of the “Cause of Humanity” and the “Cause of Civilization.” He would argue that the negative impact of British colonial rule primarily came from the denial of greater political participation by Indians in the colonial system and the economic exploitation of India by the British.
- Western civilization remains driven by materialism, so this aspect of Ghandi’s critique remains valid in the twenty-first century. It continues to amass great wealth and increasingly provides access to technology that allows anyone to publish their views.
- Ghandi’s assertion that prosperity in the West was reliant on technology still holds true.
- Western civilization continues to impact other civilizations including India, which over the past several decades has increasingly embraced the global economic system.
- The impact of railways continues to shape India.
Visual Sources: The Scramble for Africa

1. Distinguishing viewpoints: From what different perspectives do these visual sources represent the scramble for Africa? What criticisms of the scramble can you read in them?

- Visual Source 18.1 offers a missionary perspective on Africa.
- Visual Source 18.2 offers the perspective of European expeditions into the interior of Africa that secured European claims to African territories.
- Visual Source 18.3 offers a British imperial perspective, in particular focusing on Rhodes’s grand plan to link the British imperial holdings in Africa.
- Visual Source 18.4 offers a negative interpretation of French and British colonial regimes in North Africa.
- Visual Source 18.5 represents the scramble from the perspective of a powerful African state intent on resisting European encroachments.

- There are few criticisms of the scramble; however, Visual Source 18.2 does allude, through the corpse in the foreground, to the blood that was spilled.
- Visual Source 18.1 alludes to blood spilled with the soldiers firing on Africans in the top right-hand portion of the board.
- Visual Source 18.3 indirectly alludes to blood spilled by showing the gun over Rhodes’s shoulder.
- Visual Source 18.4 represents the violence involved in the scramble for Africa and also the cultural insensitivity of European colonial regimes.
- Visual Source 18.5 explicitly represents the violence involved in the scramble through the depiction of the Battle of Adowa between Ethiopian and Italian forces.

2. Portraying Africans and Europeans: Both Africans and Europeans are portrayed variably in these visual sources. What differences can you identify?

- Africans are depicted as victims of the scramble for Africa, in Visual Sources 18.1, 18.2, 18.4, and 18.5. European victims are limited to Visual Source 18.5.
- Both Africans and Europeans are represented as soldiers in several of the images, although in Visual Source 18.2 it is clear that in this expedition, Europeans were the officers and Africans the common soldiers.
- Only Europeans are depicted as heroic figures in the scramble, as shown in Visual Source 18.2 and 18.3. The image of the Ethiopian king in Visual Source 18.5 depicts a reaction rather than leadership in the scramble.

3. Using images . . . selectively: In what ways might visual sources such as these be most useful to historians seeking to understand the scramble for Africa? For what kinds of questions about the scramble might they have little to offer?

- Visual Sources 18.1, 18.2, and 18.3 are useful because they indicate how Europeans presented the scramble to their own populations; how Europeans perceived Africa; how Europeans presented the imperial ambitions of rival European powers; and how Africans represented victories against European powers.
- Visual Sources 18.4 and 18.5 shed light on Africans’ perceptions during the scramble for Africa. Visual Source 18.4 reveals how North Africans saw European colonial powers as allies rather than competitors in the scramble. Visual Source 18.5 provides evidence of successful resistance to the scramble.

4. Considering moral visions: How do these visual sources deal with issues of morality or visions of right and wrong?

- Visual Source 18.4 deals directly with morality by depicting the violence and cultural insensitivity associated with colonial rule.
- Visual Sources 18.2 and 18.3 deal with issues of morality or right and wrong by framing the scramble in heroic terms, thereby placing such tragedies as the loss of life depicted in Visual Source 18.2 in the context of larger accomplishments.
- Visual Source 18.1 might be interpreted as containing an element of right and wrong from a European perspective because it contains a subtext of the spread of Christianity, as symbolized by the sun. This could represent European notions of spreading a greater moral good through their contact with Africa.

LECTURE STRATEGIES

Lecture 1: Creating a communication and transportation infrastructure

The intent of this lecture strategy is to explore the “sinews” of empire—how the Industrial Revolution and imperial dreams worked together to enable Europeans to control such an enormous proportion of the world. In particular, we recommend a lecture that focuses on the way the application of three
inventions transformed the world: the steamship, the railroad, and the telegraph. Thus the objectives of this lecture strategy are straightforward:

- to consider the implications in world history of the invention of the steamship, the railroad, and the telegraph
- to help students to understand these inventions as products of the Industrial Revolution
- to investigate the process by which these new technologies were spread throughout the Western world and its colonies
- to examine what difference these inventions made in people’s lives.

Begin with the famous 1869 photograph that shows the driving in of the Golden Spike, symbolizing the completion of the United States’ first transcontinental railroad. The photo shows clearly what a great event it was in U.S. history and can serve as a good starting point for a discussion of (1) the invention of the railroad, (2) what was actually involved in laying long distances of track, and (3) how the transcontinental railroad “opened up” the western United States to a hitherto unheard-of degree. From there, it is a simple step to consider the spread of railroad technology more generally, using examples from several parts of the world to consider what this new technology of access meant especially for inland regions.

Then move to a consideration of ships and the sea, and what a difference steam power made as steamships ended the age of sail. Again, students will probably be interested in hearing about early experiments with steamships and can easily be drawn into a discussion of the advantages of steam over sail. Any discussion should include some consideration of what real differences came about thanks to the greater speed and dependability of steamships.

Last, consider the case of the telegraph. The first message ever sent in a public demonstration of the telegraph was “What hath God wrought?”—a question that may well be asked when one considers the telegraph’s importance in world history. As with the other two great inventions in this lecture, it’s helpful to consider who invented the telegraph and why it was considered useful, as well as the challenges that had to be overcome to allow widespread use of the new means of communication. Emphasize that the telegraph, more than any other invention, allowed for a degree of centralization never before imagined. In accordance with the focus of this chapter, the emphasis should be on Europe’s colonial empires, but it is also helpful to consider other centralizations the telegraph enabled, including the nineteenth-century Roman Catholic Church under a series of ultramontane popes who understood the potential of the new technology.

Lecture 2: The scramble for Africa

The European imperialist takeover of Africa is one of the most exciting—and chilling—tales in world history. The purpose of this lecture strategy is to examine what happened when and why, thus providing a framework for the more thematic information contained in the chapter. Its objectives are:

- to consider the motivations and means of colonial powers
- to examine how they gained control of almost the entire continent of Africa in an astonishingly short time
- to investigate the effects of imperialism on the rulers as well as on their subjects.

Begin by determining your main emphasis in this lecture, in order to keep from relying simply on narrative with little analysis. Areas you could focus on include:

- the high human cost of the scramble for Africa
- the scramble for Africa as an expression of European competition for power in the period preceding World War I
- the outpouring of European exuberance and talent that went into the scramble for Africa
- the scramble for Africa as a dark page in the history of racism
- the benefits of imperialism for the African people themselves
- the scramble for Africa as an interesting page in the history of warfare.

Whatever your focus, you will find a great deal of material within this large topic. Be sure to include the following:

- the great explorers (such as David Livingstone, Serpa Pinto, and Richard Burton)
- the African products desired by the Europeans
- the amazing story of Cecil Rhodes and Rhodesia
- some of the specifics of European technological (especially military) superiority
- the digging of the Suez Canal
- Otto von Bismarck’s “World Politics” after German unification
• the American colony of Liberia
• the Berlin Conference of 1884–1885
• the Boer Wars
• British occupation of Egypt
• the rise of West African Muslim holy men to prominence
• the “Mad Mahdi” of the Sudan and the “gallant Gordon”
• the sack of Benin
• the Herero and Namaka genocide
• “ethnological spectacles” at which caged Africans were shown to European and American audience under zoolike conditions.

It may be useful to refer to the chapter’s Visual Sources feature during your lecture.

Lecture 3: The Raj

“Raj” is the Sanskrit word for “rule,” and is a term commonly used for British rule of India from 1858 to 1947. This lecture strategy is intended to investigate how that rule worked, with an emphasis on administrative structures and the Britons who went to India to govern this important part of the British Empire. Its objectives are:

• to help students imagine how colonial rule actually worked
• to investigate what it meant to Great Britain to rule India
• to consider what it meant to Indians to be ruled by Great Britain
• to explore the effects, both good and ill, of the colonial period.

Begin with a consideration of India in the 1850s, before direct British rule began. Discuss the rule of the British East India Company and how it established ascendancy over the princely states of India. Also be sure to point out the lack of internal unity (political, religious, or linguistic) within the subcontinent.

From there, go on to a discussion of the Indian Rebellion of 1857–1858—why it happened, what the rebels did, and what the results were in British policymaking. After the establishment of the Raj, a lecture can be approached in many ways. Some points you should consider including in any lecture are:

• British efforts at social reform (such as bans on suttee) and evangelization and how these interventions were limited after 1857
• the powers vested in the British viceroy of India
• how many Britons in an average year were actually present in India in administrative or other positions
• the extent to which the British applied economic force in the matter of imports and exports
• British playing off of Muslim/Hindu rivalries, and whether it was done intentionally or unintentionally
• how many Indians were employed in skilled positions
• the use of Indians as the rank and file in police departments and armies
• British steps toward self-government (the appointment of Indian councilors for the viceroy, the creation of municipal corporations, etc.)
• possible benefits of the Raj for India.

It may be useful to refer to the chapter’s Documents feature during your lecture.

THINGS TO DO IN THE CLASSROOM

Discussion Topics

1. Comparison (large or small group). “Asia or Africa—which suffered the most?”

For this exercise, ask students to cull material from the textbook about the conditions of colonial subjects in both Asia and Africa, sorting the material into two columns. It might also be useful to encourage brief Internet searches for more information about European colonialism on the two continents (focusing on direct colonies, rather than regions that retained their own government). Then encourage students to compare the colonial experience in the two regions. Taken as a whole, was the experience of one continent worse than that of the other? If the answer is yes, why?

2. Contextualization (large or small group). “A Passage to India.”

To help students imagine the conditions of life in colonial India, show a clip from the 1984 movie A Passage to India, which is set in British India in 1928. The scene at the Caves, when something happens to destroy the Hindu/English friendship that
had developed, is particularly spectacular. Then ask students to discuss the following questions:

• How much can or should we trust Hollywood to be true to history?
• How can we test the accuracy of scenes like the one we have just seen?
• Does the film’s presentation of colonial life in India agree or disagree with the textbook’s presentation of colonial societies?
• What is the most striking thing that this clip can teach us about life under the Raj?

3. Misconception/Difficult topic (large or small group). “The deep corruption of colonial rule.”

This discussion topic is not a misconception, but rather a difficulty for many students to fathom: how could Europeans, many of them from the middle or upper classes and nearly all of them professing Christianity, have perpetrated horrors like King Leopold’s genocidal control of the Congo? Ask students to discuss this issue, encouraging them to draw information from other courses (such as psychology, sociology, and economics) to help them come up with a list of possible reasons for large-scale colonial atrocities. Be sure to remind them that there is rarely one right answer to big questions—and also remind them that a simple response that “they were evil” isn’t a very satisfying historical explanation.

Classroom Activities

1. Map-analysis exercise (large or small group). “Scrambling for Africa.”

Display a map of Africa. If you have a Promethean Board available (or similar technology that will allow you to draw over an image), a map of modern Africa or a physical map would be interesting; otherwise, try to find a map of Africa ca. 1900.

Begin by identifying which regions came under the control of which European power. From there, discuss the reasons why each European nation came to control the region it did, emphasizing as much as possible geographical reasoning in which your students can take part (e.g., Britain’s takeover of South Africa from the Boers makes sense in light of the vast quantity of British shipping to India that had to round the Cape).

2. Close-reading exercise (small group).
“The White Man’s Burden.”

Distribute to the class copies of Rudyard Kipling’s 1899 poem “The White Man’s Burden” (a copy is available online at http://www.fordham.edu/halsall/mod/Kipling.html). Ask students to read it carefully and then list the important assumptions the author makes about Europe and Europeans on one hand and about colonial subjects on the other. Then encourage a discussion of the themes the students have identified.

3. Clicker question.
Which was worse, the first or the second wave of European colonialism?

Class Discussion for the Documents and Visual Sources Features

Critical Analysis (large or small groups): Gandhi’s critique of the West

An important theme in Part Five of the textbook is the impact of the Industrial Revolution on the West. Use Gandhi’s critique of Western civilization to return to this issue and ask what costs the West paid for the great material advances that accompanied the Industrial Revolution. Open by establishing the specific criticisms that Gandhi makes of the West in 1908 and ask students whether they think these criticisms are valid. Some further questions to consider include:

• Do Gandhi’s criticisms resonate regardless of what social position one occupies in the West?
• Is Gandhi in any way offering a romantic view of preindustrial society?

Conclude by fast-forwarding the clock to the early twenty-first century. Has a further century of industrialization addressed Gandhi’s concerns? In what specific ways have his concerns proven durable? In what specific ways have developments mitigated his critique?

Contextualization (large or small group): European Colonization Compared

Ask students to return to the Chapter 12 documents and the Chapter 13 visual sources, which explore
European conquest and colonization of the Americas, and compare them to the documents and visual sources in Chapter 18. What similarities and differences in these European imperial enterprises can students identify? How do they account for the differences? What role does the types of primary sources play in how they understand these imperial enterprises? Conclude by looking at the documents in Chapter 19, which provide another account of European imperialism. How do these documents alter or add to students’ understanding of European imperialism?

Classroom Activities for the Documents and Visual Sources Features

Comparison (large or small groups): China, India, and the West

Ask students to reexamine, using the documents in this chapter and in Chapter 19, the encounters between the cultural traditions of China, India, and the West. How did Chinese and Indian writers draw on or reject indigenous cultural traditions when confronting the West? Some further questions to ask students include:

- What specific features of the authors’ cultural traditions shaped the encounter?
- Would Gandhi’s critique of the West have resonated with a Chinese audience?
- What specific aspects of the encounter with the West proved most troubling?
- Which aspects were seen as positive?

Conclude by asking whether India’s incorporation into the British Empire and China’s continued independence shaped the authors’ experiences.

Map Exercise (large or small group): Imperialism on the Map

The knowledge of African geography among students is frequently poor. Use the map on p. 887 to help students better contextualize the visual sources. Ask students to identify French colonial African possessions and where Marchand, the principle figure in Visual Source 18.2, faced off with British forces. What can this map and the visual source tell us of French ambitions? Were they achieved? Note you might point out French Somaliland in the context of this discussion. Then turn to Visual Sources 18.3 and 18.4: What can this map tell us about the success or failure of Rhodes’s vision? What can the map tell us about British, French, and European spheres of influence? Finally, turn to Visual Source 18.5 and identify both Ethiopia and Adowa on the map. Does the map provide some indication of why the Italians wished to conquer Ethiopia and why Ethiopia was able to resist conquest?

WHAT’S THE SIGNIFICANCE?

Africanization of Christianity: Process that occurred in non-Muslim Africa, where millions who were converted to Christianity sought to maintain older traditions alongside new Christian ideas; many converts continued using protective charms and medicines and consulting local medicine men, and many continued to believe in their old gods and spirits.

Edward Blyden: Prominent West African scholar and political leader (1832–1912) who argued that each civilization, including that of Africa, has its own unique contribution to make to the world.

cash-crop agriculture: Agricultural production, often on a large scale, of crops for sale in the market, rather than for consumption by the farmers themselves.

colonial tribalism: A European tendency, especially in African colonies, to identify and sometimes invent distinct “tribes” that had often not existed before, reinforcing European notions that African societies were primitive.

Congo Free State/Leopold II: Leopold II was king of Belgium from 1865 to 1909; his rule as private owner of the Congo Free State during much of that time is typically held up as the worst abuse of Europe’s second wave of colonization, resulting as it did in millions of deaths.

cultivation system: System of forced labor used in the Netherlands East Indies in the nineteenth century; peasants were required to cultivate at least 20 percent of their land in cash crops, such as sugar or coffee, for sale at low and fixed prices to government contractors, who then earned enormous profits from further sale of the crops.

European Racism: A new kind of racism that emerged in the nineteenth century that
increasingly used the prestige and apparatus of science to support European racial prejudices and preferences.

**Indian Rebellion, 1857–1858:** Massive uprising of much of India against British rule; also called the Indian Mutiny or the Sepoy Mutiny from the fact that the rebellion first broke out among Indian troops in British employ.

**Scramble for Africa:** Name used for the process of the European countries’ partition of the continent of Africa between themselves in the period 1875–1900.

**Swami Vivekananda:** Leading religious figure of nineteenth-century India (1863–1902); advocate of a revived Hinduism and its mission to reach out to the spiritually impoverished West. *(pron. vee-vi-kah-NAHN-dah)*

**Wanjiku:** A member of the Gikuyu people of East Africa (1910–?), she witnessed almost the entire twentieth century experiencing British colonialism, the coming of Christianity, the Mau Mau rebellion, the independence of Kenya in 1963, and the challenges of modernization that followed. *(pron. wan JI koo)*

**Western-educated elite:** The main beneficiaries in Asian and African lands colonized by Western powers; schooled in the imperial power’s language and practices, they moved into their country’s professional classes but ultimately led anticolonial movements as they grew discouraged by their inability to win equal status to the colonizers.

**FURTHER READING**

- Cannadine, David. *Ornamentalism: How the British Saw Their Empire.* Oxford: Oxford University Press, 2001. A highly original and interesting study that argues that, for the British, class was more important than race in defining relations with subjects.

**LITERATURE**

- Forster, E. M. *A Passage to India.* Orlando: Harcourt Brace & Co., 1952. A 1924 novel that explores the possibility of friendship between English newcomers in India and Indians.
political polemic to tell readers exactly what the author thinks of European exploitation.

- Tagore, Rabindranath. *Gitanjali*. Chennai: Macmillan India Ltd., 1974. This brief but moving collection of prose poems, originally published in 1913, was the first work by an Asian author to win the Nobel Prize for Literature.

**FILM**

- *The Empire of Good Intentions, 1830–1925*. BBC Home Video, 2000. 59 minutes. Simon Schama’s well-produced account of the British Empire from Ireland to India during the empire’s height and early decline.
- *The End of Empires*. Films for the Humanities and Sciences, 1995. 49 minutes. A wide-ranging exploration of the end of European empires in Africa and Asia, including segments concerned with European empires at their height.
- *India: From Moghuls to Independence*. Films for the Humanities and Sciences, 1993. 42 minutes. A survey of Indian history that includes important segments on British rule of India.
- *The Scramble for Africa*. Insight Media, 1986. 30 minutes. Examines the European partition of Africa between 1875 and 1900 and the motivations behind it.

**ADDITIONAL BEDFORD/ST. MARTIN’S RESOURCES FOR CHAPTER 18**

**PowerPoint Maps, Images, Lecture Outlines, and i>clicker Content**
These presentation materials are downloadable from the Media and Supplements tab at bedfordstmartins.com/strayer/catalog, and they are available on an Instructor’s Resource CD-ROM. They include ready-made and fully customizable PowerPoint multimedia presentations built around lecture outlines that are embedded with maps, figures, and selected images from the textbook and are supplemented by more detailed instructor notes on key points. Also available are maps and selected images in JPEG and PowerPoint format; content for i>clicker, a classroom response system, in Microsoft Word and PowerPoint formats; the Instructor’s Resource Manual in Microsoft Word format; and outline maps in PDF format for quizzing or handouts. All files are suitable for copying onto transparency acetates.

**Documents and Essays from Worlds of History: A Comparative Reader, Fifth Edition**

The following documents, essays, and illustrations to accompany Chapter 18 are available in the following chapters of this reader by Kevin Reilly:

Chapter 22:
- George Orwell, *Burmese Days*
- Joseph Conrad, *Heart of Darkness*
- Chinua Achebe, *An Image of Africa: Racism in Conrad’s Heart of Darkness*
- Chinua Achebe, *Things Fall Apart*
- Rudyard Kipling, *The White Man’s Burden*

Chapter 23:
- Rammohun Roy, *Letter on Indian Education*
- Mohandas K. Gandhi, *Hind Swaraj*
- Jawaharlal Nehru, *Gandhi*

**Online Study Guide at bedfordstmartins.com/strayer**
The Online Study Guide helps students synthesize the material from the textbook as well as practice the skills historians use to make sense of the past. Each chapter contains specific testing exercises, including a multiple-choice self-test that focuses on important conceptual ideas; a flashcard activity that tests
students on their knowledge of key terms; and two interactive map activities intended to strengthen students’ geographic skills. Instructors can monitor students’ progress through an online Quiz Gradebook or receive email updates.

**Computerized Test Bank**

This test bank provides over fifty exercises per chapter, including multiple-choice, fill-in-the-blank, short-answer, and full-length essay questions. Instructors can customize quizzes, add or edit both questions and answers, and export questions and answers to a variety of formats, including WebCT and Blackboard. The disc includes correct answers and essay outlines.