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Unit **Imperialism** _____

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Atlantic Slave Trade Notes

Focus Question: What was Old Imperialism? How did it impact Africans?

Answer 1-3 for each document.

- 1) Identify who wrote your source and when
- 2) Explain the 3 to 5 most appalling incidents of mistreatment in your source
- 3) Explain what your source tells us about Old Imperialism

Partner 1 Document B	Partner 2 Document C	Partner 3 Document E

Short Answer: What was Old Imperialism? How did it impact Africans?

Document B: Slave Ship Captain

We spent in our passage from St. Thomas to Barbadoes two months eleven days, from the 25th of August to the 4th of November following: in which time there happened such sickening and mortality among my poor men and Negroes. Of the first we buried 14, and of the last 320, which was a great detriment to our voyage, the Royal African Company losing ten pounds by every slave that died, and the owners of the ship ten pounds ten shillings, being the freight agreed on to be paid by the charter-party for every Negro delivered alive ashore to the African Company's agents at Barbadoes. . . .

The distemper which my men as well as the blacks mostly died of was the white flux, which was so violent and inveterate that no medicine would in the least check it, so that when any our men were seized with it, we esteemed him a dead man, as he generally proved. I cannot imagine what should cause it in them so suddenly, they being free from it till about a week after we left the island of St. Thomas. . . .

The Negroes are so incident to the small-pox that few ships that carry them escape without it, and sometimes it makes vast havoc and destruction among them. But tho' we had 100 at a time sick of it, and that it went thro' the ship, yet we lost not above a dozen by it. All the assistance we gave the diseased was only as much water as they desir'd to drink, and some palm-oil to anoint their sores, and they would generally recover without any other helps but what kind nature gave them.

One thing is very surprising in this distemper among the Blacks, that tho' it immediately infects those of their own colour, yet it will never seize a white man; for I had several white men and boys aboard that had never had that distemper, and were constantly among the Blacks that were sick of it, yet none of them in the least catch'd it, tho' it be the very same malady in its effects, as well as symptoms among the Blacks as among us in England, beginning with the pain in the head, back, shivering, vomiting, fever, etc.

But what the smallpox spar'd, the flux swept off, to our great regret, after all our pains and care to give them their messes in due order and season, keeping their lodgings as clean and sweet as possible, and enduring so much misery and stench so long among a parcel of creatures nastier than swine, and after all our expectations to be defeated by their mortality.

No gold-finders can endure so much noisome slavery as they do who carry Negroes; for those have some respite and satisfaction, but we endure twice the misery; and yet by their mortality our voyages are ruined, and we pine and fret ourselves to death, and take so much pain to so little purpose.

Source: *Thomas Phillips, A Collection of Voyages and Travels, 1732.*

Document C: Slave Ship Doctor

They are commonly fed twice a day, about eight o'clock in the morning and four in the afternoon. On most ships they are only fed with their own food once a day. Their food is served up to them in tubs, about the size of a small water bucket. They are placed around these tubs in companies of ten to each tub, out of which they feed themselves with wooden spoons. Their allowance of water is about half a pint each at every meal. It is handed round in a bucket, and given to each negroe in a pannekin; a small utensil with a strait handle, somewhat similar to a sauce-boat. However, when the ships approach the islands with a favourable breeze, they are no longer restricted.

Upon negroes refusing to take sustenance, I have seen coals of fire, glowing hot, put on a shovel, and placed so near their lips, as to scorch and burn them. And this has been accompanied with threats, of forcing them to swallow the coals, if they any longer persisted in refusing to eat. These meals have generally had the desired effect. I have also been credibly informed, that a certain captain in the slave trade, poured melted lead on such of the negroes as obstinately refused their food. . . .

The hardships and inconveniences suffered by the negroes during the passage, are scarcely to be enumerated or conceived. They are far more violently affected by the sea-sickness, than the Europeans. It frequently terminates in death, especially among the women. But the exclusion of the fresh air is among the least tolerable. . . .

During the voyages I made, I was frequently a witness to the fatal effects of this exclusion of the fresh air. I will give one instance, as it serves to convey some idea, though a very faint one, of the sufferings of those unhappy beings whom we wantonly drag from the native country, and doom to perpetual labour and captivity. Some wet and blowing weather having occasioned the portholes to be shut, and the grating to be covered, fluxes and fevers among the negroes ensued. While they were in this situation, I frequently went down among them, till at length their apartments became so extremely hot, as to be only sufferable for a very short time. But the excessive heat was not the only thing that rendered their situation intolerable. The deck, that is, the floor of their rooms, was so covered with the blood and mucus which had proceeded from them in consequence of the flux, that it resembled a slaughter-house. It is not in the power of the human imagination to picture to itself a situation more dreadful or disgusting. . . .

The surgeons employed in the Guinea trade, are generally driven to engage in so disagreeable an employ by the confined state of their finances.

Source: *Alexander Falconbridge, An Account of the Slave Trade on the Coast of Africa, 1788.*

Document E: Autobiography of a Former Slave

Soon after this the blacks who brought me onboard went off, and left me abandoned to despair. I now saw myself deprived of all chance of returning to my native country, or even the least glimpse of hope of gaining the shore, which I now considered as friendly; and I even wished for my former slavery in preference to my present situation, which was filled with horrors of every kind, still heightened by my ignorance of what I was to undergo. I was not long suffered to indulge my grief; I was soon put down under the decks, and there I received such a salutation in my nostrils as I had never experienced in my life: so that, with the loathsomeness of the stench, and crying together, I became so sick and low that I was not able to eat, nor had I the least desire to taste any thing. I now wished for the last friend, death, to relieve me; but soon, to my grief, two of the white men offered me eatables; and, on my refusing to eat, one of them held me fast by the hands, and laid me across I think the windlass, and tied my feet, while the other flogged me severely. I had never experienced any thing of this kind before; and although, not being used to the water, I naturally feared that element the first time I saw it, yet nevertheless, could I have got over the nettings, I would have jumped over the side, but I could not; and, besides, the crew used to watch us very closely who were not chained down to the decks, lest we should leap into the water: and I have seen some of these poor African prisoners most severely cut for attempting to do so, and hourly whipped for not eating. This indeed was often the case with myself. The crew used to watch us very closely who were not chained down to the decks, lest we should leap into the water: and I have seen some of these poor African prisoners most severely cut for attempting to do so, and hourly whipped for not eating. This indeed was often the case with myself . . .

In a little time after, amongst the poor chained men, I found some of my own nation, which in a small degree gave ease to my mind. I inquired of these what was to be done with us; they gave me to understand we were to be carried to these white people's country to work for them. I then was a little revived, and thought, if it were no worse than working, my situation was not so desperate: but still I feared I should be put to death, the white people looked and acted, as I thought, in so savage a manner; for I had never seen among any people such instances of brutal cruelty; and this not only shown towards us blacks, but also to some of the whites themselves. One white man in particular I saw, when we were permitted to be on deck, flogged so unmercifully with a large rope near the foremast, that he died in consequence of it; and they tossed him over the side as they would have done a brute. This made me fear these people the more.

Source: *Olaudah Equiano*, The Interesting Narrative of the Life of Olaudah Equiano, Or Gustavus Vassa, the African, 1789.

New Imperialism Notes

A large, empty rectangular box with a thin black border, occupying the majority of the page below the title. It is intended for the user to write their notes on the topic of New Imperialism.

IMPERIALISM IN AFRICA

- **Imperialism** is the domination by one country of the political, economic, or cultural life of another country.
- **The Old Imperialism** occurred between 1500 and 1800. Europeans established colonies in African coastal regions.
- **The New Imperialism** occurred between 1870n and 1914. Nationalism had produced strong, centrally governed nation-states. The Industrial Revolution had made economies stronger as well. During this time, European industrialized nations became more aggressive into expanding into other lands. The new imperialism was focused mainly in Africa where declining empires and local wars left many states vulnerable. In Africa many states had been weakened by the slave trade

Causes of New Imperialism

Economy	Politics and the Military	Society	Science and Invention
<ul style="list-style-type: none"> • Need for natural resources • Need for new markets • Place for growing populations to settle • Place to invest profits 	<ul style="list-style-type: none"> • Bases for trade and navy ships • Power and security for a global empire • Spirit of nationalism 	<ul style="list-style-type: none"> • Wish to spread Christianity • Wish to share Western civilization • Belief that western culture is best 	<ul style="list-style-type: none"> • New weapons • New medicines • Improved ships

- A spirit of **nationalism** was one cause of imperialism. Nationalism promotes the idea of national superiority. Imperialist felt that they had the right to take control of countries they viewed as weaker.
- **Social Darwinism** was the idea of Darwin's survival of the fittest applied to competition between nations. Social Darwinists argued that it was natural for stronger nations to dominate weaker ones.
- **Military motives** were linked to nationalism, since military power was a way to promote a nation's goals. Colonies were important as bases for resupply of ships. A nation with many colonies had power and security.
- Imperialists needed raw materials to supply their factories. They needed foreign markets in which to sell their finished products. They also needed places to invest their profits.
- Rudyard Kipling's poem "**White Man's Burden**" offered justification for imperialism. Kipling expressed the idea that white imperialists had a moral duty to educate people in nations they considered less developed. Missionaries spread western ideas, customs, and religions to people in Africa.

Four Motivations for the New Imperialism

- 1. Cultural-Exploration and travel books.**
- 2. Religious-Christian conversions or missionary work.**
- 3. Economic-supply raw materials and inexpensive labor for European industrialization.**
- 4. Political-Enhance nationalism and unity within European nations.**

Rudyard Kipling's White Man's Burden (1899)

Rudyard Kipling was one of most popular British writers of the late nineteenth and early twentieth centuries, known especially for *Jungle Book* and *Kim*. Kipling won the Nobel Prize for Literature in 1907. He published this in *McClure's Magazine* in February of 1899, at a pivotal moment for the Spanish-American war as well as for European imperialism.

Take up the White Man's burden--
 Send forth the best ye breed--
 Go, bind your sons to exile
 To serve your captives' need;
 To wait, in heavy harness,
 On fluttered folk and wild--
 Your new-caught sullen peoples,
 Half devil and half child.

Take up the White Man's burden--
 In patience to abide,
 To veil the threat of terror
 And check the show of pride;
 By open speech and simple,
 An hundred times made plain,
 To seek another's profit
 And work another's gain.

Take up the White Man's burden--
 The savage wars of peace--
 Fill full the mouth of Famine,
 And bid the sickness cease;
 And when your goal is nearest
 (The end for others sought)
 Watch sloth and heathen folly
 Bring all your hope to nought.

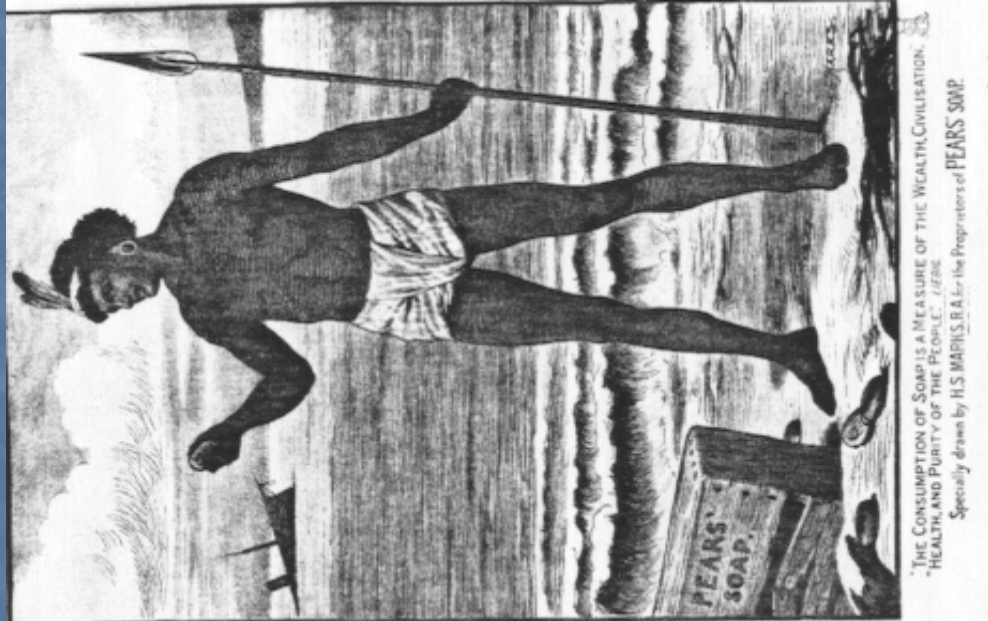
Take up the White Man's burden--
 No iron rule of kings,
 But toil of serf and sweeper--
 The tale of common things.
 The ports ye shall not enter,
 The roads ye shall not tread,
 Go, make them with your living
 And mark them with your dead.

Take up the White Man's burden,
 And reap his old reward--
 The blame of those ye better
 The hate of those ye guard--
 The cry of hosts ye humour
 (Ah, slowly!) toward the light:--
 "Why brought ye us from bondage,
 Our loved Egyptian night?"

Take up the White Man's burden--

"Civilization" Comes to Africa

What motive does this ad illustrate? Explain.



European Curiosities



**Explain what is
happening in this image.**

The “Civilizing” Mission: Eurocentrism in Africa

What Imperial motive is exhibited in this image?





The first step towards lightening

The White Man's Burden

is through teaching the virtues of cleanliness

Pears' Soap

is a potent factor in brightening the dark corners of the earth as civilization advances, while amongst the cultured of all nations it holds the highest place—it is the ideal toilet soap.

What imperial motive is illustrated in this ad?



Explain what imperial motive is illustrated in this advertisement.

IMPACT OF IMPERIALISM

Effects on the Colonies

Short Term

- Large numbers of Africans came under European rule
- Local economies became dependent on industrialized
- Some nations introduced changes to meet imperialist challenges
- Individuals and groups resisted European domination
- Western culture spread to new regions
- Traditional political units were disrupted or destroyed
- Famines occurred in lands where farmers grew cash crops for export for imperialistic nations rather than food for local use.

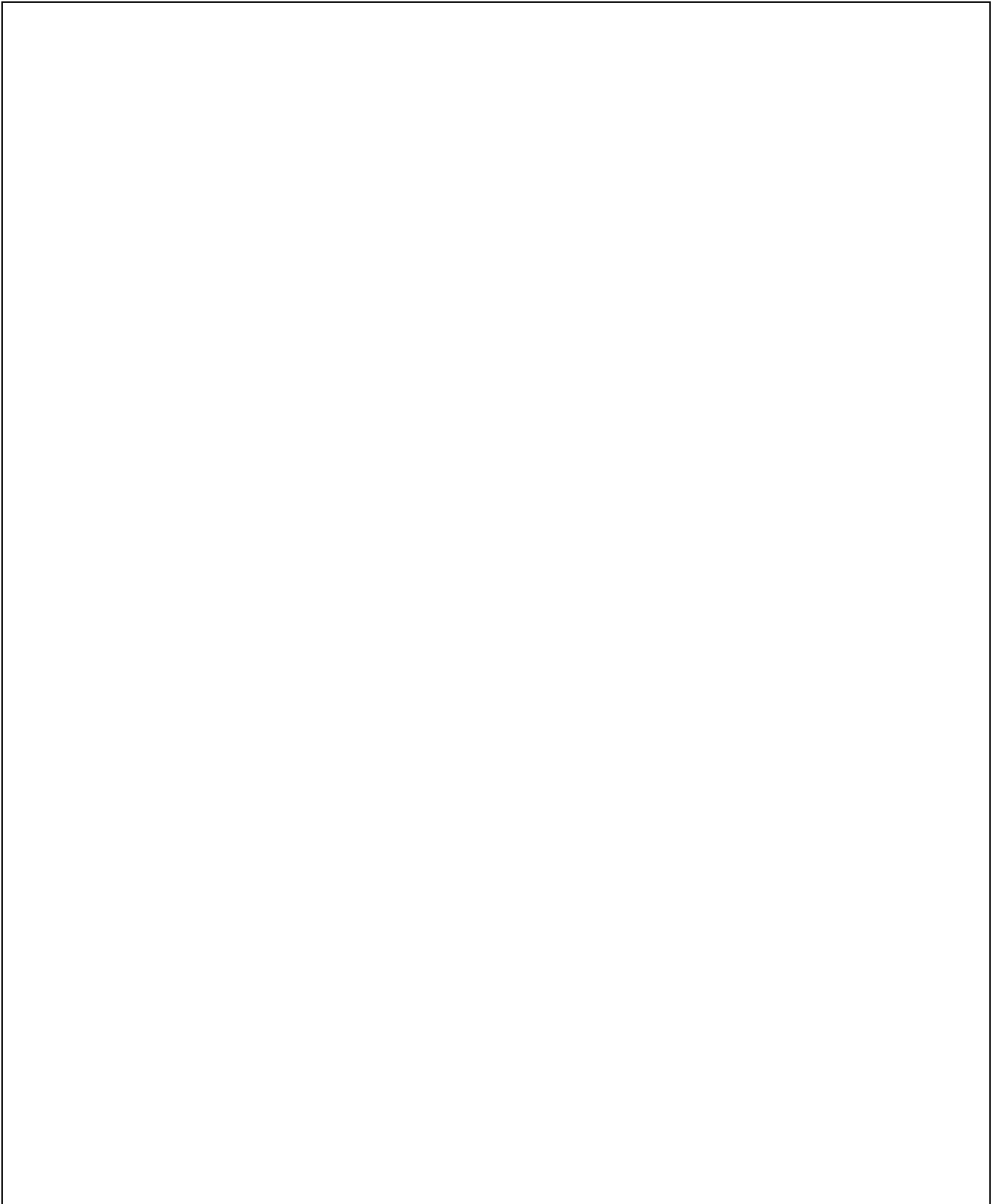
Long Term

- Western culture continued to influence much of the world.
- Transportation, education, and medical care were improved.
- Resistance to imperial rule evolved into nationalist movements.
- Many economies became dependent on single cash crops grown for export.

Effects on Europe

- The West discovered new crops, foods, and other products.
- Westerners were introduced to new cultural influences.
- Competition for empires created and increased conflict between imperial powers. These conflicts sometimes led to war.
- The industrial nations controlled a new global economy.

Short Answer: What allowed for New Imperialism? How did Imperialism impact the World? Provide evidence to answer the question

Scramble for Africa

King Leopold's Ghost by Adam Hochschild, 1998.

No payments of trinkets or brass wire were enough to make people stay in the flooded forest for days at a time to do work that was so arduous - and physically painful. A gatherer had to dry the syrup-like rubber so that it would coagulate, and often the only way to do so was to spread the substance on his arms, thighs, and chest. "The first few times it is not without pain that the man pulls it off the hairy parts of his body," Louis Chaltin, A Force Publique officer, confided to his journal in 1892. "The native doesn't like making rubber. He must be compelled to do it."

How was he to be compelled? A trickle of news and rumor gradually made its way to Europe. 'An example of what is done was told me up the Ubangi [River]," the British vice consul reported in 1899. "This officer[s]...method...was to arrive in canoes at a village, the inhabitants of which invariably bolted on their arrival; the soldiers were then landed, and commenced looting, taking all the chickens, grain, etc., out of the houses; after this they attacked the natives until able to seize their women; these women were kept as hostages until the Chief of the district brought in the required number of kilogrammes of rubber. The rubber having been brought, the women were sold back to their owners for a couple of goats apiece, and so he continued from village to village until the requisite amount of rubber had been collected."

Sometimes the hostages were women, sometimes children, sometimes elders or chiefs. Every state or company post in the rubber areas had a stockade for hostages. If you were a male villager, resisting the order to gather rubber could mean the death of your wife. She might die anyway, for in the stockades food was scarce and conditions were harsh. "The women taken during the last raid at Engwettra are causing me no end of trouble," wrote Force Publique officer Georges Bricusse in his diary on November 22, 1895. "All the soldiers want one. The sentries who are supposed to watch them unchain the prettiest ones and rape them."

Leopold, of course, never proclaimed hostage-taking as official policy; if anyone made such charges, authorities in Brussels indignantly denied them. But out in the field, far from prying eyes, the pretense was dropped. Instructions on taking hostages were even given in the semiofficial instruction book, the revealing *Manuel du Voyageur et du Résident au Congo*, a copy of which the administration gave to each agent and each state post. The manual's five volumes cover everything from keeping servants obedient to the proper firing of artillery salutes. Taking hostages was one more routine piece of work:

In Africa taking prisoners is...an easy thing to do, for if the natives hide, they will not go far from their village and must come to look for food in the gardens which surround it. In watching these carefully, you will be certain of capturing people after a brief delay...When you feel you have enough captives, you should choose among them an old person, preferably an old woman. Make her a present and send her to her chief to begin negotiations. The chief, wanting to see his people set free, will usually decide to send representatives.

Seldom does history offer us a chance to see such detailed instructions for those carrying out a regime of terror. The tips on hostage-taking are in the volume of the manual called *Practical Questions*, which was compiled by an editorial committee of about thirty people.



IN THE RUBBER COILS.

NOTE—The Congo "Free" State.

A father stares at the hand and foot of his five-year-old daughter, which were severed as a punishment for having harvested too little rubber, John & Alice Harris, 1900-1905.

Alice Seeley Harris's photographs were used in lantern slide shows to accompany lectures by the Congo Reform Association in the 1900s. They exposed the violent and oppressive regime of King Leopold II of Belgium in the Congo Free State.



Letter from King Leopold II of Belgium to Colonial Missionaries, 1883

Reverends, Fathers and Dear Compatriots:

The task that is given to fulfill is very delicate and requires much tact. You will go certainly to evangelize, but your evangelization must inspire above all Belgium interests. Your principal objective in our mission in the Congo is never to teach the niggers to know God, this they know already. They speak and submit to a Mungu, one Nzambi, one Nzakomba, and what else I don't know. They know that to kill, to sleep with someone else's wife, to lie and to insult is bad. Have courage to admit it; you are not going to teach them what they know already. Your essential role is to facilitate the task of administrators and industrials, which means you will go to interpret the gospel in the way it will be the best to protect your interests in that part of the world. For these things, you have to keep watch on disinteresting our savages from the richness that is plenty [in their underground. To avoid that they get interested in it, and make you murderous] competition and dream one day to overthrow you.

Your knowledge of the gospel will allow you to find texts ordering, and encouraging your followers to love poverty, like "Happier are the poor because they will inherit the heaven" and, "It's very difficult for the rich to enter the kingdom of God." You have to detach from them and make them disrespect everything which gives courage to affront us. I make reference to their Mystic System and their war fetish-warfare protection-which they pretend not to want to abandon, and you must do everything in your power to make it disappear.

Your action will be directed essentially to the younger ones, for they won't revolt when the recommendation of the priest is contradictory to their parent's teachings. The children have to learn to obey what the missionary recommends, who is the father of their soul. You must singularly insist on their total submission and obedience, avoid developing the spirit in the schools, teach students to read and not to reason. There, dear patriots, are some of the principles that you must apply. You will find many other books, which will be given to you at the end of this conference. Evangelize the niggers so that they stay forever in submission to the white colonialists, so they never revolt against the restraints they are undergoing. Recite every day-"Happy are those who are weeping because the kingdom of God is for them."

Convert always the blacks by using the whip. Keep their women in nine months of submission to work freely for us. Force them to pay you in sign of recognition-goats, chicken or eggs-every time you visit their villages. And make sure that niggers never become rich. Sing every day that it's impossible for the rich to enter heaven. Make them pay tax each week at Sunday mass. Use the money supposed for the poor, to build flourishing business centers. Institute a confessional system, which allows you to be good detectives denouncing any black that has a different consciousness contrary to that of the decision-maker. Teach the niggers to forget their heroes and to adore only ours. Never present a chair to a black that comes to visit you. Don't give him more than one cigarette. Never invite him for dinner even if he gives you a chicken every time you arrive at his house.

Amputated Congolese youth, under Leopold II of Belgium, *King Leopold's Soliloquy: A Defense of His Congo Rule* by Mark Twain, 1905.



Congolese males in the Congo Free State, photo by Alice Seeley Harris, circa 1900.



China