



Colonial Encounters in Asia and Africa

1750–1950

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In mid-1967, I was on summer break from a teaching assignment with the Peace Corps in Ethiopia and was traveling with some friends in neighboring Kenya, just four years after that country had gained its independence from British colonial rule. The bus we were riding on broke down, and I found myself hitchhiking across Kenya, heading for Uganda. Soon I was picked up by a friendly Englishman, one of Kenya’s many European settlers who had stayed on after independence. At one point, he pulled off the road to show me a lovely view of Kenya’s famous Rift Valley, and we were approached by a group of boys selling baskets and other tourist items. They spoke to us in good English, but my British companion replied to them in Swahili. He later explained that Europeans generally did not speak English with the “natives.” I was puzzled, but reluctant to inquire further.

Several years later, while conducting research about British missionaries in Kenya in the early twentieth century, I found a clue about the origins of this man’s reluctance to speak his own language with Kenyans. It came in a letter from a missionary in which the writer argued against the teaching of English to Africans. Among his reasons were “the danger in which such a course would place our white women and girls” and “the danger of organizing against the government and Europeans.”¹ Here, clearly displayed, was the European colonial insistence on maintaining distance and distinction between whites and blacks, for both sexual and political reasons. Such monitoring of racial boundaries was a central feature of many nineteenth- and early twentieth-century colonial societies and, in the case of my

The Imperial Durbar of 1903: To mark the coronation of British monarch Edward VII and his installation as the Emperor of India, colonial authorities in India mounted an elaborate assembly, or durbar. The durbar was intended to showcase the splendor of the British Empire, and its pageantry included sporting events; a state ball; a huge display of Indian arts, crafts, and jewels; and an enormous parade in which a long line of British officials and Indian princes passed by on bejeweled elephants. (© Topham/The Image Works)

new British acquaintance, a practice that persisted even after the colonial era had ended.

FOR MANY MILLIONS OF AFRICANS AND ASIANS, COLONIAL RULE—by the British, French, Germans, Italians, Belgians, Portuguese, Russians, or Americans—was the major new element in their historical experience during the long nineteenth century (1750–1914). Of course, no single colonial experience characterized this vast region. Much depended on the cultures and prior history of various colonized people. Policies of the colonial powers sometimes differed sharply and changed over time. Men and women experienced the colonial era differently, as did traditional elites, Western-educated groups, artisans, peasant farmers, and migrant laborers. Furthermore, the varied actions and reactions of such people, despite their oppression and exploitation, shaped

the colonial experience, perhaps as much as the policies, practices, and intentions of their temporary European rulers. All of them—colonizers and colonized alike—were caught up in the flood of change that accompanied this new burst of European imperialism.

SEEKING THE MAIN POINT

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

Industry and Empire

■ Change

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

Behind much of Europe's nineteenth-century expansion lay the massive fact of its Industrial Revolution, a process that gave rise to new economic needs, many of which found solutions abroad. The enormous productivity of industrial technology and Europe's growing affluence now created the need for extensive raw materials and agricultural products: wheat from the American Midwest and southern Russia, meat from Argentina, bananas from Central America, rubber from Brazil, cocoa and palm oil from West Africa, tea from Ceylon, gold and diamonds from South Africa. This demand radically changed patterns of economic and social life in the countries of their origin.

Furthermore, Europe needed to sell its own products. One of the peculiarities of industrial capitalism was that it periodically produced more manufactured goods than its own people could afford to buy. By 1840, for example, Britain was exporting 60 percent of its cotton-cloth production, annually sending 200 million yards to Europe, 300 million yards to Latin America, and 145 million yards to India. This last figure is particularly significant because for centuries Europe had offered little that Asian societies were willing to buy. Part of European and American fascination with China during the nineteenth and twentieth centuries lay in the enormous market potential represented by its huge population.

Much the same could be said for capital, for European investors often found it more profitable to invest their money abroad than at home. Between 1910 and 1913, Britain was sending about half of its savings overseas as foreign investment. In 1914, it had some 3.7 billion pounds sterling invested abroad, about equally divided between

A Map of Time

1750s	Beginnings of British takeover of India
1788	Initial British settlement of Australia
1798	Napoleon's invasion of Egypt
1830	French invasion of Algeria
1840s	Beginning of major British settlement in New Zealand
1857–1858	Indian Mutiny and rebellion
1858–1893	French conquest of Indochina
1869	Opening of Suez Canal
1875–1914	Scramble for Africa
1898	United States acquires the Philippines from Spain and annexes Hawaii
1899–1902	Boer War in South Africa
1901–1910	Completion of Dutch conquest of Indonesia
1904–1905	Maji Maji rebellion in East Africa
1910	Japan annexes Korea
Twentieth century	Spread of Christianity in non-Muslim Africa
1920s–1947	Gandhi's leadership of Indian National Congress

Europe, North America, and Australia on the one hand and Asia, Africa, and Latin America on the other.

Wealthy Europeans also saw social benefits to foreign markets, which served to keep Europe's factories humming and its workers employed. The English imperialist Cecil Rhodes confided his fears to a friend:

Yesterday I attended a meeting of the unemployed in London and having listened to the wild speeches which were nothing more than a scream for bread, I returned home convinced more than ever of the importance of imperialism. . . . In order to save the 40 million inhabitants of the United Kingdom from a murderous civil war, the colonial politicians must open up new areas to absorb the excess population and create new markets for the products of the mines and factories. . . . The British Empire is a matter of bread and butter. If you wish to avoid civil war, then you must become an imperialist.²

Thus imperialism promised to solve the class conflicts of an industrializing society while avoiding revolution or the serious redistribution of wealth.



An American View of British Imperialism

In this American cartoon dating to 1882, the British Empire is portrayed as an octopus whose tentacles are already attached to many countries, while one tentacle is about to grasp yet another colony, Egypt. (The Granger Collection, New York)

Change

What contributed to changing European views of Asians and Africans in the nineteenth century?

those goals. Steam-driven ships, moving through the new Suez Canal, completed in 1869, allowed Europeans to reach distant Asian and African ports more quickly and predictably and to penetrate interior rivers as well. The underwater telegraph made possible almost instant communication with far-flung outposts of empire. The discovery of quinine to prevent malaria greatly reduced European death rates in the tropics. Breech-loading rifles and machine guns vastly widened the military gap between Europeans and everyone else.

Industrialization also occasioned a marked change in the way Europeans perceived themselves and others. In earlier centuries, Europeans had defined others largely in religious terms. “They” were heathen; “we” were Christian. Even as they held onto this sense of religious superiority, Europeans nonetheless adopted many of the ideas and techniques of more advanced societies. They held many aspects of Chinese and Indian civilization in high regard; they freely mixed and mingled with Asian and African elites and often married their women; some even saw more technologically simple peoples as “noble savages.”

But what made imperialism so broadly popular in Europe, especially in the last quarter of the nineteenth century, was the growth of mass nationalism. By 1871, the unification of Italy and Germany made Europe’s already competitive international relations even more so, and much of this rivalry spilled over into the struggle for colonies or economic concessions in Asia and Africa. Colonies and spheres of influence abroad became symbols of “Great Power” status for a nation, and their acquisition was a matter of urgency, even if they possessed little immediate economic value. After 1875, it seemed to matter, even to ordinary people, whether some remote corner of Africa or some obscure Pacific island was in British, French, or German hands. Imperialism, in short, appealed on economic and social grounds to the wealthy or ambitious, seemed politically and strategically necessary in the game of international power politics, and was emotionally satisfying to almost everyone. This was a potent mix indeed.

If the industrial era made overseas expansion more desirable or even urgent, it also provided new means for achieving

With the advent of the industrial age, however, Europeans developed a secular arrogance that fused with or in some cases replaced their notions of religious superiority. They had, after all, unlocked the secrets of nature, created a society of unprecedented wealth, and used both to produce unsurpassed military power. These became the criteria by which Europeans judged both themselves and the rest of the world.

By such standards, it is not surprising that their opinions of other cultures dropped sharply. The Chinese, who had been highly praised in the eighteenth century, were reduced in the nineteenth century to the image of “John Chinaman”—weak, cunning, obstinately conservative, and, in large numbers, a distinct threat, represented by the “yellow peril” in late-nineteenth-century European thinking. African societies, which had been regarded even in the slave-trade era as nations and their leaders as kings, were demoted in nineteenth-century European eyes to the status of tribes led by chiefs as a means of emphasizing their “primitive” qualities.

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. Although physical differences had often been a basis of fear or dislike, in the nineteenth century, Europeans increasingly used the prestige and apparatus of science to support their racial preferences and prejudices. Phrenologists, craniologists, and sometimes physicians used allegedly scientific methods and numerous instruments to classify the size and shape of human skulls and concluded, not surprisingly, that those of whites were larger and therefore more advanced. Nineteenth-century biologists, who classified the varieties of plants and animals, applied these notions of rank to varieties of human beings as well. The result was a hierarchy of races, with the whites on top and the less developed “child races” beneath them. Race, in this view, determined human intelligence, moral development, and destiny. “Race is everything,” declared the British anatomist Robert Knox in 1850. “Civilization depends on it.”³ Furthermore, as the germ theory of disease took hold in nineteenth-century Europe, it was accompanied by fears that contact with “inferiors” threatened the health and even the biological future of more advanced or “superior” peoples.

These ideas influenced how Europeans viewed their own global expansion. Almost everyone saw it as inevitable, a natural outgrowth of a superior civilization. For many, though, this viewpoint was tempered with a genuine, if condescending,

European Racial Images

This nineteenth-century chart, depicting the “Progressive Development of Man” from apes to modern Europeans, reflected the racial categories that were so prominent at the time. It also highlights the influence of Darwin’s evolutionary ideas as they were applied to varieties of human beings. (The Granger Collection, New York)



PROGRESSIVE DEVELOPMENT OF MAN.—(a) Evolution illustrated with the six characteristic living forms.

sense of responsibility to the “weaker races” that Europe was fated to dominate. “Superior races have a right, because they have a duty,” declared the French politician Jules Ferry in 1883. “They have the duty to civilize the inferior races.”⁴ That “civilizing mission” included bringing Christianity to the heathen, 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, all while suppressing “native customs” that ran counter to Western ways of living. In European thinking, this was “progress” and “civilization.”

A harsher side to the ideology of imperialism derived from an effort to apply, or perhaps misapply, the evolutionary thinking of Charles Darwin to an understanding of human societies. The key concept of this “social Darwinism,” though not necessarily shared by Darwin himself, was “the survival of the fittest,” suggesting that European dominance inevitably involved the displacement or destruction of backward peoples or “unfit” races. Referring to native peoples of Australia, a European bishop declared:

Everyone who knows a little about aboriginal races is aware that those races which are of a low type mentally and who are at the same time weak in constitution rapidly die out when their country comes to be occupied by a different race much more rigorous, robust, and pushing than themselves.⁵

Such views made imperialism, war, and aggression seem both natural and progressive, for they were predicated on the notion that weeding out “weaker” peoples of the world would allow the “stronger” to flourish. These were some of the ideas with which industrializing and increasingly powerful Europeans confronted the peoples of Asia and Africa in the nineteenth century.

A Second Wave of European Conquests

■ Comparison

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

If the sixteenth- and seventeenth-century takeover of the Americas represented the first phase of European colonial conquests, the century and a half between 1750 and 1914 was a second and quite distinct round of that larger process. Now it was focused in Asia and Africa rather than in the Western Hemisphere. And it featured a number of new players—Germany, Italy, Belgium, the United States, and Japan—who were not at all involved in the earlier phase, while the Spanish and Portuguese now had only minor roles. In general, Europeans preferred informal control, which operated through economic penetration and occasional military intervention but without a wholesale colonial takeover. Such a course was cheaper and less likely to provoke wars. But where rivalry with other European states made it impossible or where local governments were unable or unwilling to cooperate, Europeans proved more than willing to undertake the expense and risk of conquest and outright colonial rule.

The construction of these new European empires in the Afro-Asian world, like empires everywhere, involved military force or the threat of it. Initially, the Euro-

pean military advantage lay in organization, drill and practice, and command structure. Increasingly in the nineteenth century, the Europeans also possessed overwhelming advantages in firepower, deriving from the recently invented repeating rifles and machine guns. A much-quoted jingle by the English writer Hilaire Belloc summed up the situation:

Whatever happens we have got
The Maxim gun [an automatic machine gun] and they have not.

Nonetheless, Europeans had to fight, often long and hard, to create their new empires, as countless wars of conquest attest. In the end, though, they prevailed almost everywhere, largely against adversaries who did not have Maxim guns or in some cases any guns at all. Thus were African and Asian peoples of all kinds incorporated within one or another of the European empires. Gathering and hunting bands in Australia, agricultural village societies or chiefdoms on Pacific islands and in parts of Africa, pastoralists of the Sahara and Central Asia, residents of states large and small, and virtually everyone in the large and complex civilizations of India and Southeast Asia—all of them alike lost the political sovereignty and freedom of action they had previously exercised. For some, such as Hindus governed by the Muslim Mughal Empire, it was an exchange of one set of foreign rulers for another. But now all were subjects of a European colonial state.

The passage to colonial status occurred in various ways. For the peoples of India and Indonesia, colonial conquest grew out of earlier interaction with European trading firms. 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 fragmentation of the Mughal Empire and the absence of any overall sense of cultural or political unity both invited and facilitated European penetration. A similar situation of many small and rival states assisted the Dutch acquisition of Indonesia. However, neither the British nor the Dutch had a clear-cut plan for conquest. Rather it evolved slowly as local authorities and European traders made and unmade a variety of alliances over roughly a century in India (1750–1850). In Indonesia, a few areas held out until the early twentieth century (see Map 18.1).

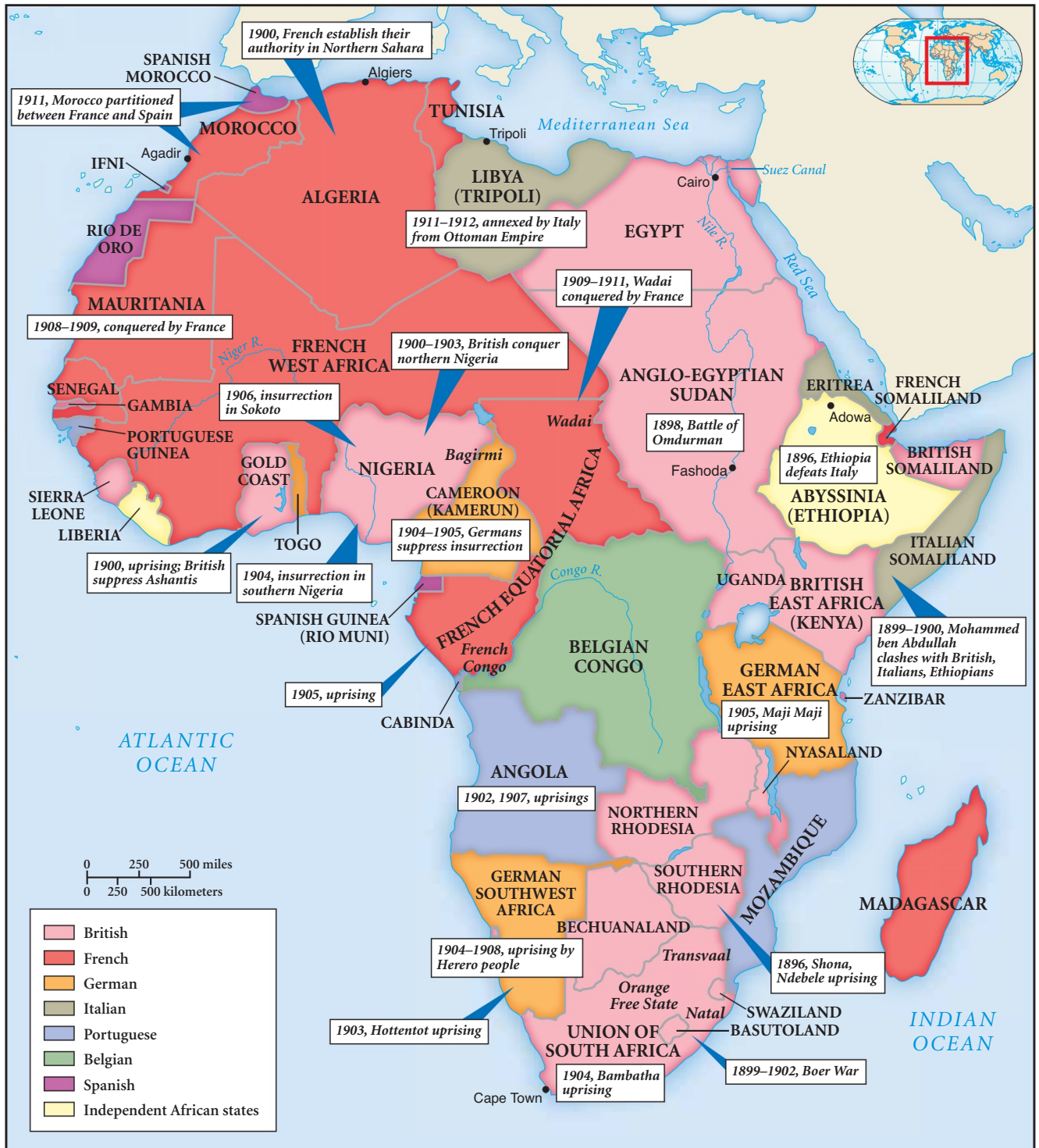
For most of Africa, mainland Southeast Asia, and the Pacific islands, colonial conquest came later, in the second half of the nineteenth century, and rather more abruptly and deliberately than in India or Indonesia. The “scramble for Africa,” for example, pitted half a dozen European powers against one another as they partitioned the entire continent among themselves in only about twenty-five years (1875–1900). (See Visual Sources: The Scramble for Africa, pp. 922–29, for various perspectives on the “scramble.”) European leaders themselves were surprised by the intensity of their rivalries and the speed with which they acquired huge territories, about which they knew very little (see Map 18.2, p. 887).

That process involved endless but peaceful negotiations among the competing Great Powers about “who got what” and extensive and bloody military action, sometimes lasting decades, to make their control effective on the ground. It took the French



Map 18.1 Colonial Asia in the Early Twentieth Century
By the early 1900s, several of the great population centers of Asia had come under the colonial control of Britain, the Netherlands, France, the United States, or Japan.

sixteen years (1882–1898) to finally conquer the recently created West African empire led by Samori Toure. Among the most difficult to subdue were those decentralized societies without any formal state structure. In such cases, Europeans confronted no central authority with which they could negotiate or that they might decisively defeat. It was a matter of village-by-village conquest against extended resistance. As late as 1925, one British official commented on the process as it operated in central Nigeria: “I shall of course go on walloping them until they surrender. It’s a rather piteous sight watching a village being knocked to pieces and I wish there was some other way, but unfortunately there isn’t.”⁶ Another very difficult situation for the British lay in South Africa, where they were initially defeated by a Zulu army in 1879 at the Battle of Isandlwana. And twenty years later in what became known as the Boer War (1899–1902), the Boers, white descendants of the earlier Dutch settlers in South Africa, fought bitterly for three years before succumbing to British forces. Perhaps the great disparity in military forces made the final outcome of European victory inevitable, but the conquest of Africa was intensely contested.



Map 18.2 Conquest and Resistance in Colonial Africa

By the early twentieth century, the map of Africa reflected the outcome of the “scramble for Africa,” a conquest that was heavily resisted in many places. The boundaries established during that process still provide the political framework for Africa’s independent states.

The South Pacific territories of Australia and New Zealand, both of which were taken over by the British during the nineteenth century, were more similar to the earlier colonization of North America than to contemporary patterns of Asian and African conquest. In both places, conquest was accompanied by large-scale European settlement and diseases that reduced native numbers by 75 percent or more by 1900. Like Canada and the United States, these became settler colonies, “neo-European” societies in the Pacific. Aboriginal Australians constituted only about 2.4 percent of their country’s population in the early twenty-first century, and the indigenous Maori comprised a minority of about 15 percent in New Zealand. With the exception of Hawaii, nowhere else in the nineteenth-century colonial world were existing populations so decimated and overwhelmed as they were in Australia and New Zealand. Unlike these remote areas, most of Africa and Asia shared with Europe a broadly similar disease environment and so were less susceptible to the pathogens of the conquerors.

Elsewhere other variations on the theme of imperial conquest unfolded. The westward expansion of the United States, for example, overwhelmed Native American populations and involved the country in an imperialist war with Mexico. Seeking territory for white settlement, the United States practiced a policy of removing, sometimes almost exterminating, Indian peoples. On the “reservations” to which they were confined and in boarding schools to which many of their children were removed, reformers sought to “civilize” the remaining Native Americans, eradicating tribal life and culture, under the slogan, “Kill the Indian and Save the Man.”

Japan’s takeover of Taiwan and Korea bore marked similarities to European actions, as that East Asian nation joined the imperialist club. Russian penetration of Central Asia brought additional millions under European control as the Russian Empire continued its earlier territorial expansion. Filipinos acquired new colonial rulers when the United States took over from Spain following the Spanish–American War of 1898. Some 13,000 freed U.S. slaves, seeking greater freedom than was possible at home, migrated to West Africa, where they became, ironically, a colonizing elite in the land they named Liberia. Ethiopia and Siam (Thailand) were notable for avoiding the colonization to which their neighbors succumbed. Those countries’ military and diplomatic skills, their willingness to make modest concessions to the Europeans, and the rivalries of the imperialists all contributed to these exceptions to the rule of colonial takeover in East Africa and Southeast Asia. Ethiopia, in fact, considerably expanded its own empire, even as it defeated Italy at the famous Battle of Adowa in 1896. (See pp. 928–29 for an account of Ethiopia’s defeat of Italian forces.)

These broad patterns of colonial conquest dissolved into thousands of separate encounters as Asian and African societies were confronted with decisions about how to respond to encroaching European power in the context of their local circumstances. Many initially sought to enlist Europeans in their own internal struggles for power or in their external rivalries with neighboring states or peoples. As pressures mounted and European demands escalated, some tried to play off imperial powers

against one another, while others resorted to military action. Many societies were sharply divided between those who wanted to fight and those who believed that resistance was futile. After extended resistance against French aggression, the nineteenth-century Vietnamese emperor Tu Duc argued with those who wanted the struggle to go on:

Do you really wish to confront such a power with a pack of [our] cowardly soldiers? It would be like mounting an elephant's head or caressing a tiger's tail. . . . With what you presently have, do you really expect to dissolve the enemy's rifles into air or chase his battleships into hell?⁷

Still others negotiated, attempting to preserve as much independence and power as possible. The rulers of the East African kingdom of Buganda, for example, saw opportunity in the British presence and negotiated an arrangement that substantially enlarged their state and personally benefited the kingdom's elite class.

Under European Rule

In many places and for many people, incorporation into European colonial empires was a traumatic experience. Especially for small-scale societies, the loss of life, homes, cattle, crops, and land was devastating. In 1902, a British soldier in East Africa described what happened in a single village: "Every soul was either shot or bayoneted. . . . We burned all the huts and razed the banana plantations to the ground."⁸

For the Vietnamese elite, schooled for centuries in Chinese-style Confucian thinking, conquest meant that the natural harmonies of life had been badly disrupted; it was a time when "water flowed uphill." Nguyen Khuyen (1835–1909), a senior Vietnamese official, retired to his ancestral village to farm and write poetry after the French conquest. In his poems he expressed his anguish at the passing of the world he had known:

Fine wine but no good friends,
So I buy none though I have the money.
A poem comes to mind, but I choose not to write it down.
If it were written, to whom would I give it?
The spare bed hangs upon the wall in cold indifference.
I pluck the lute, but it just doesn't sound right.⁹

Many others also withdrew into private life, feigning illness when asked to serve in public office under the French.

Cooperation and Rebellion

Although violence was a prominent feature of colonial life both during conquest and after, various groups and many individuals willingly cooperated with colonial authorities to their own advantage. Many men found employment, status, and security

■ Explanation

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

in European-led armed forces. The shortage and expense of European administrators and the difficulties of communicating across cultural boundaries made it necessary for colonial rulers to rely heavily on a range of local intermediaries. Thus Indian princes, Muslim emirs, and African rulers, often from elite or governing families, found it possible to retain much of their earlier status and privileges while gaining considerable wealth by exercising authority, legally and otherwise, at the local level. For example, in French West Africa, an area eight times the size of France and with a population of about 15 million in the late 1930s, the colonial state consisted of just 385 French administrators and more than 50,000 African “chiefs.” Thus colonial rule rested on and reinforced the most conservative segments of Asian and African societies.

Both colonial governments and private missionary organizations had an interest in promoting a measure of European education. From this process arose a small Western-educated class, whose members served the colonial state, European businesses, and Christian missions as teachers, clerks, translators, and lower-level administrators. A few received higher education abroad and returned home as lawyers, doctors, engineers, or journalists. As colonial governments and business enterprises became more sophisticated, Europeans increasingly depended on the Western-educated class at the expense of the more traditional elites.

If colonial rule enlisted the willing cooperation of some, it provoked the bitter opposition of many others. Thus periodic rebellions, both large and small, erupted in colonial regimes everywhere. The most famous among them was the Indian Rebellion of 1857–1858, which was triggered by the introduction into the colony’s military forces of a new cartridge smeared with animal fat from cows and pigs. Because Hindus venerated cows and Muslims regarded pigs as unclean, both groups viewed the innovation as a plot to render them defiled and to convert them to Christianity. Behind this incident were many groups of people with a whole series of grievances generated by the British colonial presence: local rulers who had lost power, landlords deprived of their estates or their rent, peasants overtaxed and exploited by urban moneylenders and landlords alike, unemployed weavers displaced by machine-manufactured textiles, and religious leaders outraged by missionary preaching. A mutiny among Indian troops in Bengal triggered the rebellion, which soon spread to other regions of the colony and other social groups. Soon much of India was aflame. Some rebel leaders presented their cause as an effort to revive an almost-vanished Mughal Empire and thereby attracted support from those with strong resentments against the British (see Document 18.2, pp. 915–16). Although it was crushed in 1858, the rebellion greatly widened the racial divide in colonial India and eroded British tolerance for those they viewed as “nigger natives” who had betrayed their trust. It made the British more conservative and cautious about deliberately trying to change Indian society for fear of provoking another rebellion. Moreover, it convinced the British government to assume direct control over India, ending the era of British East India Company rule in the subcontinent.

Colonial Empires with a Difference

At one level, European colonial empires were but the latest in a very long line of imperial creations, all of which had enlisted cooperation and experienced resistance from their subject peoples, but the nineteenth-century European version of empire was distinctive in several remarkable ways. One was the prominence of race in distinguishing rulers and ruled, as the high tide of “scientific racism” in Europe coincided with the acquisition of Asian and African colonies. In East Africa, for example, white men expected to be addressed as *bwana* (Swahili for “master”), whereas Europeans regularly called African men “boy.” Education for colonial subjects was both limited and skewed toward practical subjects rather than scientific and literary studies, which were widely regarded as inappropriate for the “primitive mind” of “natives.” Particularly affected by European racism were those whose Western education and aspirations most clearly threatened the racial divide. Europeans were exceedingly reluctant to allow even the most highly educated Asians and Africans to enter the higher ranks of the colonial civil service. A proposal in 1883 to allow Indian judges to hear cases involving whites provoked outrage and massive demonstrations among European inhabitants of India.

In those colonies that had a large European settler population, the pattern of racial separation was much more pronounced than in places such as Nigeria, which had few permanently settled whites. The most extreme case was South Africa, where a large European population and the widespread use of African labor in mines and industries brought blacks and whites into closer and more prolonged contact than elsewhere. The racial fears that were aroused resulted in extraordinary efforts to establish race as a legal, not just a customary, feature of South African society. This racial system provided for separate “homelands,” educational systems, residential areas, public facilities, and much more. In what was eventually known as apartheid, South African whites attempted the impossible task of creating an industrializing economy based on cheap African labor, while limiting African social and political integration in every conceivable fashion.

A further distinctive feature of nineteenth-century European empires lay in the extent to which colonial states were able to penetrate the societies they governed. Centralized tax-collecting bureaucracies, new means of communication and transportation, imposed changes in landholding patterns, integration of colonial economies into a global network of exchange, public health and sanitation measures, and the activities of missionaries—all this touched the daily lives of many people far more deeply than in earlier empires. Not only were Europeans foreign rulers, but they also bore the seeds of a very different way of life, which grew out of their own modern transformation.

Nineteenth-century European colonizers were extraordinary as well in their penchant for counting and classifying their subject people. With the assistance of anthropologists and missionaries, colonial governments collected a vast amount of

■ Comparison

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

information, sought to organize it “scientifically,” and used it to manage the unfamiliar, complex, varied, and fluctuating societies that they governed. In India, the British found in classical texts and Brahmin ideology an idealized description of the caste system, based on the notion of four ranked and unchanging varnas, which made it possible to bring order out of the immense complexity and variety of caste as it actually operated. Thus the British invented or appropriated a Brahmin version of “traditional India” that they favored and sought to preserve, while scorning as “non-Indian” the new elite educated in European schools and enthusiastic about Western ways of life (see Document 18.1, pp. 913–15). This view of India reflected the great influence of Brahmins on British thinking and clearly served the interests of this Indian upper class.

Likewise within African colonies, Europeans identified, and sometimes invented, distinct tribes, each with its own clearly defined territory, language, customs, and chief. The notion of a “tribal Africa” expressed the Western view that African societies were primitive or backward, representing an earlier stage of human development. It was also a convenient idea, for it reduced the enormous complexity and fluidity of African societies to a more manageable state and thus made colonial administration easier.

Gender too entered into European efforts to define both themselves and their newly acquired subject peoples. European colonizers—mostly male—took pride in their “active masculinity” while defining the “conquered races” as soft, passive, and feminine. Indian Bengali men, wrote a British official in 1892, “are disqualified for political enfranchisement by the possession of essentially feminine characteristics.”¹⁰ By linking the inferiority of women with that of people of color, gender ideology and race prejudice were joined in support of colonial rule. But the intersection of race, gender, and empire was complex and varied. European men in the colonies often viewed their own women as the bearers and emblems of civilization, “upholding the moral dignity of the white community” amid the darkness of inferior peoples.¹¹ As such they had to be above reproach in sexual matters, protected against the alleged lust of native men by their separation from local African or Asian societies. Furthermore, certain colonized people, such as the Sikhs and Gurkhas in India, the Kamba in Kenya, and the Hausa in Nigeria, were gendered as masculine or “martial races” and targeted for recruitment into British military or police forces.

Finally, European colonial policies contradicted their own core values and their practices at home to an unusual degree. While nineteenth-century Britain and France were becoming more democratic, their colonies were essentially dictatorships, offering perhaps order and stability, but certainly not democratic government, because few colonial subjects were participating citizens. Empire of course was wholly at odds with European notions of national independence, and ranked racial classifications went against the grain of both Christian and Enlightenment ideas of human equality. Furthermore, many Europeans were distinctly reluctant to encourage within their colonies the kind of modernization—urban growth, industrialization, individual values, religious skepticism—that was sweeping their own societies. They feared that this kind of social change, often vilified as “detrribalization,” would encourage unrest and

challenge colonial rule. As a model for social development, they much preferred “traditional” rural society, with its established authorities and social hierarchies, though shorn of abuses such as slavery and *sati* (widow burning). Such contradictions between what Europeans preached at home and what they practiced in the colonies became increasingly apparent to many Asians and Africans and played a major role in undermining the foundations of colonial rule in the twentieth century.

Ways of Working: Comparing Colonial Economies

Colonial rule affected the lives of its subject people in many ways, but the most pronounced change was in their ways of working. The colonial state—with its power to tax, to seize land for European enterprises, to compel labor, and to build railroads, ports, and roads—played an important role in these transformations. Even more powerful was the growing integration of Asian and African societies into a world economy that increasingly demanded their gold, diamonds, copper, tin, rubber, coffee, cotton, sugar, cocoa, and many other products. But the economic transformations born of these twin pressures were far from uniform. Various groups—migrant workers and cash-crop farmers, plantation laborers and domestic servants, urban elites and day laborers, men and women—experienced the colonial era differently as their daily working lives underwent profound changes.

To various degrees, old ways of working were eroded almost everywhere in the colonial world. Subsistence farming, in which peasant families produced largely for their own needs, diminished as growing numbers directed at least some of their energies to working for wages or selling what they produced for a cash income. That money was both necessary to pay taxes and school fees and useful for buying the various products—such as machine-produced textiles, bicycles, and kerosene—that the industrial economies of Europe sent their way. As in Europe, artisans suffered greatly when cheaper machine-manufactured merchandise displaced their own hand-made goods. A flood of inexpensive textiles from Britain’s new factories ruined the livelihood of tens of thousands of India’s handloom weavers. Iron smelting largely disappeared in Africa, and occupations such as blacksmithing and tanning lost ground. Furthermore, Asian and African merchants, who had earlier handled the trade between their countries and the wider world, were squeezed out by well-financed European commercial firms.

Economies of Coercion: Forced Labor and the Power of the State

Many of the new ways of working that emerged during the colonial era derived directly from the demands of the colonial state. The most obvious was required and unpaid labor on public projects, such as building railroads, constructing government buildings, and transporting goods. In French Africa, all “natives” were legally obligated for “statute labor” of ten to twelve days a year, a practice that lasted through 1946. It

■ **Connection**
How did the policies of colonial states change the economic lives of their subjects?



Colonial Violence in the Congo

These young boys with severed hands were among the victims of a brutal regime of forced labor undertaken in the Congo during the late nineteenth and early twentieth centuries. Such mutilation was punishment for their villages' inability to supply the required amount of wild rubber. (Courtesy, Anti-Slavery International, London)

was much resented. A resident of British West Africa, interviewed in 1996, bitterly recalled this feature of colonial life: "They [British officials] were rude, and they made us work for them a lot. They came to the village and just rounded us up and made us go off and clear the road or carry loads on our heads."¹²

The most infamous cruelties of forced labor occurred during the early twentieth century in the Congo Free State, then governed personally by King Leopold II of Belgium. Private companies in the Congo, operating under the authority of the state, forced villagers to collect rubber, which was much in demand for bicycle and automobile tires, with a reign of terror and abuse that cost millions of lives. One refugee from these horrors described the process:

We were always in the forest to find the rubber vines, to go without food, and our women had to give up cultivating the fields and gardens. Then we starved. . . . We begged the white man to leave us alone, saying we could get no more rubber, but the white men and their soldiers said "Go. You are only beasts yourselves. . . ." When we failed and our rubber was short, the soldiers came to our towns and killed us. Many were shot, some had their ears cut off; others were tied up with ropes round their necks and taken away.¹³

Eventually such outrages were widely publicized in Europe, where they created a scandal, forcing the Belgian government to take control of the Congo in 1908 and ending Leopold's reign of terror.

Meanwhile, however, this late nineteenth- and early twentieth-century commerce in rubber and ivory, made possible by the massive use of forced labor in both the Congo and the neighboring German colony of Cameroon, laid the foundations for the modern AIDS epidemic. It was in southeastern Cameroon that the virus causing AIDS made the jump from chimpanzees to humans, and it was in the crowded and hectic Congolese city of Kinshasa, with its new networks of sexual interaction, where that disease found its initial break-out point, becoming an epidemic. "Without the scramble [for Africa]," concludes a recent account, "it's hard to see how HIV could have made it out of southeastern Cameroon to eventually kills tens of millions of people."¹⁴

A variation on the theme of forced labor took shape in the so-called cultivation system of the Netherlands East Indies (Indonesia) during the nineteenth century. Peasants were required to cultivate 20 percent or more of their land in cash crops such

as sugar or coffee to meet their tax obligation to the state. Sold to government contractors at fixed and low prices, those crops, when resold on the world market, proved highly profitable for Dutch traders and shippers as well as for the Dutch state and its citizens. According to one scholar, the cultivation system “performed a miracle for the Dutch economy,” enabling it to avoid taxing its own people and providing capital for its Industrial Revolution.¹⁵ It also enriched and strengthened the position of those “traditional authorities” who enforced the system, often by using lashings and various tortures, on behalf of the Dutch. For the peasants of Java, however, it meant a double burden of obligations to the colonial state as well as to local lords. Many became indebted to moneylenders when they could not meet those obligations. Those demands, coupled with the loss of land and labor now excluded from food production, contributed to a wave of famines during the mid-nineteenth century in which hundreds of thousands perished.

The forced cultivation of cash crops was widely and successfully resisted in many places. In German East Africa, for example, colonial authorities in the late nineteenth century imposed the cultivation of cotton, which seriously interfered with production of local food crops. Here is how one man remembered the experience:

The cultivation of cotton was done by turns. Every village was allotted days on which to cultivate. . . . After arriving you all suffered very greatly. Your back and your buttocks were whipped and there was no rising up once you stooped to dig. . . . And yet he [the German] wanted us to pay him tax. Were we not human beings?¹⁶

Such conditions prompted a massive rebellion in 1905 and persuaded the Germans to end the forced growing of cotton. In Mozambique, where the Portuguese likewise brutally enforced cotton cultivation, a combination of peasant sabotage, the planting of unauthorized crops, and the smuggling of cotton across the border to more profitable markets ensured that Portugal never achieved its goal of becoming self-sufficient in cotton production. Thus, the actions of colonized peoples could alter or frustrate the plans of the colonizers.

Economies of Cash-Crop Agriculture: The Pull of the Market

Many Asian and African peoples had produced quite willingly for an international market long before they were enclosed within colonial societies. They offered for trade items such as peanuts and palm oil in West Africa, cotton in Egypt, spices in Indonesia, and pepper and textiles in India. In some places, colonial rule created conditions that facilitated and increased cash-crop production to the advantage of local farmers. British authorities in Burma, for example, acted to encourage rice production among small farmers by ending an earlier prohibition on rice exports, providing irrigation and transportation facilities, and enacting land tenure laws that facilitated private ownership of small farms. Under these conditions, the population of

■ **Change**

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

the Irrawaddy Delta boomed, migrants from Upper Burma and India poured into the region, and rice exports soared. Local small farmers benefited considerably because they were now able to own their own land, build substantial houses, and buy imported goods. For several decades in the late nineteenth century, standards of living improved sharply, and huge increases in rice production fed millions of people in other parts of Asia and elsewhere. It was a very different situation from that of peasants forced to grow crops that seriously interfered with their food production.

But that kind of colonial development, practiced also in the Mekong River delta of French-ruled Vietnam, had important environmental consequences. It involved the destruction of mangrove forests and swamplands along with the fish and shellfish that supplemented local diets. New dikes and irrigation channels inhibited the depositing of silt from upstream and thus depleted soils in the deltas of these major river systems. And, unknown to anyone at the time, this kind of agriculture generates large amounts of methane gas, a major contributor to global warming.¹⁷

Profitable cash-crop farming also developed in the southern Gold Coast (present-day Ghana), a British territory in West Africa. Unlike Burma, it was African farmers themselves who took the initiative to develop export agriculture. Planting cacao trees in huge quantities, they became the world's leading supplier of cocoa, used to make chocolate, by 1911. Cacao was an attractive crop because, unlike cotton, it was compatible with the continued production of foods and did not require so much labor time. In the early twentieth century, it brought a new prosperity to many local farmers. "A hybrid society was taking shape," wrote one scholar, "partly peasant, in that most members farmed their own land with family labor . . . and partly capitalist, in that a minority employed wage laborers, produced chiefly for the market, and re-invested profits."¹⁸

That success brought new problems in its wake. A shortage of labor fostered the employment of former slaves as dependent and exploited workers and also generated tensions between the sexes when some men married women for their labor power but refused to support them adequately. Moreover, the labor shortage brought a huge influx of migrants from the drier interior parts of West Africa, generating ethnic and class tensions. Furthermore, many colonies came to specialize in one or two cash crops, creating an unhealthy dependence when world market prices dropped. Thus African and Asian farmers were increasingly subject to the uncertain rhythms of the international marketplace as well as to those of the seasons and the weather.

Economies of Wage Labor: Migration for Work

Yet another new way of working in colonial societies involved wage labor in some European enterprise. Driven by the need for money, by the loss of land adequate to support their families, or sometimes by the orders of colonial authorities, millions of colonial subjects across Asia and Africa sought employment in European-owned plantations, mines, construction projects, and homes. Often this required migration to distant work sites, many of them overseas. In this process, colonized migrants were joined by millions of Chinese, Japanese, and others, who lived in more independent

states. Together they generated vast streams of migration that paralleled and at least equaled in numbers the huge movement of Europeans during the nineteenth and early twentieth centuries (see Chapter 17, pp. 844–46). For Europeans, Asians, and Africans alike, the globalizing world of the colonial era was one of people in motion.

The African segment of this migratory stream moved in several directions. For much of the nineteenth century, the Atlantic slave trade continued, funneling well over 3 million additional people to the Americas, mostly to Brazil. As the slave trade diminished and colonial rule took shape in Africa, internal migration mounted within or among particular colonies. More than in Asia, Africans migrated to European farms or plantations because they had lost their own land. In the settler colonies of Africa—Algeria, Kenya, Southern Rhodesia (Zimbabwe), and South Africa, for example—permanent European communities, with the help of colonial governments, obtained huge tracts of land, much of which had previously been home to African societies. A 1913 law in South Africa legally defined 88 percent of the land as belonging to whites, who were then about 20 percent of the population. Much of highland Kenya, an enormously rich agricultural region that was home to the Gikuyu and Kamba peoples, was taken over by some 4,000 white farmers. In such places, some Africans stayed on as “squatters,” working for the new landowners as the price of remaining on what had been their own land. Others were displaced to “native reserves,” limited areas that could not support their growing populations, thus forcing many to work for wages on European farms. Most notably in South Africa, such reserved areas, known as Bantustans, became greatly overcrowded: soil fertility declined, hillsides were cleared, forests shrank, and erosion scarred the land. This kind of ecological degradation was among the environmental consequences of African wage labor on European farms and estates.

The gold and diamond mines of South Africa likewise set in motion a huge pattern of labor migration that encompassed all of Africa south of the Belgian Congo. With skilled and highly paid work reserved for white miners, Africans worked largely as unskilled laborers at a fraction of the wages paid to whites. Furthermore, they were recruited on short-term contracts, lived in all-male prison-like barracks that were often surrounded by barbed wire, and were forced to return home periodically to prevent them from establishing a permanent family life near the mines.

Asians too were in motion and in large numbers. Some 29 million Indians and 19 million Chinese migrated to Southeast Asia, the South Pacific, or the lands around the Indian Ocean basin.¹⁹ All across Southeast Asia in the later nineteenth and early twentieth centuries, huge plantations sprouted, which were financed from Europe and which grew sugarcane, rubber, tea, tobacco, sisal (used for making rope), and more. Impoverished workers by the hundreds of thousands came from great distances (India, China, Java) to these plantations, where they were subject to strict control, often housed in barracks, and paid poorly, with women receiving 50 to 75 percent of a man’s wage. Disease was common, and death rates were at least double that of the colony as a whole. In 1927 in southern Vietnam alone, one in twenty plantation workers died. British colonial authorities in India facilitated the migration of millions of Indians to work sites elsewhere in the British Empire—Trinidad, Jamaica,

■ Change

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



Economic Change in the Colonial World

These workers on a Ceylon tea plantation in the early twentieth century are moving sacks of tea into a drying house in preparation for export. The Lipton label on the bags is a reminder of the role of large-scale foreign investment in the economic transformations of the colonial era. (© Hulton-Deutsch Collection/Corbis)

Fiji, Malaysia, Ceylon, South Africa, Kenya, and Uganda, for example—with some working as indentured laborers, receiving free passage and enough money to survive in return for five to seven years of heavy labor. Others operated as independent merchants. Particularly in the Caribbean region, Indian migration rose as the end of slavery created a need for additional labor. Since the vast majority of these Asian migrants were male, it altered gender ratios in the islands and in their countries of origin, where women faced increased workloads.

Mines were another source of wage labor for many Asians. In the British-ruled Malay States (Malaysia), tin mining accelerated greatly in the late nineteenth century, and by 1895 that colony produced some 55 percent of the world's tin. Operated initially by Chinese and later by European entrepreneurs, Malaysian tin mines drew many millions of impoverished Chinese workers on strictly controlled three-year contracts. Appalling living conditions, disease, and accidents generated extraordinarily high death rates.

Beyond Southeast Asia, Chinese migrants moved north to Manchuria in substantial numbers, encouraged by a Chinese government eager to prevent Russian encroachment in the area. The gold rushes of Australia, Peru, and California also attracted hundreds of thousands of Chinese, who often found themselves subject to sharp discrimination from local people, including recently arrived European migrants. For example, Dennis Kearney, who led a California anti-immigrant labor organization with the slogan “The Chinese must go,” was himself an Irish-born immigrant. Canada, Australia, New Zealand and the United States all enacted measures to restrict or end Chinese immigration in the late nineteenth century.

Snapshot Long-Distance Migration in an Age of Empire, 1846–1940²⁰

The age of empire was also an age of global migration. Beyond the three major patterns of long-distance migration shown here, shorter migrations within particular regions or colonies set millions more into motion.

Origins	Destination	Numbers
Europe	Americas	55–58 million
India, southern China	Southeast Asia, Indian Ocean rim, South Pacific	48–52 million
Northeast Asia, Russia	Manchuria, Siberia, Central Asia, Japan	46–51 million

A further destination of African and Asian migrants lay in the rapidly swelling cities of the colonial world—Lagos, Nairobi, Cairo, Calcutta, Rangoon, Batavia, Singapore, Saigon. Racially segregated, often unsanitary, and greatly overcrowded, these cities nonetheless were seen as meccas of opportunity for people all across the social spectrum. Traditional elites, absentee landlords, and wealthy Chinese businessmen occupied the top rungs of Southeast Asian cities. Western-educated people everywhere found opportunities as teachers, doctors, and professional specialists, but more often as clerks in European business offices and government bureaucracies. Skilled workers on the railways or in the ports represented a working-class elite, while a few labored in the factories that processed agricultural goods or manufactured basic products such as beer, cigarettes, cement, and furniture. Far more numerous were the construction workers, rickshaw drivers, food sellers, domestic servants, prostitutes, and others who made up the urban poor of colonial cities. In 1955, a British investigating commission described life in Nairobi, the capital of Kenya, one of Britain's richest colonies:

The wages of the majority of African workers are too low to enable them to obtain accommodation which is adequate to any standard. The high cost of housing relative to wages is in itself a cause of overcrowding, because housing is shared to lighten the cost. This, with the high cost of food in towns, makes family life impossible for the majority.²¹

Thus, after more than half a century of colonial rule, British authorities themselves acknowledged that normal family life in the colony's major urban center proved out of reach for the vast majority. It was quite an admission.

Women and the Colonial Economy: Examples from Africa

If economic life in European empires varied greatly from place to place, even within the same colony, it also offered a different combination of opportunities and hardships to women than it did to men, as the experience of colonial Africa shows.²² In pre-colonial Africa, women were almost everywhere active farmers, with responsibility

■ **Change**
How were the lives of African women altered by colonial economies?

for planting, weeding, and harvesting in addition to food preparation and child care. Men cleared the land, built houses, herded the cattle, and in some cases assisted with field work. Within this division of labor, women were expected to feed their own families and were usually allocated their own fields for that purpose. Many also were involved in local trading activity. Though clearly subordinate to men, African women nevertheless had a measure of economic autonomy.

As the demands of the colonial economy grew, women's lives increasingly diverged from those of men. In colonies where cash-crop agriculture was dominant, men often withdrew from subsistence production in favor of more lucrative export crops. Among the Ewe people of southern Ghana, men almost completely dominated the highly profitable cacao farming, whereas women assumed near total responsibility for domestic food production. In neighboring Ivory Coast, women had traditionally grown cotton for their families' clothing; but when that crop acquired a cash value, men insisted that cotton grown for export be produced on their own personal fields. Thus men acted to control the most profitable aspects of cash-crop agriculture and in doing so greatly increased the subsistence workload of women. One study from Cameroon estimated that women's working hours increased from forty-six per week in precolonial times to more than seventy by 1934.

Further increasing women's workload and differentiating their lives from those of men was labor migration. As growing numbers of men sought employment in the cities, on settler farms, or in the mines, their wives were left to manage the domestic economy almost alone. In many cases, women also had to supply food to men in the cities to compensate for very low urban wages. They often took over such traditionally male tasks as breaking the ground for planting, milking the cows, and supervising the herds, in addition to their normal responsibilities. In South Africa, where the demands of the European economy were particularly heavy, some 40 to 50 percent of able-bodied adult men were absent from the rural areas, and women headed 60 percent of households. In Botswana, which supplied much male labor to South Africa, married couples by the 1930s rarely lived together for more than two months at a time. Increasingly, men and women lived in different worlds with one focused on the cities and working for wages and the other on village life and subsistence agriculture.

Women coped with these difficult circumstances in a number of ways. Many sought closer relations with their families of birth rather than with their absent husbands' families, as would otherwise have been expected. Among the Luo of Kenya, women 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, including those for prostitutes and for brewers of beer.

The colonial economy sometimes provided a measure of opportunity for enterprising women, particularly in small-scale trade and marketing. In some parts of West Africa, women came to dominate this sector of the economy by selling foodstuffs, cloth, and inexpensive imported goods, while men or foreign firms controlled the more profitable wholesale and import-export trade. Such opportunities some-

times gave women considerable economic autonomy. By the 1930s, for example, Nupe women in northern Nigeria had gained sufficient wealth as itinerant traders that they were contributing more to the family income than their husbands and frequently lent money to them. Among some Igbo groups in southern Nigeria, men were responsible for growing the prestigious yams, but women's crops—especially cassava—came to have a cash value during the colonial era, and women were entitled to keep the profits from selling it. “What is man? I have my own money” expressed the growing economic independence of such women.²³

At the other end of the social scale, women of impoverished rural families, by necessity, often became virtually independent heads of household in the absence of their husbands. Others took advantage of new opportunities in mission schools, towns, and mines to flee the restrictions of rural patriarchy. Such challenges to patriarchal values elicited various responses from men, including increased accusations of witchcraft against women and fears of impotence. Among the Shona in Southern Rhodesia, and no doubt elsewhere, senior African men repeatedly petitioned the colonial authorities for laws and regulations that would criminalize adultery and restrict women's ability to leave their rural villages.²⁴ The control of women's sexuality and mobility was a common interest of European and African men.

Assessing Colonial Development

Beyond the many and varied changes that transformed the working lives of millions in the colonial world lies the difficult and highly controversial question of the overall economic impact of colonial rule on Asian and African societies. Defenders, both then and now, praise it for jump-starting modern economic growth, but numerous critics cite a record of exploitation and highlight the limitations and unevenness of that growth.

Amid the continuing debates, three things seem reasonably clear. First, 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. In many places, that process was well under way before conquest imposed foreign rule, and elsewhere it occurred without formal colonial control. Nonetheless, it is apparent that within the colonial world far more land and labor were devoted to production for the global market at the end of the colonial era than at its beginning. Many colonized groups and individuals benefited from their new access to global markets—Burmese rice farmers and West African cocoa farmers, for example. Others were devastated. In India, large-scale wheat exports to Britain continued unchecked—or even increased—despite a major drought and famine that claimed between 6 and 10 million lives in the late 1870s. A colonial government committed to free market principles declined to interfere with those exports or to provide much by way of relief. One senior official declared it “a mistake to spend so much money to save a lot of black fellows.”²⁵

Second, Europeans could hardly avoid conveying to the colonies some elements of their own modernizing process. It was in their interests to do so, and many felt

■ **Change**
Did colonial rule bring “economic progress” in its wake?

duty bound to “improve” the societies they briefly governed. Modern administrative and bureaucratic structures facilitated colonial control; communication and transportation infrastructure (railroads, motorways, ports, telegraphs, postal services) moved products to the world market; schools trained the army of intermediaries on which colonial rule depended; and modest health care provisions fulfilled some of the “civilizing mission” to which many Europeans felt committed. These elements of modernization made an appearance, however inadequately, during the colonial era.

Third, nowhere in the colonial world did a major breakthrough to modern industrial society occur. When India became independent after two centuries of colonial rule by the world’s first industrial society, it was still one of the poorest of the world’s developing countries. The British may not have created Indian poverty, but neither did they overcome it to any substantial degree. Scholars continue to debate the reasons for that failure: was it the result of deliberate British policies, or was it due to the conditions of Indian society? The nationalist movements that surged across Asia and Africa in the twentieth century had their own answer. To their many millions of participants, colonial rule, whatever its earlier promise, had become an economic dead end, whereas independence represented a grand opening to new and more hopeful possibilities. Paraphrasing a famous teaching of Jesus, Kwame Nkrumah, the first prime minister of an independent Ghana, declared, “Seek ye first the political kingdom, and all these other things [schools, factories, hospitals, for example] will be added unto you.”

SUMMING UP SO FAR

In what different ways did the colonial experience reshape the economic lives of Asian and African societies?

Believing and Belonging: Identity and Cultural Change in the Colonial Era

The experience of colonial rule—its racism, its exposure to European culture, its social and economic upheavals—contributed much to cultural change within Asian and African societies. Coping with these enormous disruptions induced many colonized peoples to alter the ways they thought about themselves and their communities. Cultural identities, of course, are never static, but the transformations of the colonial era catalyzed substantial and quite rapid changes in what people believed and in how they defined the societies to which they belonged. Those transformed identities continued to echo long after European rule had ended.

Education

For an important minority, it was the acquisition of Western education, obtained through missionary or government schools, that generated a new identity. To many European colonizers, education was a means of “uplifting native races,” a paternalistic obligation of the superior to the inferior. To previously illiterate people, the knowledge of reading and writing of any kind often suggested an almost magical power. Within the colonial setting, it could mean an escape from some of the most onerous

■ Change

What impact did Western education have on colonial societies?



obligations of living under European control, such as forced labor. More positively, it meant access to better-paying positions in government bureaucracies, mission organizations, or business firms and to the exciting imported goods that their salaries could buy. Moreover, education often provided social mobility and elite status within their own communities and an opportunity to achieve, or at least approach, equality with whites in racially defined societies. An African man from colonial Kenya described an encounter he had as a boy in 1938 with a relative who was a teacher in a mission school:

Aged about 25, he seems to me like a young god with his smart clothes and shoes, his watch, and a beautiful bicycle. I worshipped in particular his bicycle that day and decided that I must somehow get myself one. As he talked with us, it seemed to me that the secret of his riches came from his education, his knowledge of reading and writing, and that it was essential for me to obtain this power.²⁶

Many such people ardently embraced European culture, dressing in European clothes, speaking French or English, building European-style houses, getting married in long white dresses, and otherwise emulating European ways. Some of the early Western-educated Bengalis from northeastern India boasted about dreaming in English and deliberately ate beef, to the consternation of their elders. In a well-known

The Educated Elite

Throughout the Afro-Asian world of the nineteenth century, the European presence generated a small group of people who enthusiastically embraced the culture and lifestyle of Europe. Here King Chulalongkorn of Siam poses with the crown prince and other young students, all of them impeccably garbed in European clothing. (© Hulton-Deutsch Collection/Corbis)

poem entitled “A Prayer for Peace,” Léopold Senghor, a highly educated West African writer and political leader, enumerated the many crimes of colonialism and yet confessed, “I have a great weakness for France.” Asian and African colonial societies now had a new cultural divide: between the small number who had mastered to varying degrees the ways of their rulers and the vast majority who had not. Literate Christians in the East African kingdom of Buganda referred with contempt to their “pagan” neighbors as “those who do not read.”

Many among the Western-educated elite saw themselves as a modernizing vanguard, leading the regeneration of their societies in association with colonial authorities. For them, at least initially, the colonial enterprise was full of promise for a better future. The Vietnamese teacher and nationalist Nguyen Thai Hoc, while awaiting execution in 1930 by the French for his revolutionary activities, wrote about his earlier hopes: “At the beginning, I had thought to cooperate with the French in Indochina in order to serve my compatriots, my country, and my people, particularly in the areas of cultural and economic development.”²⁷ Senghor too wrote wistfully about an earlier time when “we could have lived in harmony [with Europeans].”

In nineteenth-century India, Western-educated men organized a variety of reform societies, which drew inspiration from the classic texts of Hinduism while seeking a renewed Indian culture that was free of idolatry, caste restrictions, and other “errors” that had entered Indian life over the centuries. Much of this reform effort centered on improving the status of women. Thus reformers campaigned against *sati*, the ban on remarriage of widows, female infanticide, and child marriages, while advocating women’s education and property rights. For a time, some of these Indian reformers saw themselves working in tandem with British colonial authorities. One of them, Keshub Chunder Sen (1838–1884), spoke to his fellow Indians in 1877: “You are bound to be loyal to the British government that came to your rescue, as God’s ambassador, when your country was sunk in ignorance and superstition. . . . India in her present fallen condition seems destined to sit at the feet of England for many long years, to learn western art and science.”²⁸ (See Document 18.1, pp. 913–15, for another such view.)

Such fond hopes for the modernization or renewal of Asian and African societies within a colonial framework would be bitterly disappointed. Europeans generally declined to treat their Asian and African subjects—even those with a Western education—as equal partners in the enterprise of renewal. The frequent denigration of their cultures as primitive, backward, uncivilized, or savage certainly rankled, particularly among the well-educated. “My people of Africa,” wrote the West African intellectual James Aggrey in the 1920s, “we were created in the image of God, but men have made us think that we are chickens, and we still think we are; but we are eagles. Stretch forth your wings and fly.”²⁹ In the long run, the educated classes in colonial societies everywhere found European rule far more of an obstacle to their countries’ development than a means of achieving it. Turning decisively against a now-despised foreign imperialism, they led the many struggles for independence that came to fruition in the second half of the twentieth century.

Religion

Religion too provided the basis for new or transformed identities during the colonial era. Most dramatic were those places where widespread conversion to Christianity took place, such as New Zealand, the Pacific islands, and especially non-Muslim Africa. Some 10,000 missionaries had descended on Africa by 1910; by the 1960s, about 50 million Africans, roughly half of the non-Muslim population, claimed a Christian identity. The attractions of the new faith were many. As in the Americas centuries earlier, 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. Furthermore, 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—all of them oppressed groups in many African societies—found new opportunities and greater freedom in some association with missions. Moreover, 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.

But missionary teaching and practice also generated conflict and opposition, particularly when they touched on gender roles. A wide range of issues focusing on the lives of women proved challenging for missionaries and spawned opposition from African converts or potential converts. Female nudity offended Western notions of modesty. Polygyny contradicted Christian monogamy, though such prescriptions sat uneasily beside Old Testament practices, and the question of what male converts should do with their additional wives was always difficult. Bride wealth made marriage seem “a mere mercantile transaction.” Marriages between Christians and non-Christians remained problematic. African sexual activity outside of monogamous marriage often resulted in disciplinary action or expulsion from the church. Missionaries’ efforts to enforce Western gender norms were in part responsible for considerable turnover in the ranks of African church members.

Among the more explosive issues that agitated nascent Christian communities in colonial Kenya was that of “female circumcision,” the excision of a pubescent girl’s

Change

What were the attractions of Christianity within some colonial societies?

The Missionary Factor

Among the major change agents of the colonial era were the thousands of Christian missionaries who brought not only a new religion but also elements of European medicine, education, gender roles, and culture. Here is an assembly at a mission school for girls in New Guinea in the early twentieth century. (Rue des Archives/The Granger Collection, New York)



PORTRAIT

Wanjiku of Kenya: An Ordinary Woman
in Extraordinary Times

Born in 1910 among the Gikuyu people of East Africa, Wanjiku witnessed almost the entire twentieth century.³⁰ Her life encompassed the dramatic intrusion of British colonialism, the coming of Christianity, the Mau Mau rebellion against European rule, the achievement of independence for Kenya in 1963, and the challenges of modernization in the decades that followed.

And yet, the first 30 years or more of Wanjiku's life were shaped far more by the customary patterns of rural Gikuyu culture than by the transformations of colonial rule.

She grew up in her father's compound where her mother, three other wives, and more than a dozen children also lived. As a child, she began contributing to the household—fetching water, firewood, and vegetables—even as she learned the stories, riddles, and proverbs of Gikuyu folklore. At age fourteen, she had her ears pierced, thus achieving a “new stage of maturity.”

Far more important, however, was her “circumcision,” a procedure that involved the cutting of her genitals and the excision of the clitoris. For Wanjiku, as for virtually



A Gikuyu woman, such as Wanjiku, being instructed by a Home Guard official during the Mau Mau rebellion. (© Bettmann/Corbis)

all Gikuyu girls, this procedure was a prerequisite for becoming “a grown-up person” and eligible for marriage. Described as “buying maturity with pain,” the operation was, as Wanjiku later recalled, “like being slaughtered.” Circumcision also marked Wanjiku's entry into an age-set, a group of girls who had undergone this initiation into womanhood together. As adults they worked together in the fields, provided help and gifts at the birth of children, and protected one another from sexual abuse by men.

Now Wanjiku was also able to attend the evening dances where young men and women mingled. There she met her first husband, Wamai, who initiated the long

process of negotiation between families and the payment of numerous goats and cows to the bride's father. Marriage, she found, “was a big change—learning about sex and my husband's habits.” Tragedy struck, however, when both her husband and her first child died. A few years later, Wanjiku married Kamau, the younger brother of her first husband, with whom she had three sons. Her second marriage, unlike the first, was accompanied by a

clitoris and adjacent genital tissue as a part of initiation rites marking her coming-of-age.³¹ To the Gikuyu people, among whom it was widely practiced, it was a prerequisite for adult status and marriage. To missionaries, it was physically damaging to girls and brought “unnecessary attention . . . to the non-spiritual aspects of sex.” When missionaries in 1929 sought to enforce a ban on the practice among their African converts, outrage ensued. Thousands abandoned mission schools and churches, but they did not abandon Christianity or modern education. Rather they created a series of independent schools and churches in which they could practice their new faith and pursue their educational goals without missionary intrusion. Some recalled that the New Testament itself had declared that “circumcision is nothing and uncircum-

church service and a wedding ring, signs of encroaching Western culture. Both marriages were apparently relatively satisfying, and she reported with pride that neither man mistreated or beat her.

During the 1940s and 1950s, the new realities of colonial life began to touch Wanjiku more personally than before. She and Kamau became Christians around 1940, and in 1948, Wanjiku “became saved.” “The saved ones,” she declared, “do not take tobacco nor drink. And they don’t abuse anybody.” She then joined a church-based “Mother’s Union,” vowing “never again to carry out old Gikuyu customs.” For Wanjiku, this group became a major source of social support that operated outside of traditional Gikuyu culture.

In 1952, Wanjiku found herself caught up in the Gikuyu-based Mau Mau rebellion against colonial rule. To separate the general population from the Mau Mau “freedom fighters” in the surrounding forests, the colonial government forced most Gikuyu to relocate into compact villages closely and brutally supervised by the Home Guard, local African police appointed by European authorities. Wanjiku and many others were required to dig a large trench around the village to keep the rebels out. “We were like prisoners,” Wanjiku reported. “If we started to drag behind working, we were beaten.” Caught between the opposing forces of the Home Guard and the Mau Mau fighters, Wanjiku lived in fear. “If you made a mistake with the Home Guard, you would die. If you made a mistake with the Mau Mau, you would die too.”

The British crushed the Mau Mau rebellion by 1956, but, by 1963 Kenya, like dozens of other African countries, had achieved its independence. Wanjiku remembered the day with exhilaration. “We spent the whole night singing and dancing. We were so happy because we would never be ruled by foreigners again. It also meant the end of the beatings.” It was perhaps the high point of Wanjiku’s consciousness as a public person and a participant in a new nation.

In the decades following independence, Wanjiku experienced still further changes. She and her husband began to grow tea as a cash crop, something limited to European farmers for much of the colonial era. Kenya’s new government tried to forbid female circumcision, and, as young people were increasingly drawn to the larger cities, older rural social patterns broke down. Boys and girls of different age-sets mingled far more freely than before. Educated young people felt superior and sometimes behaved disrespectfully to illiterate elders such as Wanjiku.

By the 1990s, Wanjiku was an old woman afflicted with arthritis and much diminished vision. She saw herself less as a Kenyan than as a Gikuyu. No longer able to farm, she counseled her children, looked after her grandchildren, and enjoyed recounting her life story to a visiting anthropologist.

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

cision is nothing.” And so, wrote one angry convert to a local missionary, “Has God spoken to you this time and informed you that those who circumcise will not enter in to God’s place? It is better for a European like you to leave off speaking about such things because you can make the Gospel to be evil spoken of.” (See the Portrait above for the experience of Wanjiku, a Gikuyu woman.)

As elsewhere, Christianity in Africa soon became Africanized. Within mission-based churches, many converts continued using protective charms and medicines and consulting local medicine men, all of which caused their missionary mentors to speak frequently of “backsliding.” Other converts continued to believe in their old gods and spirits but now deemed them evil and sought their destruction. Furthermore,

Change
How and why did Hinduism emerge as a distinct religious tradition during the colonial era in India?

thousands of separatist movements established a wide array of independent churches, which were thoroughly Christian but under African rather than missionary control and which in many cases incorporated African cultural practices and modes of worship. It was a twentieth-century “African Reformation.”

In India, where Christianity made only very modest inroads, leading intellectuals and reformers began to define their region’s endlessly varied beliefs, practices, sects, rituals, and philosophies as a more distinct, unified, and separate religion now known as Hinduism. It was in part an effort to provide for India a religion wholly equivalent to Christianity, “an accessible tradition and a feeling of historical worth when faced with the humiliation of colonial rule.”³² To Swami Vivekananda (1863–1902), one of nineteenth-century India’s most influential religious figures, a revived Hinduism, shorn of its distortions, offered a means of uplifting the country’s village communities, which were the heart of Indian civilization. Moreover, it could offer spiritual support to a Western world mired in materialism and militarism, a message that he took to the First World Parliament of Religions held in 1893 in Chicago. Here was India speaking back to Europe:

Let the foreigners come and flood the land with their armies, never mind. Up, India and conquer the world with your spirituality. . . . The whole of the Western world is a volcano which may burst tomorrow. . . . Now is the time to work so that India’s spiritual ideas may penetrate deep into the West.³³

This new notion of Hinduism provided a cultural foundation for emerging ideas of India as a nation, but it also contributed to a clearer sense of Muslims as a distinct community in India. Before the British take-over, little sense of commonality united the many diverse communities who practiced Islam—urban and rural dwellers; nomads and farmers; artisans, merchants, and state officials. But the British had created separate inheritance laws for all Muslims and others for all Hindus; in their census taking, they counted the numbers of people within these now sharply distinguished groups; and they allotted seats in local councils according to these artificial categories. As some anti-British patriots began to cast India in Hindu terms, the idea of Muslims as a separate community, which was perhaps threatened by the much larger number of Hindus, began to make sense to some who practiced Islam. In the early twentieth century, a young Hindu Bengali schoolboy noticed that “our Muslim school-fellows were beginning to air the fact of their being Muslims rather more consciously than before and with a touch

Hinduism in the West

The cultural interactions of the colonial era brought Asian traditions such as Hinduism to the attention of small groups in Europe and the United States. The visit of India’s Swami Vivekananda, shown here, to the First World Parliament of Religions in Chicago in 1893 was part of that process. (Archiv Peter Ruhe/akg-images)



of assertiveness.”³⁴ Here were the beginnings of what became in the twentieth century a profound religious and political division within the South Asian peninsula.

“Race” and “Tribe”

In Africa as well, intellectuals and ordinary people alike forged new ways of belonging as they confronted the upheavals of colonial life. Central to these new identities were notions of race and ethnicity. By the end of the nineteenth century, a number of African thinkers, familiar with Western culture, began to define the idea of an “African identity.” Previously, few if any people on the continent had regarded themselves as Africans. Rather they were members of particular local communities, usually defined by language; some were also Muslims; and still others inhabited some state or empire. Now, however, influenced by the common experience of colonial oppression and by a highly derogatory European racism, well-educated Africans began to think in broader terms, similar to Indian reformers who were developing the notion of Hinduism. It was an effort to revive the cultural self-confidence of their people by articulating a larger, common, and respected “African tradition,” equivalent to that of Western culture.

This effort took various shapes. One line of argument held that African culture and history in fact possessed the very characteristics that Europeans exalted. Knowing that Europeans valued large empires and complex political systems, African intellectuals pointed with pride to the ancient kingdoms of Ethiopia, Mali, Songhay, and others. C. A. Diop, a French-educated scholar from Senegal, insisted that Egyptian civilization was in fact the work of black Africans. Reversing European assumptions, Diop argued that Western civilization owed much to Egyptian influence and was therefore derived from Africa. Black people, in short, had a history of achievement fully comparable to that of Europe and therefore deserved just as much respect and admiration.

An alternative approach to defining an African identity lay in praising the differences between African and European cultures. The most influential proponent of such views was Edward Blyden (1832–1912), a West African born in the West Indies and educated in the United States who later became a prominent scholar and political official in Liberia. Blyden accepted the assumption that the world’s various races were different but argued that each had its own distinctive contribution to make to world civilization. The uniqueness of African culture, Blyden wrote, lay in its communal, cooperative, and egalitarian societies, which contrasted sharply with Europe’s highly individualistic, competitive, and class-ridden societies; in its harmonious relationship with nature as opposed to Europe’s efforts to dominate and exploit the natural order; and particularly in its profound religious sensibility, which Europeans had lost in centuries of attention to material gain. Like Vivekananda in India, Blyden argued that Africa had a global mission “to be the spiritual conservatory of the world.”³⁵

In the twentieth century, such ideas resonated with a broader public. Hundreds of thousands of Africans took part in World War I, during which they encountered

■ Change

In what way were “race” and “tribe” new identities in colonial Africa?

other Africans as well as Europeans. Some were able to travel widely. Contact with American black leaders such as Booker T. Washington, W. E. B. DuBois, Marcus Garvey, and various West Indian intellectuals further stimulated among a few a sense of belonging to an even larger pan-African world. Such notions underlay the growing nationalist movements that contested colonial rule as the twentieth century unfolded.

For the vast majority, however, the most important new sense of belonging that evolved from the colonial experience was not the notion of “Africa”; rather, it was the idea of “tribe” or, in the language of contemporary scholars, that of ethnic identity. African peoples, of course, had long recognized differences among themselves based on language, kinship, clan, village, or state, but these were seldom sharp or clearly defined. Boundaries fluctuated and were hazy; local communities often incorporated a variety of culturally different peoples. The idea of an Africa sharply divided into separate and distinct “tribes” was in fact a European notion that facilitated colonial administration and reflected Europeans’ belief in African primitiveness. For example, when the British began to rule the peoples living along the northern side of Lake Tanganyika, in present-day Tanzania, they found a series of communities that were similar to one another in language and customs but that governed themselves separately and certainly had not regarded themselves as a distinct “tribe.” It was British attempts to rule them as a single people, first through a “paramount chief” and later through a council of chiefs and elders, that resulted in their being called, collectively, the Nyakyusa. A tribe had been born. By requiring people to identify their tribe on applications for jobs, schools, and identity cards, colonial governments spread the idea of tribe widely within their colonies.

New ethnic identities were not simply imposed by Europeans; Africans increasingly found ethnic or tribal labels useful. This was especially true in rapidly growing urban areas. Surrounded by a bewildering variety of people and in a setting where competition for jobs, housing, and education was very intense, migrants to the city found it helpful to categorize themselves and others in larger ethnic terms. Thus, in many colonial cities, people who spoke similar languages, shared a common culture, or came from the same general part of the country began to think of themselves as a single people—a new tribe. They organized a rich variety of ethnic or tribal associations to provide mutual assistance while in the cities and to send money back home to build schools or clinics. Migrant workers, far from home and concerned to protect their rights to land and to their wives and families, found a sense of security in being part of a recognized tribe, with its chiefs, courts, and established authority.

The Igbo people of southeastern Nigeria represent a case in point. Prior to the twentieth century, they were organized in a series of independently governed village groups. Although they spoke related languages, they had no unifying political system and no myth of common ancestry. Occupying a region of unusually dense population, many of these people eagerly seized on Western education and moved in large numbers to the cities and towns of colonial Nigeria. There they gradually discovered what they had in common and how they differed from the other peoples of Nigeria.

By the 1940s, they were organizing on a national level and calling on Igbos everywhere to “sink all differences” to achieve “tribal unity, cooperation, and progress of all the Igbos.” Fifty years earlier, however, no one had regarded himself or herself as an Igbo. One historian summed up the process of creating African ethnic identities in this way: “Europeans believed Africans belonged to tribes; Africans built tribes to belong to.”³⁶



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Reflections: Who Makes History?

Winners may write history, but they do not make history, at least not alone. Dominant groups everywhere—slave owners, upper classes, men generally, and certainly colonial rulers—have found their actions constrained and their choices limited by the sheer presence of subordinated people and the ability of those people to act. Europeans who sought to make their countries self-sufficient in cotton by requiring colonized Africans to grow it generally found themselves unable to achieve that goal. Missionaries who tried to impose their own understanding of Christianity in the colonies found their converts often unwilling to accept missionary authority or the cultural framework in which the new religion was presented. In the twentieth century, colonial rulers all across Asia and Africa found that their most highly educated subjects became the leaders of those movements seeking to end colonial rule. Clearly this was not what they had intended.

In recent decades, historians have been at pains to uncover the ways in which subordinated people—slaves, workers, peasants, women, the colonized—have been able to act in their own interests, even within the most oppressive conditions. This kind of “history from below” found expression in a famous book about American slavery that was subtitled *The World the Slaves Made*. Historians of women’s lives have sought to show women not only as victims of patriarchy but also as historical actors in their own right.

Likewise, colonized people in any number of ways actively shaped the history of the colonial era. On occasion, they resisted and rebelled; in various times and places, they embraced, rejected, and transformed a transplanted Christianity; many eagerly sought Western education but later turned it against the colonizers; women both suffered from and creatively coped with the difficulties of colonial life; and everywhere people created new ways of belonging. None of this diminishes the hardships, the enormous inequalities of power, or the exploitation and oppression of the colonial experience. Rather it suggests that history is often made through the struggle of unequal groups and that the outcome corresponds to no one’s intentions.

Perhaps we might let Karl Marx have the last word on this endlessly fascinating topic: “Men make their own history,” he wrote, “but they do not make it as they please nor under conditions of their own choosing.” In the colonial experience of the nineteenth and early twentieth centuries, both the colonizers and the colonized “made history,” but neither was able to do so as they pleased.

Second Thoughts

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What's the Significance?

European racism, 883–84	Western-educated elite, 902–04
scramble for Africa, 885–86	Wanjiku, 906–07
Indian Rebellion, 1857–1858, 890	Africanization of Christianity, 907–08
Congo Free State/Leopold II, 894	Swami Vivekananda, 908
cultivation system, 895–96	Edward Blyden, 909
cash-crop agriculture, 895–96	

Big Picture Questions

1. In what ways did colonial rule rest on violence and coercion, and in what ways did it elicit voluntary cooperation or generate benefits for some people?
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?
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?
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?

Next Steps: For Further Study

- A. Adu Boahen, *African Perspectives on Colonialism* (1987). An examination of the colonial experience by a prominent African scholar.
- Alice Conklin and Ian Fletcher, *European Imperialism, 1830–1930* (1999). A collection of both classical reflections on empire and examples of modern scholarship.
- Scott B. Cook, *Colonial Encounters in the Age of High Imperialism* (1996). Seven case studies of the late nineteenth-century colonial experience.
- Adam Hochschild, *King Leopold's Ghost* (1999). A journalist's evocative account of the horrors of early colonial rule in the Congo.
- Douglas Peers, *India under Colonial Rule* (2006). A concise and up-to-date exploration of colonial India.
- Bonnie Smith, ed., *Imperialism* (2000). A fine collection of documents, pictures, and commentary on nineteenth- and twentieth-century empires.
- Margaret Strobel, *Gender, Sex, and Empire* (1994). A brief account of late twentieth-century historical thinking about colonial life and gender.
- "History of Imperialism," <http://members.aol.com/TeacherNet/World.html>. A Web site with dozens of links to documents, essays, maps, cartoons, and pictures dealing with modern empires.

For Web sites and additional documents related to this chapter, see **Make History** at bedfordstmartins.com/highschool/strayer.

Documents

Considering the Evidence: Indian Responses to Empire



The European empires of the nineteenth and early twentieth centuries elicited a variety of responses from their colonial subjects—acceptance and even gratitude, disappointment with unfulfilled promises, active resistance, and sharp criticism. The documents that follow present a range of Indian commentary on British rule during this time.

India was Britain’s “jewel in the crown,” the centerpiece of its expanding empire in Asia and Africa (see Map 18.1, p. 886). Until the late 1850s, Britain’s growing involvement with South Asia was organized and led by the British East India Company, a private trading firm that had acquired a charter from the Crown allowing it to exercise military, political, and administrative functions in India as well as its own commercial operations (see pp. 676–77). But after the explosive upheaval of the Indian Rebellion of 1857–1858, the British government itself assumed control of the region. Throughout the colonial era, the British relied heavily on an alliance with traditional elite groups in Indian society—landowners; the “princes” who governed large parts of the region; and the Brahmins, the highest-ranking segment of India’s caste-based society.

Document 18.1

Seeking Western Education

Ram Mohan Roy (1772–1833), born and highly educated within a Brahmin Hindu family, subsequently studied both Arabic and Persian, learned English, came into contact with British Christian missionaries, and found employment with the British East India Company. He emerged in the early nineteenth century as a leading advocate for religious and social reform within India, with a particular interest in ending *sati*, the practice in which widows burned themselves on their husbands’ funeral pyres. In 1823, he learned about a British plan to establish a school in Calcutta that was to focus on Sanskrit texts and traditional Hindu learning. Document 18.1 records his response to that school, and to British colonial rule, in a letter to the British governor-general of India.

- Why was Roy opposed to the creation of this school?
- What does this letter reveal about Roy's attitude toward Indian and European cultures?
- What future did Roy imagine for India?
- How would you describe Roy's attitude toward British colonial rule in India?

RAM MOHAN ROY

Letter to Lord Amherst

1823

The establishment of a new Sanskrit School in Calcutta evinces the laudable desire of Government to improve the natives of India by education, a blessing for which they must ever be grateful. . . . When this seminary of learning was proposed . . . we were filled with sanguine hopes that [it would employ] European gentlemen of talent and education to instruct the natives of India in Mathematics, Natural Philosophy, Chemistry, Anatomy, and other useful sciences, which the natives of Europe have carried to a degree of perfection that has raised them above the inhabitants of other parts of the world. . . . Our hearts were filled with mingled feelings of delight and gratitude; we already offered up thanks to Providence for inspiring the most generous and enlightened nations of the West with the glorious ambition of planting in Asia the arts and sciences of Modern Europe.

We find [however] that the Government are establishing a Sanskrit school under Hindu Pandits^o to impart such knowledge as is already current in India. This seminary can only be expected to load the minds of youth with grammatical niceties and metaphysical distinctions of little or no practical use to the possessors or to society. The pupils will there acquire what was known two thousand years ago

^o**Pandits:** learned teachers.

Source: Rammohun Roy, *The English Works of Raja Rammohun Roy* (Allahabad, India: Panini Office, 1906), 471–74.

with the addition of vain and empty subtleties since then produced by speculative men, such as is already commonly taught in all parts of India. . . .

Neither can much improvement arise from such speculations as the following which are the themes suggested by the Vedanta:^o in what manner is the soul absorbed in the Deity? What relation does it bear to the Divine Essence? Nor will youths be fitted to be better members of society by the Vedantic doctrines which teach them to believe that all visible things have no real existence, that as father, brother, etc., have no actual entity, they consequently deserve no real affection, and therefore the sooner we escape from them and leave the world the better. . . .

[T]he Sanskrit system of education would be the best calculated to keep this country in darkness, if such had been the policy of the British legislature. But as the improvement of the native population is the object of the Government, it will consequently promote a more liberal and enlightened system of instruction, embracing Mathematics, Natural Philosophy, Chemistry, Anatomy, with other useful sciences, which may be accomplished with the sums proposed by employing a few gentlemen of talent and learning educated in Europe and providing a College furnished with necessary books, instruments, and other apparatus. In presenting this subject to your Lordship, I conceive myself discharging a solemn duty which I owe to my countrymen, and

^o**Vedanta:** a branch of Hindu philosophy.

also to that enlightened sovereign and legislature which have extended their benevolent care to this distant land, actuated by a desire to improve the in-

habitants, and therefore humbly trust you will excuse the liberty I have taken in thus expressing my sentiments to your Lordship.

Document 18.2

The Indian Rebellion

In 1857–1858, British-ruled India erupted in violent rebellion (see p. 890). Some among the rebels imagined that the Mughal Empire might be restored to its former power and glory. Such was the hope that animated the Azamgarh Proclamation, issued in the summer of 1857, allegedly by the grandson of the last and largely powerless Mughal emperor, Bahadur Shah.

- What grievances against British rule does this document disclose?
- 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?
- 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?
- Does the proclamation represent the strength and authority of the Mughal Empire or its weakness and irrelevance?

PRINCE FEROZE SHAH

The Azamgarh Proclamation

1857

It is well known to all that in this age the people of Hindustan,^o both Hindus and Muslims, are being ruined under the tyranny and oppression of the infidel and the treacherous English. It is therefore the bounden duty of all the wealthy people of India, especially of those who have any sort of connection with any of the Muslim royal families and are considered the pastors and masters of their people, to stake their lives and property for the well-being

of the public. . . . I, who am the grandson of Bahadur Shah, have . . . come here to extirpate the infidels residing in the eastern part of the country, and to liberate and protect the poor helpless people now groaning under their iron rule. . . .

Section I: Regarding Zamindars^o

It is evident the British government, in making [land] settlements, have imposed exorbitant jummas,^o and have disgraced and ruined several zamindars, by

^o**Hindustan:** northern India.

Source: "The Azamgarh Proclamation," *Delhi Gazette*, September 29, 1857.

^o**Zamindars:** large landowners.

^o**jummas:** taxes.

putting up their estates to public auction for arrears of rent, insomuch, that on the institution of a suit by a common ryot^o yet, a maidservant, or a slave, the respectable zamindars are summoned into court arrested, put in gaol, and disgraced. . . . Besides this, the coffers of the zamindars are annually taxed with subscriptions for schools, hospitals, roads, etc. Such extortions will have no manner of existence in the Badshahi government;^o but, on the contrary, the jummas will be light, the dignity and honour of the zamindars safe, and every zamindar will have absolute rule in his own zamindary.

Section II: Regarding Merchants

It is plain that the infidel and treacherous British government have monopolized the trade of all the fine and valuable merchandise such as indigo, cloth, and other articles of shipping, leaving only the trade of trifles to the people, and even in this they are not without their share of the profits, which they secure by means of customs and stamp fees, etc., in money suits, so that the people have merely a trade in name. Besides this, the profits of the traders are taxed with postages, tolls, and subscriptions for schools. Notwithstanding all these concessions, the merchants are liable to imprisonment and disgrace at the instance or complaint of a worthless man. When the Badshahi government is established, all these aforesaid fraudulent practices shall be dispensed with, and the trade of every article, without exception both by land and water, shall be open to the native merchants of India, who will have the benefit of the government steam-vessels and steam carriages for the conveyance of their merchandise gratis. . . .

Section III: Regarding Public Servants

It is not a secret thing, that under the British government, natives employed in the civil and military services have little respect, low pay, and no manner of influence; and all the posts of dignity and emolument in both the departments are exclusively be-

^o**ryot:** peasant farmer.

^o**Badshahi government:** restored imperial government.

stowed upon Englishmen. . . . But under the Badshahi government, [these] posts . . . will be given to the natives. . . . Natives, whether Hindus or Muslims, who fall fighting against the English, are sure to go to heaven; and those killed fighting for the English, will, doubtless, go to hell; therefore, all the natives in the British service ought to be alive to their religion and interest, and, abjuring their loyalty to the English, side with the Badshahi government and obtain salaries of 200 or 300 rupees per month for the present, and be entitled to high posts in future.

Section IV: Regarding Artisans

It is evident that the Europeans, by the introduction of English articles into India, have thrown the weavers, the cotton-dressers, the carpenters, the blacksmiths, and the shoemakers, etc., out of employ, and have engrossed their occupations, so that every description of native artisan has been reduced to beggary. But under the Badshahi government the native artisan will exclusively be employed in the services of the kings, the rajahas, and the rich; and this will no doubt insure their prosperity.

Section V: Regarding Pundits,^o Fakirs,^o and Other Learned Persons

The pundits and fakirs being the guardians of the Hindu and Muslim religions, respectively, and the European being the enemies of both the religions, and as at present a war is raging against the English on account of religion, the pundits and fakirs are bound to present themselves to me and take their share in the holy war, otherwise they will stand condemned . . . but if they come, they will, when the Badshahi government is well established, receive rent-free lands.

Lastly, be it known to all, that whoever out of the above-named classes, shall . . . still cling to the British government, all his estates shall be confiscated, and his property plundered, and he himself, with his whole family, shall be imprisoned, and ultimately put to death.

^o**Pundits:** scholars.

^o**Fakirs:** religious mystics.

Document 18.3

The Credits and Debits of British Rule in India

Dadabhai Naoroji (1825–1917) was a well-educated Indian intellectual, a cotton trader in London, and a founding member of the Indian National Congress, an elite organization established in 1885 to press for a wider range of opportunities for educated Indians within the colonial system. He was also the first Indian to serve in the British Parliament. In 1871, while addressing an English audience in London, he was asked about the impact of British rule in India. Representing a “moderate” view within Indian political circles at the time, he organized his response in terms of “credits” and “debits.”

- According to Naoroji, what are the chief advantages and drawbacks of British rule?
- What is Naoroji seeking from Britain?
- 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?

DADABHAI NAOROJI

Speech to a London Audience

1871

Credit

In the Cause of Humanity: Abolition of *suttee*^o and infanticide. Destruction of *Dacoits*, *Thugs*, *Pindarees*^o and other such pests of Indian society. Allowing remarriage of Hindu widows, and charitable aid in time of famine. Glorious work all this, of which any nation may well be proud. . . .

In the Cause of Civilization: Education, both male and female. Though yet only partial, an inestimable

^o*suttee*: variant spelling of *sati*, the practice of widows burning themselves on their husbands’ funeral pyres.

^o*Dacoits*, *Thugs*, *Pindarees*: thieves, murderers, bands of robbers.

Source: Dadabhai Naoroji, *Essays, Speeches, Addresses and Writings* (Bombay: Caxton Printing Works, 1887), 131–36.

blessing as far as it has gone, and leading gradually to the destruction of superstition, and many moral and social evils. Resuscitation of India’s own noble literature, modified and refined by the enlightenment of the West.

Politically: Peace and order. Freedom of speech and liberty of the press. Higher political knowledge and aspirations. Improvement of government in the native states. Security of life and property. Freedom from oppression caused by the caprice or greed of despotic rulers, and from devastation by war. Equal justice between man and man (sometimes vitiated by partiality to Europeans). Services of highly educated administrators, who have achieved the above-mentioned results.

Materially: Loans for railways and irrigation. Development of a few valuable products, such as

indigo, tea, coffee, silk, etc. Increase of exports. Telegraphs.

Generally: A slowly growing desire of late to treat India equitably, and as a country held in trust. Good intentions. No nation on the face of the earth has ever had the opportunity of achieving such a glorious work as this. . . . I appreciate, and so do my countrymen, what England has done for India, and I know that it is only in British hands that her regeneration can be accomplished. Now for the debit side.

Debit

In the Cause of Humanity: Nothing. Everything, therefore, is in your favor under this heading.

In the Cause of Civilization: As I have said already, there has been a failure to do as much as might have been done, but I put nothing to the debit. Much has been done, though.

Politically: Repeated breach of pledges to give the natives a fair and reasonable share in the higher administration of their own country, which has much shaken confidence in the good faith of the British word. Political aspirations and the legitimate claim to have a reasonable voice in the legislation and the imposition and disbursement of taxes, met to a very slight degree, thus treating the natives of India not as British subjects, in whom representation is a birth-right. Consequent on the above, an utter disregard of the feelings and views of the natives. . . .

Financially: All attention is engrossed in devising new modes of taxation, without any adequate effort to increase the means of the people to pay; and the consequent vexation and oppressiveness of the taxes imposed, imperial and local. Inequitable financial relations between England and India, i.e., the political debt of £100,000,000 clapped on India's shoulders, and all home charges also, though the British Exchequer contributes nearly £3,000,000 to the expense of the colonies.

Materially: The political drain, up to this time, from India to England, of above £500,000,000, at the lowest computation, in principal alone, which with interest would be some thousands of millions. The further continuation of this drain at the rate, at present, of above £12,000,000 per annum, with a tendency to increase. The consequent continuous impoverishment and exhaustion of the country, except so far as it has been very partially relieved and replenished by the railway and irrigation loans, and the windfall of the consequences of the American war, since 1850. Even with this relief, the material condition of India is such that the great mass of the poor have hardly tuppence a day and a few rags, or a scanty subsistence. The famines that were in their power to prevent, if they had done their duty, as a good and intelligent government. The policy adopted during the last fifteen years of building railways, irrigation works, etc., is hopeful, has already resulted in much good to your credit, and if persevered in, gratitude and contentment will follow. An increase of exports without adequate compensation; loss of manufacturing industry and skill. Here I end the debit side.

Summary:

To sum up the whole, the British rule has been: morally, a great blessing; politically, peace and order on one hand, blunders on the other; materially, impoverishment, relieved as far as the railway and other loans go. The natives call the British system "Sakar ki Churi," the knife of sugar. That is to say, there is no oppression, it is all smooth and sweet, but it is the knife, notwithstanding. I mention this that you should know these feelings. Our great misfortune is that you do not know our wants. When you will know our real wishes, I have not the least doubt that you would do justice. The genius and spirit of the British people is fair play and justice.

Document 18.4

Gandhi on Modern Civilization

Mahatma Gandhi (1869–1948), clearly modern India’s most beloved leader, is best known for his theories of *satyagraha*. This was an aggressive but nonviolent approach to political action that directly challenged and disobeyed unjust laws, while seeking to change the hearts of their British oppressors (see pp. 1094–96 in Chapter 22). But Gandhi’s thinking was distinctive in another way as well, for he objected not only to the foreign and exploitative character of British rule but also more fundamentally to the modern civilization that it carried. In 1908, he spelled out that critique in a pamphlet titled *Hind Swaraj* (“Indian Home Rule”). There Gandhi assumes the role of an “editor,” responding to questions from a “reader.”

- What is Gandhi’s most fundamental criticism of British rule in India?
- What is the difference between his concept of “civilization” and that which he ascribes to the British?
- How does Gandhi reconcile the idea of India as a single nation with the obvious religious division between Hindus and Muslims?
- What kind of future does Gandhi seek for his country?
- What criticisms do you imagine that Gandhi met as he sought to introduce his ideas into India’s increasingly nationalist political life?

MAHATMA GANDHI

Indian Home Rule

1909

READER: Now you will have to explain what you mean by civilization.

EDITOR: Let us first consider what state of things is described by the word “civilization.” . . . The people of Europe today live in better-built houses than they did a hundred years ago. This is considered an emblem of civilization. . . . If people of a certain country, who have hitherto not been in the habit of wearing much clothing, boots, etc., adopt

European clothing, they are supposed to have become civilized out of savagery. Formerly, in Europe, people ploughed their lands mainly by manual labor. Now, one man can plough a vast tract by means of steam engines and can thus amass great wealth. This is called a sign of civilization. Formerly, only a few men wrote valuable books. Now, anybody writes and prints anything he likes and poisons people’s minds. Formerly, men traveled in wagons. Now, they fly through the air in trains at the rate of four hundred and more miles per day. This is considered the height of civilization. It has been stated that, as men progress, they shall be able to travel in airship

Source: Mohandas Gandhi, *Indian Home Rule* (Madras: Ganesh, 1922), pts. 6, 8, 9, 10, 13.

and reach any part of the world in a few hours. . . . Everything will be done by machinery. Formerly, when people wanted to fight with one another, they measured between them their bodily strength; now it is possible to take away thousands of lives by one man working behind a gun from a hill. This is civilization. . . . Formerly, men were made slaves under physical compulsion. Now they are enslaved by temptation of money and of the luxuries that money can buy. . . . This civilization takes note neither of morality nor of religion. Its votaries calmly state that their business is not to teach religion. Some even consider it to be a superstitious growth. . . . This civilization is irreligion, and it has taken such a hold on the people in Europe that those who are in it appear to be half mad. They lack real physical strength or courage. They keep up their energy by intoxication. They can hardly be happy in solitude. Women, who should be the queens of households, wander in the streets or they slave away in factories. For the sake of a pittance, half a million women in England alone are laboring under trying circumstances in factories or similar institutions.

This civilization is such that one has only to be patient and it will be self-destroyed. . . . I cannot give you an adequate conception of it. It is eating into the vitals of the English nation. It must be shunned. . . . Civilization is not an incurable disease, but it should never be forgotten that the English are at present afflicted by it.

READER: I now understand why the English hold India. I should like to know your views about the condition of our country.

EDITOR: It is a sad condition. . . . It is my deliberate opinion that India is being ground down, not under the English heel, but under that of modern civilization. It is groaning under the monster's terrible weight. [M]y first complaint is that India is becoming irreligious. . . . We are turning away from God. . . . [W]e should set a limit to our worldly ambition. . . . [O]ur religious ambition should be illimitable. . . .

EDITOR: Railways, lawyers, and doctors have impoverished the country so much so that, if we do not wake up in time, we shall be ruined.

READER: I do now, indeed, fear that we are not likely to agree at all. You are attacking the very

institutions which we have hitherto considered to be good.

EDITOR: It must be manifest to you that, but for the railways, the English could not have such a hold on India as they have. The railways, too, have spread the bubonic plague. Without them the masses could not move from place to place. They are the carriers of plague germs. Formerly we had natural segregation. Railways have also increased the frequency of famines because, owing to facility of means of locomotion, people sell out their grain and it is sent to the dearest markets. People become careless and so the pressure of famine increases. Railways accentuate the evil nature of man. Bad men fulfill their evil designs with greater rapidity. . . .

READER: You have denounced railways, lawyers, and doctors. I can see that you will discard all machinery. What, then, is civilization?

EDITOR: The answer to that question is not difficult. I believe that the civilization India has evolved is not to be beaten in the world. . . . India is still, somehow or other, sound at the foundation. . . . India remains immovable and that is her glory. It is a charge against India that her people are so uncivilized, ignorant, and stolid that it is not possible to induce them to adopt any changes. It is a charge really against our merit. What we have tested and found true on the anvil of experience, we dare not change. Many thrust their advice upon India, and she remains steady. This is her beauty: it is the sheet-anchor of our hope.

Civilization is that mode of conduct which points out to man the path of duty. Performance of duty and observance of morality are convertible terms. To observe morality is to attain mastery over our mind and our passions. So doing, we know ourselves. . . . If this definition be correct, then India . . . has nothing to learn from anybody else. . . . Our ancestors, therefore, set a limit to our indulgences. [They] dissuaded us from luxuries and pleasures. We have managed with the same kind of plough as existed thousands of years ago. We have retained the same kind of cottages that we had in former times and our indigenous education remains the same as before. We have had no system of life-corroding competition. Each followed his own occupation or trade and charged a regulation wage.

It was not that we did not know how to invent machinery, but our forefathers knew that, if we set our hearts after such things, we would become slaves and lose our moral fiber. . . . They were, therefore, satisfied with small villages. . . . A nation with a constitution like this is fitter to teach others than to learn from others. . . .

The tendency of the Indian civilization is to elevate the moral being; that of the Western civilization is to propagate immorality. The latter is godless; the former is based on a belief in God. So understanding and so believing, it behooves every lover of India to cling to the Indian civilization even as a child clings to the mother's breast.

Using the Evidence: 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?
 2. **Describing alternative futures:** What can you infer about the kind of future for India that the authors of these documents anticipate?
 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?
 4. **Responding to Gandhi:** How might each of the other authors have responded to Gandhi's analysis of British colonial rule and his understanding of "civilization"? To what extent do you find Gandhi's views relevant to the conditions of the early twenty-first century?
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Visual Sources

Considering the Evidence: The Scramble for Africa



The centerpiece of Europe's global expansion during the nineteenth century occurred in the so-called scramble for Africa, during which a half dozen or so European countries divided up almost the entire continent into colonial territories (see Map 18.2, p. 887). The "scramble" took place very quickly (between roughly 1875 and 1900), surprising even the European leaders who initiated it, as well as the many African societies that suddenly found themselves confronting highly aggressive and well-armed foreign forces. Each of the rival powers—Britain, France, Germany, Belgium, Portugal, Spain, and Italy—sought to get a piece of a continent that many believed held the promise of great wealth. Given Europe's wars over colonial possessions in the early modern era, it is remarkable that the entire partition of Africa took place without any direct military conflict between the competing imperial countries. But in establishing their control on the ground, Europeans faced widespread African resistance, making the scramble an extremely bloody process of military conquest. The images that follow illustrate some of the distinctive features of the scramble for Africa as well as the differing ways in which it was perceived and represented.

As the Atlantic slave trade diminished over the course of the nineteenth century, Europeans began to look at Africa in new ways—as a source of raw materials, as an opportunity for investment, as a market for industrial products, as a field for exploration, and as an opportunity to spread Christianity. But it was not until the last quarter of the nineteenth century that Europeans showed much interest in actually acquiring territory and ruling large populations in Africa. Visual Source 18.1, from a late-nineteenth-century French board game, illustrates the widespread interest in the growing missionary enterprise in Africa as well as in the celebrated adventures of the intrepid explorers who penetrated the dangerous interior of the continent. It enabled ordinary Europeans to participate in exciting events in distant lands. This game featured the travels of David Livingstone and Henry Stanley. Livingstone (1813–1873) was a British missionary and explorer of central Africa whose work in exposing the horrors of the Arab slave trade gave him an almost mythic status among Eu-



Visual Source 18.1 Prelude to the Scramble (Private Collection/Archives Charmet/The Bridgeman Art Library)

ropeans. Stanley (1841–1904), a British journalist and explorer, gained lasting fame by finding Livingstone, long out of touch with his homeland, deep in the African interior.

- What images of Africa are suggested by this board game? Notice carefully the landscape, the animals, and the activities in which people are engaged.
- How does the game depict European activities in Africa?
- What might be the meaning of the large sun arising at the top of the image?
- What nineteenth-century realities are missing from this portrayal of Africa?

As the scramble for Africa got under way in earnest in the 1880s and 1890s, it became a highly competitive process. French designs on Africa, for example, focused on obtaining an uninterrupted East–West link from the Atlantic Ocean

to the Red Sea. But the British, entrenched in Egypt and in control of the Suez Canal, were determined that no major European power should be allowed to control the headwaters of the Nile on which Egypt depended. Those conflicting goals came to a head in 1898, when British forces moving south from Egypt met a French expedition moving northeast from the Atlantic coast of what is now Gabon. That encounter took place along the Nile River at Fashoda in present-day Sudan, threatening war between France and Great Britain. In the end, negotiations persuaded the French to withdraw.

Visual Source 18.2, the cover of a French publication, shows the commander of the French expedition, Jean-Baptiste Marchand, who gained heroic stature in leading his troops on an epic journey across much of Africa for more than eighteen months.

- How did the artist portray Marchand? How might a British artist have portrayed him?
- What does this visual source suggest about the role of violence in the scramble for Africa?
- 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?
- How do you understand the fallen soldier lying between Marchand's legs?

Nowhere did the vaulting ambition of European colonial powers in Africa emerge more clearly than in the British vision of a North–South corridor of British territories along the eastern side of the continent stretching from South Africa to Egypt, or in the more popular phrase of the time, “from the Cape to Cairo.” A part of this vision was an unbroken railroad line running the entire length of the African continent. That grand idea was popularized by Cecil Rhodes, a British-born businessman and politician who made a fortune in South African diamonds and became an enthusiastic advocate of British imperialism. Visual Source 18.3, an 1892 cartoon published in the popular British magazine of satire and humor named *Punch*, shows Rhodes bestriding the continent with one foot in Egypt and the other in South Africa.

- Is this famous image criticizing or celebrating Rhodes's Cape-to-Cairo dream? Explain your reasoning.
- 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.
- How did the artist portray the African continent? What does the absence of African people suggest? How does this image compare to Visual Source 18.1?



Visual Source 18.2 Conquest and Competition (Alinari/Art Resource, NY)



Visual Source 18.3 From the Cape to Cairo (The Granger Collection, NY)

- 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 North Africa the primary European rivalries for territory involved Great Britain, which occupied Egypt in 1881; France, which came to control Tunisia, Algeria, and Morocco; and Italy, which seized Libya in 1912. Visual Source 18.4 portrays two of these rivals—Britain, on the right, and France on the left—toasting one another while standing on piles of skeletons. This im-

age appeared in the *Cairo Punch*, a British-owned magazine in Egypt published in Arabic, probably around 1910.

Visual Source 18.4 refers specifically to two incidents. On the British side, the cartoon evokes a 1906 quarrel between British soldiers hunting pigeons and local villagers of Denshway that resulted in the death of one of the soldiers. In response, outraged British authorities hung several people and flogged dozens of others. The following year in Morocco, French civilians building a small railway near the harbor of Casablanca dug up parts of a Muslim cemetery “churning up piles of bones.” When attacks against European laborers followed, killing eight, the French bombarded the Arab quarter of the city, with many casualties—European and Arab alike—in the fighting that ensued. Both incidents stimulated nationalist feelings in these two North African countries.

- What references to these incidents can you find in Visual Source 18.4?
- The British and French generally saw themselves as rivals in the scramble for Africa. How are they portrayed here?
- 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?



Visual Source 18.4 British and French in North Africa (History Pictures/Instructional Resources Corporation)

One exception to the general European takeover of Africa during the scramble was the kingdom of Ethiopia. Located in the mountainous highlands of northeastern Africa, Ethiopia boasted an ancient pedigree, a long-established Christian culture, a literate elite, and rich agricultural resources. During the scramble for Africa, that country also had an astute monarch in Menelik II (r. 1889–1913). Playing various European powers against one another, he acquired from them a considerable arsenal of modern weapons and gained substantial territory for his kingdom, in effect taking part in the scramble. In the famous Battle of Adowa in 1896, Menelik's forces decisively defeated the Italians, who were seeking to add Ethiopia to their country's African empire. By this victory, Ethiopia preserved its independence and became a continental symbol of African bravery and resistance in the face of European imperialism.

In Visual Source 18.5, an unknown Ethiopian artist, working during the 1940s, celebrated the victory at Adowa at a time when Ethiopia had just fought off yet another Italian effort at conquest, this time led by Mussolini during World War II. The painting itself replicated in both style and content many earlier artistic celebrations of the victory at Adowa. In the upper left corner, Emperor Menelik is shown wearing a crown and seated under a royal umbrella. His queen, Empress Taytu, is visible in the lower left on horseback and holding a revolver. The commander of the Ethiopian forces sits on a brown horse, while leading his troops. At the top of the painting, St. George, the patron saint of Ethiopia, presides over the battle scene within a halo of red, yellow, and green, the colors of the Ethiopian flag adopted shortly after the battle.³⁷



Visual Source 18.5 The Ethiopian Exception (© Trustees of the British Museum)

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

Using the Evidence: 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?
 2. **Portraying Africans and Europeans:** Both Africans and Europeans are portrayed variously in these visual sources. What differences can you identify?
 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?
 4. **Considering moral visions:** How do these visual sources deal with issues of morality or visions of right and wrong?
-

Chapter 18 Wrap Up

LearningCurve

Check what you know.
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STEP ONE

The Word to Know: Indentured

The *Oxford English Dictionary* defines *indentured* as “bound by indentures, esp. as an apprentice or servant.” This form of forced labor expanded following the abolition of slavery and the advance of industrialization in the nineteenth century (see pp. 986–99). Based on your understanding of the Communist Manifesto (pp. 867–70), and the ideas of Karl Marx (842–44), write a Marxist “definition” of “indentured” labor.

STEP TWO

Economic Consequences of Imperialism

In this exercise, take notes based on your reading of the chapter on the short- and long-term consequences of European colonial economic policies. In the last column, provide one case study (society of country) that best demonstrates the consequences of these policies.

	Short-term results	Long-term results	Case study
Power to tax			
Power to compel labor (forced labor)			
Integration into global economy			
Loss of land by locals due to European seizure			

STEP THREE**Responses to Empire**

Consider the following documents as commentary on the civilizing mission as perceived by Europeans, Indians, and Africans. What messages do you see within the documents and within the visuals about how the authors or artists think individuals should be treated?

1. Document 18.2, Prince Fereze Shah, The Azambgarh Proclamation, 1857

Read Document 18.2 (pp. 915–916) and answer the question below.

■ Question

In what ways does Prince Fereze believe that Hindus and Muslims are being denied their human rights under British rule?

2. Document 18.3, Dadabhai Naoroji, *Speech to a London Audience*, 1871

Review Document 18.3, pp. 917–18 and answer the question below.

■ Question

Using specific evidence from the document, explain why Naoroji believes British rule to be a “knife of sugar.” How does this point to the injustices of British rule as they relate to the human condition?

3. Visual Source 18.2, Conquest and Competition

Examine Visual Source 18.2 on page 925 and then answer the question below.

■ Question

It is clear from the stance of the French commander that there is a callous disregard of the dead. Why would a French publication use this image as its cover? What impression do you think that this cover gave to the publication’s audience?

4. Visual Source 18.4, British and French in North Africa

Next, examine the political cartoon on page 927 and answer the question below.

■ Question

Using specific evidence from this cartoon, explain what the artist is saying about European colonial rule in Africa, specifically as it connects to the treatment of local people in Morocco and Egypt. What evidence is missing from this depiction?

5. Summary Question

Synthesize your evidence about how colonial rulers show respect (or not) to local peoples and cultural traditions.