

Unit Four: Imperialism and African Colonies, 19-20th centuries

Grade Level: Grades 6-12

National World History Standards:

Era 6: Standard 1: How the transoceanic interlinking of all major regions of the world from 1450-1600 led to global transformations

Standard 4: Economic, political, and cultural interrelations among peoples of Africa, Europe, and the Americas, 1500-1750

Era 7: Standard 5B

The student understands the causes and consequences of European settler colonization in the 19th century.

- Explain why migrants left Europe in large numbers in the 19th century and identify temperate regions of the world where they established or expanded frontiers of European settlement.

Standard 5E

The student understands the varying responses of African people to world economic developments and European imperialism.

- Explain major changes in the political geography of northern and Sub-Saharan Africa between 1880 and 1914.

National Geography Standards

Standard 1: The World in Spatial Terms

- How to use maps and other geographic representations, tools, and technologies to acquire, process, and report information from a spatial perspective

Standard 13: Human Systems

- How the forces of cooperation and conflict among people influence the division and control of Earth's surface

Standard 17: The Uses of Geography

- How to apply geography to interpret the past

New Jersey Social Studies Standards:

6.1.12.A.3.g Analyze the motives for and methods by which European nations, Japan, and the U.S. expanded their imperialistic practices in Africa and Asia during this period (1750-1914) and evaluate the impact of these actions on their relations.

6.2.12.B.3.a Assess the impact of imperialism by comparing and contrasting the political boundaries of the world in 1815 and 1914.

6.2.12.C.3.e Assess the impact of imperialism on economic development in Africa and Asia.

6.2.12.D.3.d Analyze the extent to which racism was both a cause and consequence of imperialism, and evaluate the impact of imperialism from multiple perspectives.

6.2.12.D.3.e Analyze the impact of the policies of different European colonizers on indigenous societies, and explain the responses of these societies to imperialistic rule.

Objectives:

1. Compare two maps of Africa to analyze differences in spheres of influence
2. Define "imperialism" and "colonialism" and analyze their connection
3. Compare and contrast literary pieces written from the point of view of European Imperialists

Lesson Length: Four Class Periods

Materials:

Map of Africa, Imperial boundaries (1914) at <http://www.fsmitha.com/h2/map02af.html>

Map of Africa and Arabia (1835) at <http://www.fsmitha.com/h3/map37af.html>

Two Literary Handouts on Imperialism:

"The White Man's Burden" by Rudyard Kipling

<http://www.fordham.edu/halsall/mod/Kipling.html>

"The Black Man's Burden" by Edward Morel

<http://www.fordham.edu/halsall/mod/1903blackburden.html>

Handout: Definitions of "Colonialism" and "Imperialism"

Lesson Overview:

What effects and influences did European Imperialism have on the development of modern African nations? This is the question students will be exploring as they process this lesson. Students will begin by comparing a modern African map to maps of Africa from 1835 and 1914. Then they will define "colonialism" and "imperialism" to understand the connections between the concepts. After reading two literary pieces penned by European imperialist writers, students will analyze the different viewpoints presented. As a culminating exercise, they will write an essay reflecting on these two viewpoints.

Introduction/Anticipatory Set:

Distribute the three maps of Africa—1835, 1914 and modern Africa (attached on pages 50-52). Give students a few minutes to compare the three maps and ask them to briefly note the differences in the maps. What areas of Africa were dominated by other countries in 1835? Where are these "spheres of domination" located? Why? Look at the 1914 map. What changes in the map occurred between these years? Which European nations had colonies in Africa? (Britain, France, Portugal, Germany, Belgium, Italy, and Spain) Why were they interested in colonizing Africa? Which European nation controlled most of western Africa? (France) Which European nation controlled the greatest population? (England) Ethiopia remained an independent nation. Which other African nation was independent in 1914? (Liberia) Why? (The U.S. purchased the area in 1821 as a location to repatriate freed slaves and free blacks to Africa.) How does the 1914 map differ from a modern map of Africa?

Activities/Procedures:

1. Draw a T-chart on the board. Write "Colonialism" on one side and "Imperialism" on the other. Ask students to brainstorm words that come to mind when they hear the terms. Hand out definitions of the two terms on pages 53-55 and read the material together. Draw attention to

the Africa 1914 map to illustrate the impact of colonialism/imperialism on the African continent. Advise students that the simple way to distinguish between colonialism and imperialism is to think of colonialism as the practice of implanting settlers on a distant territory and imperialism as the idea driving the practice, the expansion of an empire.

2. Hand out the poem, "The White Man's Burden," written by Rudyard Kipling in 1899 (attached on pages 56-57). In small groups, have students read the piece and discuss the viewpoint presented by Rudyard Kipling. A recorder in each group should write down the thoughts expressed by other group members and be ready to share them during the group discussion.

After students have had time to read and share their thoughts, begin a discussion by asking the following questions.

- "The White Man's Burden" is a metaphor for what national policy? (Imperialism) Substitute the word "imperialism" for the phrase the "white man's burden" and read a stanza or two.
 - What is the Kipling poem saying about imperialism from his white European imperialist point of view?
 - What reward does the poet suggest the "White Man" receives for carrying his "burden?"
 - Cite examples that show how Kipling celebrates imperialism and also warns against its corrupting effects.
 - What was the audience response to Kipling's poem? (research this)
3. Pass out the literary piece, "The Black Man's Burden" written by Edward Morel in 1903 (attached on page 58). In small groups, have students read the piece and discuss the viewpoint presented by Edward Morel. A recorder in each group should write down the thoughts expressed by other group members and be ready to share them during the group discussion.

After students have had time to read and share their thoughts, begin a discussion by asking the following questions.

- How does Morel view Imperialism? Cite examples.
- How does Morel's viewpoint differ from Kipling's?
- How has imperialism disrupted the African way of life?
- What has imperialism done to the soul of Africa?

Closure:

Ask students to write an essay in which they compare and contrast the two viewpoints about imperialism.

Assessment:

Teacher will grade the essays. Participation grades may also be given.

Extension:

Evaluate how the effects of imperialism continue to affect present-day Africa. Use a modern map of Africa to see changes. (Map of Africa, 2000 CE at <http://www.fsmitha.com/h2/map37af.html>)

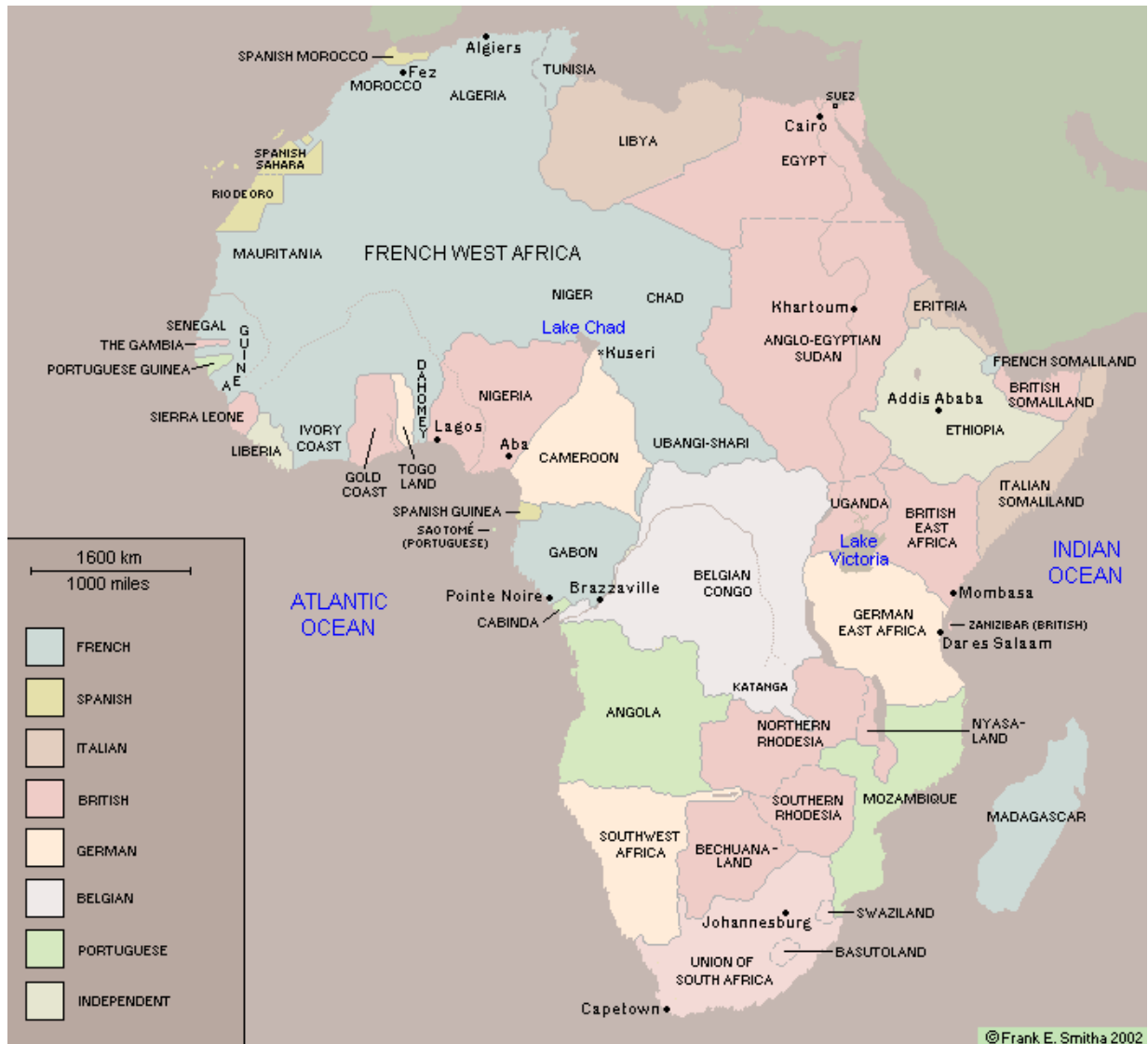
Encourage students to read the novel, *Heart of Darkness* by Joseph Conrad (1902). The novel is based on Conrad's first hand experience in the Belgium Congo in the 1890's. His character Seaman Marlow recounts his moral journey into the "heart of darkness" as he confronts the brutality of colonialism and the looting of Congolese resources. Conrad explores the ethical questions of good and evil in human nature.

Another excellent work is the historical novel *God's Bits of Wood* by Sembene Ousmane (1960). Ousmane writes about the 1947-48 railroad strike in French West Africa (present day Senegal and Mali). He tells the story of ordinary Africans who engage in a victorious struggle with the oppressive French administrators of the rail system. The story is based on real events and offers a window into the relations between West Africans and the French colonists after World War II. What is the role of women in this story? Why would some of the Africans have sided with the railroad administrators?



Areas of European and Arabian domination in Africa, 1835.

Source: www.fasmitha.org



Imperial boundaries of Africa, as of 1914

Source: www.fasmitha.org



Map of Africa, 2000
Source: fasmitha.org

Definitions of Colonialism and Imperialism

Colonialism is a practice of domination, which involves the subjugation of one people to another. One of the difficulties in defining colonialism is that it is difficult to distinguish it from imperialism. Frequently the two concepts are treated as synonyms. Like colonialism, imperialism also involves political and economic control over a dependent territory. Turning to the etymology of the two terms, however, provides some suggestion about how they differ. The term colony comes from the Latin word *colonus*, meaning farmer. This root reminds us that the practice of colonialism usually involved the transfer of population to a new territory, where the new arrivals lived as permanent settlers while maintaining political allegiance to their country of origin. Imperialism, on the other hand, comes from the Latin term *imperium*, meaning to command. Thus, the term imperialism draws attention to the way that one country exercises power over another, whether through settlement, sovereignty, or indirect mechanisms of control.

The legitimacy of colonialism has been a longstanding concern for political and moral philosophers in the Western tradition. At least since the Crusades and the conquest of the Americas, political theorists have struggled with the difficulty of reconciling ideas about justice and natural law with the practice of European sovereignty over non-Western peoples. In the nineteenth century, the tension between liberal thought and colonial practice became particularly acute, as dominion of Europe over the rest of the world reached its zenith. Ironically, in the same period when most political philosophers began to defend the principles of universalism and equality, the same individuals still defended the legitimacy of colonialism and imperialism. One way of reconciling those apparently opposed principles was the argument known as the “civilizing mission,” which suggested that a temporary period of political dependence or tutelage was necessary in order for “uncivilized” societies to advance to the point where they were capable of sustaining liberal institutions and self-government.

Colonialism is not a modern phenomenon. World history is full of examples of one society gradually expanding by incorporating adjacent territory and settling its people on newly conquered territory. The ancient Greeks set up colonies as did the Romans, the Moors, and the Ottomans, to name just a few of the most notorious examples. Colonialism, then, is not restricted to a specific time or place. Nevertheless, in the sixteenth century, colonialism changed decisively because of technological developments in navigation that began to connect more remote parts of the world. Fast sailing ships made it possible to reach distant ports while sustaining closer ties between the center and colonies. Thus, the modern European colonial project emerged when it became possible to move large numbers of people across the ocean and to maintain political sovereignty in spite of geographical dispersion. This entry uses the term colonialism to describe the process of European settlement and political control over the rest of the world, including Americas, Australia, and parts of Africa and Asia.

The difficulty of defining colonialism stems from the fact that the term is often used as a synonym for imperialism. Both colonialism and imperialism were forms of conquest that were expected to benefit Europe economically and strategically. The term colonialism is frequently used to describe the settlement of places such as North America, Australia, New Zealand, Algeria, and Brazil that were controlled by a large population of permanent European residents. The term imperialism often describes cases in which a foreign government administers a territory without significant settlement; typical examples include the scramble for Africa in the late nineteenth century and the American domination of the Philippines and Puerto Rico. The distinction between the two, however, is not entirely consistent in the literature. Some scholars distinguish between colonies for settlement and colonies for economic exploitation. Others use the term colonialism to describe dependencies that are directly governed by a foreign nation and contrast this with imperialism, which involves indirect forms of domination.

Kohn, Margaret "Colonialism", *The Stanford Encyclopedia of Philosophy* (Summer 2006 Edition), Edward N. Zalta (ed.), forthcoming URL = <<http://plato.stanford.edu/archives/sum2006/entries/colonialism/>>.

Colonialism: Types, Examples, Impact & Evaluation

Colonialism is the extension of a nation's [sovereignty](#) over territory beyond its borders by the establishment of either settler [colonies](#) or administrative dependencies in which indigenous populations are directly ruled or displaced. Colonizers generally dominate the resources, labor, and markets of the colonial territory and may also impose socio-cultural, religious and linguistic structures on the conquered population. The term also refers to a set of beliefs used to legitimize or promote this system, especially the belief that the [mores](#) of the colonizer are superior to those of the colonized. Though colonialism is often used interchangeably with [imperialism](#), the latter is broader as it covers control exercised informally (via influence) as well as formally.

Types of colonialism

Settler colonies, such as the original thirteen states of the [United States of America](#), [Canada](#), [Australia](#), [New Zealand](#) and [Argentina](#) arose from the emigration of peoples from a [metropole](#), or mother country, and involved displacement of the indigenous peoples to their permanent detriment. Settler colonies may be contrasted with **dependencies**, where the colonizers did not arrive as part of a mass emigration, but rather as administrators over existing sizeable native populations, exercising control by use or threat of force. Examples in this category include the [British Raj](#), [Egypt](#), the [Dutch East Indies](#) and the [Japanese colonial empire](#). In some cases large-scale colonial settlement was attempted in substantially pre-populated areas and the result was either an ethnically mixed population (such as the [mestizos](#) of the [Americas](#)), or racially divided, such as in [French Algeria](#) or [Southern Rhodesia](#). A fourth category may be considered for **plantation** colonies such as [Barbados](#), [Saint-Domingue](#) and [Jamaica](#) where the white colonizers imported black [slaves](#) who rapidly began to outnumber their owners, leading to minority rule, similar to a dependency. **Trading posts**, such as [Macau](#), [Malacca](#), [Deshima](#) and [Singapore](#) constitute a fifth category, where the primary purpose of the colony was to engage in trade rather than as a staging post for further colonization of the hinterland.

Impact and evaluation of colonialism

Given that colonialism involves the rule or taking of territory of one people by another and without their consent, it is a highly emotive subject. Debate about the perceived positive and negative aspects of colonialism has occurred for centuries, amongst both colonizer and colonized, and continues to the present day.

Advocates of colonialism argue that colonial rule benefits the colonized by developing the economic and political infrastructure necessary for modernization and [democracy](#). They point to such former colonies as the [United States of America](#), [Canada](#), [Australia](#), [New Zealand](#), [Hong Kong](#) and [Singapore](#) as examples of [post-colonial](#) success. These nations do not, however, represent the normal course of colonialism in that they are either [settler](#) societies, or [trading post cities](#).

[Dependency theorists](#) such as [Andre Gunder Frank](#) argue that colonialism leads to the net transfer of wealth from the colonized to the colonizer, and inhibits successful economic development. Critics such as [Frantz Fanon](#) and [Aime Cesaire](#) argue that colonialism does political, psychological, and moral damage to

the colonized as well. Indian writer and political activist [Arundhati Roy](#) likened debating the pros and cons of colonialism to "debating the pros and cons of rape".

Critics of the alleged abuses of economic and political advantages accruing to developed nations via globalised capitalism have referred to them as [neocolonialism](#), and see them as a continuation of the domination and [exploitation](#) of ex-colonial countries, merely utilizing different means.

"colonialism." Wikipedia, 2005. *Answers.com* 12 May. 2006. <http://www.answers.com/topic/colonialism>

Modern History Sourcebook: Rudyard Kipling, *The White Man's Burden*, 1899

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

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

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

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

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

Take up the White Man's burden--
Ye dare not stoop to less--
Nor call too loud on Freedom
To cloke your weariness;
By all ye cry or whisper,
By all ye leave or do,
The silent, sullen peoples
Shall weigh your gods and you.

Take up the White Man's burden--
Have done with childish days--
The lightly proffered laurel,
The easy, ungrudged praise.
Comes now, to search your manhood
Through all the thankless years
Cold, edged with dear-bought wisdom,
The judgment of your peers!

Modern History Sourcebook: Edward Morel: The Black Man's Burden, 1903

Kipling's poem [The White Man's Burden](#) of 1899 presented one view of imperialism. Edward Morel, a British journalist in the Belgian Congo, drew attention to the abuses of imperialism in 1903. The Congo [for a period known in modern times as Zaire was perhaps the most famously exploitative of the European colonies.

It is [the Africans] who carry the 'Black man's burden'. They have not withered away before the white man's occupation. Indeed ... Africa has ultimately absorbed within itself every Caucasian and, for that matter, every Semitic invader, too. In hewing out for himself a fixed abode in Africa, the white man has massacred the African in heaps. The African has survived, and it is well for the white settlers that he has....

What the partial occupation of his soil by the white man has failed to do; what the mapping out of European political 'spheres of influence' has failed to do; what the Maxim and the rifle, the slave gang, labour in the bowels of the earth and the lash, have failed to do; what imported measles, smallpox and syphilis have failed to do; whatever the overseas slave trade failed to do, the power of modern capitalistic exploitation, assisted by modern engines of destruction, may yet succeed in accomplishing.

For from the evils of the latter, scientifically applied and enforced, there is no escape for the African. Its destructive effects are not spasmodic: they are permanent. In its permanence resides its fatal consequences. It kills not the body merely, but the soul. It breaks the spirit. It attacks the African at every turn, from every point of vantage. It wrecks his polity, uproots him from the land, invades his family life, destroys his natural pursuits and occupations, claims his whole time, enslaves him in his own home....

. . . In Africa, especially in tropical Africa, which a capitalistic imperialism threatens and has, in part, already devastated, man is incapable of reacting against unnatural conditions. In those regions man is engaged in a perpetual struggle against disease and an exhausting climate, which tells heavily upon childbearing; and there is no scientific machinery for salving the weaker members of the community. The African of the tropics is capable of tremendous physical labours. But he cannot accommodate himself to the European system of monotonous, uninterrupted labour, with its long and regular hours, involving, moreover, as it frequently does, severance from natural surroundings and nostalgia, the condition of melancholy resulting from separation from home, a malady to which the African is specially prone. Climatic conditions forbid it. When the system is forced upon him, the tropical African droops and dies.

Nor is violent physical opposition to abuse and injustice henceforth possible for the African in any part of Africa. His chances of effective resistance have been steadily dwindling with the increasing perfectibility in the killing power of modern armament....

Thus the African is really helpless against the material gods of the white man, as embodied in the trinity of unit1.pdfon, and militarism....

To reduce all the varied and picturesque and stimulating episodes in savage life to a dull routine of endless toil for uncomprehended ends, to dislocate social ties and disrupt social institutions; to stifle nascent desires and crush mental development; to graft upon primitive passions the annihilating evils of scientific slavery, and the bestial imaginings of civilized man, unrestrained by convention or law; in fine, to kill the soul in a people-this is a crime which transcends physical murder.