



## LESSON 5.3.1 | WATCH | Crash Course World History #35 Imperialism

### PURPOSE

In this video, you will examine the rise of European powers creating colonial empires for the creation and sourcing of raw materials accelerated by the Industrial Revolution. Through superior technology, weaponry and brut military strength, Great Britain was able to conquer and colonize much of the world. Why did this occur in the 19th century as opposed to the 16th century? Let us examine.

### LINK

- [Crash Course World History #35 – Imperialism](#)

Watch the video on your own time, either at home, on your phone, or in the library.

### PREVIEW

In which John Green teaches you about European Imperialism in the 19th century. European powers started to create colonial empires way back in the 16th century, but businesses really took off in the 19th century, especially in Asia and Africa. During the 1800s, European powers carved out spheres of influence in China, India, and pretty much all of Africa. While all of the major (and some minor) powers in Europe participated in this new imperialism, England was by far the most dominant, once able to claim that the “sun never set on the British Empire.” Also, they went to war for the right to continue to sell opium to the people of China. Twice. John will teach you how these empires managed to leverage the advances of the Industrial Revolution to build vast, wealth-generating empires. As it turns out, improved medicine, steam engines, and better guns were crucial in the 19th

century conquests. Also, the willingness to exploit and abuse the people and resources of so-called “primitive” nations was very helpful in the whole enterprise.

### PROCESS

As with all of the videos in the course, watch the video before class. Remember that John speaks quickly and you may benefit from having the captions turned on. If you missed something, have your teacher pause or rewind the video. As you watch the video, begin to consider how massive of an undertaking it must be to keep an empire, especially one in which the sun never sets upon, going. What resources and manpower must be widely available for this to happen and what advantages did the British have that others didn't?



NAME \_\_\_\_\_

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## LESSON 5.3.1 | WATCH | Key Ideas – Factual

Think about the following questions as you watch the video.

1. In the 1800s, what item did Europeans unleash in China that made for lucrative trade?
2. Following the Opium Wars, what were the outcomes of the Treaty of Nanjing?
3. John mentions that when we think about 19th century imperialism, we usually tend to think of who colonizing what area?
4. What is the biggest reason Europeans were able to extend their control over Africa and the world?



5. Why did Europeans fail to take over territory in Africa until the late 19th century?

6. What other factors finally made it possible for Europeans to colonize Africa?

7. What is “rule through and by the natives?”

8. In colonized areas, why might native princes and landowners put up with European imperialism?

9. Khedive Ismail’s bankrupting of Egypt only to have Britain take over the country’s finances and eventual full-scale intervention is an example of what?



## LESSON 5.3.2 | WATCH | Crash Course World History #213 Asian Responses to Imperialism

### PURPOSE

In this video, you will examine Asian responses to European imperialism and what aspects of that phenomenon they decided to adapt to their own cultures.

\*Important note: Unlike most Crash Course World History videos that are often told chronologically, this one examines a broad theme that covers hundreds of years of time. Please stop the video when John mentions playing Floppy Bird on his phone.\*

### LINK

- [Crash Course World History #213 – Asian Responses to Imperialism](#)

### PROCESS

In which John Green teaches you about Imperialism, but not from the perspective of the colonizers. This week John looks at some Asian perspectives on Imperialism, specifically writers from countries that were colonized by European powers. We'll look at the writings of Sayyid Jamal ad-Din al-Afghani from the Middle East, Liang Qichao from China, and Rabindranath Tagore from India. these voices from the countries that were colonized give us a sense of how conquered people saw their conquerors, and gives an insight into what these nations learned from being dominated by Europe.

### PROCESS

As with all of the videos in the course, watch the video before class. Remember that John speaks quickly and you may benefit from having the captions turned on. If you missed something, have your teacher pause or rewind the video. As you watch the video, begin to consider the source of our historic analysis. Why is it important to reference, when we can, perspectives that might not have written records or well-documented histories? What biases might be present if we don't consider their perspectives?



## LESSON 5.3.2 | WATCH | Key Ideas – Factual

Think about the following questions as you watch the video.

1. Why does John emphasize that when we rely on studying historical texts, we should note the origin, particularly those of European writers?
2. According to historians and Asian intellectuals, what reasons were given to European dominance over Asia?
3. Fill in the blanks:  
According to a Chinese writer and translator, Yan Fu, “China governs the realm through \_\_\_\_\_, while westerners govern the realm with \_\_\_\_\_. China values the \_\_\_\_\_, while westerners esteem \_\_\_\_\_. China prizes the \_\_\_\_\_, while westerners prefer \_\_\_\_\_. In learning, Chinese praises breadth of \_\_\_\_\_, while westerners rely on \_\_\_\_\_.”
4. What, if anything from western imperialism, do Asian communities borrow and integrate into their own communities?
5. Why did India struggle with the idea of nationalism?



## LESSON 5.3.3 | READ | Anti-Imperialist Sentiments

### PURPOSE

The attached readings include the platform for the American Anti-Imperialist League and 'The White Man's Burden' by Rudyard Kipling. The American Anti-Imperialist League was founded in 1899, after the United States occupied Cuba and Puerto Rico and the Philippine Islands. Most Americans supported overseas expansion, but many of the nation's most illustrious citizens - including Andrew Carnegie and William James, were appalled by American imperialism. In 1899 they founded the American Anti-Imperialist League

in order to campaign, unsuccessfully as it turned out, against the annexation of the Philippines. 'The White Man's Burden' is a famous poem, written by Britain's imperial poet, was a response to the American takeover of the Philippines after the Spanish-American War. Both serve as examples of a rejection of Eurocentric beliefs that the Western world's purpose was to civilize other cultures.

### ATTACHMENT

- Anti-Imperialist Sentiments

### PROCESS

Your teacher will distribute or ask you to download the readings. Read both accounts as a class and discuss the themes examined in both. Be prepared to examine imagery, emotion, and persuasion in the accounts.



## READING | Anti-Imperialist Sentiments — Lauren McArthur Harris and Tamara Shreiner

### AMERICAN ANTI-IMPERIALIST LEAGUE, 1899

The American Anti-Imperialist League was founded in 1899, after the United States occupied Cuba and Puerto Rico and the Philippine Islands. Cuba became nominally independent, although the United States retained until 1934 the legal right to intervene in Cuban domestic and foreign affairs. Both Puerto Rico and the Philippines became American colonies. The Filipinos revolted against American rule in February, 1899, and were suppressed in 1902 after a bloody, ruthless guerrilla war. Most Americans supported overseas expansion, but many of the nation's most illustrious citizens - including Andrew Carnegie and William James, were appalled by American imperialism. In 1899 they founded the American Anti-Imperialist League in order to campaign, unsuccessfully as it turned out, against the annexation of the Philippines.

### Platform of the American Anti-Imperialist League

We hold that the policy known as imperialism is hostile to liberty and tends toward militarism, an evil from which it has been our glory to be free. We regret that it has become necessary in the land of Washington and Lincoln to reaffirm that all men, of whatever race or color, are entitled to life, liberty and the pursuit of happiness. We maintain that governments derive their just powers from the consent of the governed. We insist that the subjugation of any people is "criminal aggression" and open disloyalty to the distinctive principles of our Government.

We earnestly condemn the policy of the present National Administration in the Philippines. It seeks to extinguish the spirit of 1776 in those islands. We deplore the sacrifice of our soldiers and sailors, whose bravery deserves admiration

even in an unjust war. We denounce the slaughter of the Filipinos as a needless horror. We protest against the extension of American sovereignty by Spanish methods.

We demand the immediate cessation of the war against liberty, begun by Spain and continued by us. We urge that Congress be promptly convened to announce to the Filipinos our purpose to concede to them the independence for which they have so long fought and which of right is theirs.

The United States have always protested against the doctrine of international law which permits the subjugation of the weak by the strong. A self-governing state cannot accept sovereignty over an unwilling people. The United States cannot act upon the ancient heresy that might makes right.

Imperialists assume that with the destruction of self-government in the Philippines by American hands, all opposition here will cease. This is a grievous error. Much as we abhor the war of "criminal aggression" in the Philippines, greatly as we regret that the blood of the Filipinos is on American hands, we more deeply resent the betrayal of American institutions at home. The real firing line is not in the suburbs of Manila. The foe is of our own household. The attempt of 1861 was to divide the country. That of 1899 is to destroy its fundamental principles and noblest ideals.

Whether the ruthless slaughter of the Filipinos shall end next month or next year is but an incident in a contest that must go on until the Declaration of Independence and the Constitution of the United States are rescued from the hands of their betrayers. Those who dispute about standards of value while the foundation of the Republic is undermined



will be listened to as little as those who would wrangle about the small economies of the household while the house is on fire. The training of a great people for a century, the aspiration for liberty of a vast immigration are forces that will hurl aside those who in the delirium of conquest seek to destroy the character of our institutions.

We deny that the obligation of all citizens to support their Government in times of grave National peril applies to the present situation. If an Administration may with impunity ignore the issues upon which it was chosen, deliberately create a condition of war anywhere on the face of the globe, debauch the civil service for spoils to promote the adventure, organize a truth suppressing censorship and demand of all citizens a suspension of judgment and their unanimous support while it chooses to continue the fighting, representative government itself is imperiled.

We propose to contribute to the defeat of any person or party that stands for the forcible subjugation of any people . We shall oppose for reelection all who in the White House or in Congress betray American liberty in pursuit of un-American ends. We still hope that both of our great political parties will support and defend the Declaration of Independence in the closing campaign of the century.

We hold, with Abraham Lincoln, that "no man is good enough to govern another man without that other's consent. When the white man governs himself, that is self-government, but when he governs himself and also governs another man, that is more than self-government-that is despotism." "Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands. Those who deny freedom to others deserve it not for themselves, and under a just God cannot long retain it."

We cordially invite the cooperation of all men and women who remain loyal to the Declaration of Independence and the Constitution of the United States.

*Sources:*

*"American Anti-Imperialist League." 1899. Internet Modern History Sourcebook. Webpage.*

*"Platform of the American Anti-Imperialist League," in Speeches, Correspondence, and Political Papers of Carl Schurz, vol. 6, ed. Frederick Bancroft (New York: G.P. Putnam's Sons, 1913), p. 77, note 1.*





## READING | The White Man's Burden — Rudyard Kipling

This famous poem, written by Britain's imperial poet, was a response to the American takeover of the Philippines after the Spanish-American War.

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 (cloak) 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!

Source: Kipling, Rudyard. "The White Man's Burden." 1899.

Internet Modern History Sourcebook. Webpage.