

Document 1:

From the middle of the 19th century on, European women settled in colonial empires in Asia and Africa in greater numbers than they had in the past. One example of this in French Algeria was Hubertine Auclert, (1848-1914). She was a Parisian feminist writer and women's suffrage activist. Auclert lived in Algeria from 1888 to 1892 and published an important work in 1900 on Algerian women entitled *Les Femmes Arabes en Algérie* (Arab Women in Algeria).

[From "Women and Algeria", November 22, 1896]

Instead of encouraging education for Arab girls in Algeria, the French administration has closed the schools that existed prior to the [1830] conquest, allowed conservative Muslim men to shut down those schools for girls that were established after the conquest, and thus the capital of Algeria has not had a single [academic] school for native girls for thirty-five years. When the rector of the Academy of Algiers, Monsieur Jeanmarie, opened a class where young Arab girls could receive education, these girls proved so prodigiously intelligent that the French became alarmed. The French said that these young girls when they graduate from school would no longer want to stay at home in seclusion.

Source: Clancy-Smith, Julia. "A Woman Without Her Distaff: Gender, Work, and Handicraft Production in Colonial North Africa." In *A Social History of Women and the Family in the Middle East*. Edited by Margaret Meriwether and Judith Tucker. Boulder, Colorado: Westview Press, 1999

Document 2:

Sir Frederick Lugard (1858-1945) was a British soldier, explorer of Africa, and colonial administrator who played a major role in British colonial efforts. He served as the Governor of Hong Kong (1907–1912), the last Governor of the Southern Nigeria Protectorate (1912–1914), the first High Commissioner (1900–1906) and last Governor (1912–1914) of the Northern Nigeria Protectorate and the first Governor-General of Nigeria (1914–1919). The excerpt below comes from a memoir written by Lugard at the end of his career in the British colonies and later became a handbook for others colonial administrators.

. . . Let it be admitted at the outset [beginning] that European brains, capital, and energy have not been, and never will be, expended [spent] in developing the resources of Africa from motives of pure philanthropy [goodwill]; that Europe is in Africa for the mutual benefit of her own industrial classes, and of the native races in their progress to a higher plane; that the benefit can be made reciprocal [equivalent], and that it is the aim and desire of civilized administration to fulfill this dual mandate. By railways and roads, by reclamation [recovery] of swamps and irrigation of deserts, and by a system of fair trade and competition, we have added to the prosperity and wealth of these lands, and [have] checked famine and disease. We have put an end to the awful misery of the slave trade and inter-tribal war, to human sacrifice and the ordeals of the witch-doctor. Where these things survive they are severely suppressed. We are endeavoring [trying] to teach the native races to conduct their own affairs with justice and humanity, and to educate them alike in letters and in industry. . . .

Source: Lord [Frederick D.] Lugard, *The Dual Mandate in British Tropical Africa*, Archon Books, 1922, NYS Global Regents January 2006

Document 3:

Dadabhai Naoroji (1825-1917) was an Indian political leader. He lived most of his adult life in London where he had a business and was the first Indian to serve in the British Parliament, representing a section of London. The excerpt below comes from a speech given by Naoroji on February 15, 1871 to a Meeting at the Society of Arts in London an organization whose regular lecture series featured discussion of issues related to transportation, business, art, architecture, technology, housing, education, and urban and rural affairs. The society's members included British royalty, authors, and philosophers, who paid a yearly subscription that funded the organization's work which included initiatives to improve education in England.

An excerpt from "On the Commerce of India"

The Benefits of British Rule for India:

In the Cause of Humanity: Abolition of suttee and infanticide. Destruction of Dacoits, Thugs, Pindarees, 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, and such as has not fallen to the lot of any people in the history of mankind.

In the Cause of Civilization: Education, both male and female. Though yet only partial, an inestimable 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 hope in the credit side of the account I have done no injustice, and if I have omitted any item which anyone may think of importance, I shall have the greatest pleasure in inserting it. 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.

The Detriments of British Rule:

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 birthright. Consequent on the above, an utter disregard of the feelings and views of the natives. The great moral evil of the drain of wisdom and practical administration, leaving none to guide the rising generation.

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 [in loans], up to this time, from India to England, of above, 500,000,000, [has led to] [t]he consequent continuous impoverishment and exhaustion of the country 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 4:

The Crime of the Congo is a 1909 book by British writer and physician Sir Arthur Conan Doyle (1859-1930) about life for Africans in the Congo Free State under the rule of King of the Belgians, Leopold II.

There are many of us in England who consider the crime which has been wrought in the Congo lands by King Leopold of Belgium and his followers to be the greatest which has ever been known in human annals. [...] There have been massacres of populations like that of the South Americans by the Spaniards [...]

I am convinced that the reason why public opinion has not been more sensitive upon the question of the Congo Free State, is that the terrible story has not been brought thoroughly home to the people[...]

Should he, after reading it, desire to help in the work of forcing this question to the front, he can do so in several ways. He can join the Congo Reform Association (Granville House, Arundel Street, W. C). He can write to his local member and aid in getting up local meetings to ventilate the question. Finally, he can pass this book on and purchase other copies, for any profits will be used in setting the facts before the French and German public [...]

Mr. Murphy [an American missionary] says: "The rubber question is accountable for

most of the horrors perpetrated in the Congo. It has reduced the people to a state of utter despair. Each town in the district is forced to bring a certain quantity to the headquarters of the Commissary every Sunday. It is collected by force; the soldiers drive the people into the bush; if they will not go they are shot down, their left hands being cut off and taken as trophies to the Commissary. The soldiers do not care whom they shoot down, and they most often shoot poor, helpless women and harmless children. These hands — the hands of men, women and children — are placed in rows before the Commissary, who counts them to see the soldiers have not wasted the cartridges. The Commissary is paid a commission of about a penny per pound upon all the rubber he gets; it is, therefore, to his interest to get as much as he can."

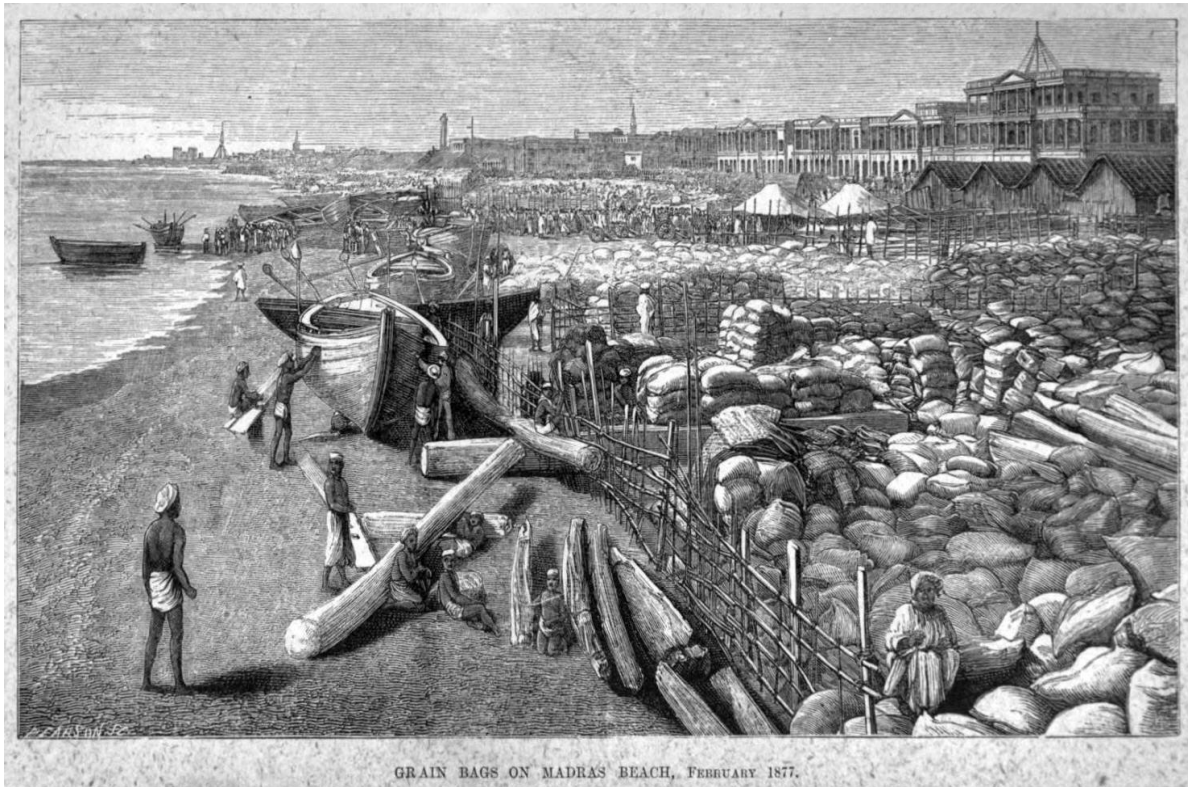
Document 5:

The excerpt below was published in a pamphlet written by Mark Twain (1835-1910), an American writer, entitled *King Leopold's Soliloquy* published in 1905 that was critical of the Belgian King's rule of the Congo Free State. The Belgian government ran numerous rubber collection/production areas in the rainforest and on plantations where Congolese Africans were enslaved and forced to collect rubber.

It is a majestic thought: that this, this ghastliest episode in all human history is the work of man alone; one solitary man; just a single individual--Leopold, King of the Belgians. He is personally and solely responsible for all the myriad crimes that have blackened the history of the Congo State. He is the sole master there; he is absolute. He could have prevented the crimes by his mere command; he could stop them today with a word. He withholds the word. For his pocker's sake. [...] it is a mystery, but we do not wish to look; for he is king, and it hurts us, it troubles us, by ancient and inherited instinct ot shames us to see a king degraded to this aspect, and we shrink from hearing the particulars of how it happened. We shudder and turn away when we come upon them in print.

Document 6:

William Digby (1849-1904) was a British journalist. He worked as the editor of *Madras Times* in 1877. Digby witnessed the Great Famine of 1876-78 while in India and got involved with humanitarian efforts to provide relief. Digby was critical of the British Raj, and in particular, of its response during the famine. In 1878, he wrote an extensive monograph called *The famine campaign in Southern India, Madras and Bombay Presidencies and Province of Mysore*. The image below depicts bags of grain collected by the British in India for export during the Great Famine.



GRAIN BAGS ON MADRAS BEACH, FEBRUARY 1877.