

CHAPTER 18 QUESTIONS – Colonial Encounters in Asia & Africa

Direction: Answer the questions in their entirety . . . make sure you address all parts to each question. (you can answer these questions on your own piece of paper)

1. In what ways did colonial rule rest upon violence and coercion, and in what ways did it elicit voluntary cooperation or generate benefits for some people? (880)
2. What contributed to changing European views of Asians and Africans in the nineteenth century? (882)
3. In what different ways was colonial rule established in various parts of Africa and Asia? (884)
4. Why might subject people choose to cooperate with the colonial regime? What might prompt them to violent rebellion or resistance? (890)
5. What was distinctive about European colonial empires of the nineteenth century? (891)
6. How did the policies of colonial states change the economic lives of their subjects? (893)

7. How did cash-crop agriculture transform the lives of colonized peoples? (895)

8. What kinds of wage labor were available in the colonies? Why might people take part in it? How did doing so change their lives? (897)

9. How were the lives of African women altered by colonial economies? (899)

10. Did colonial rule bring "economic progress" in its wake? (901)

11. What impact did Western education have on colonial societies? (902)

12. What were the attractions of Christianity within some colonial societies? (905)

13. How and why did Hinduism emerge as a distinct religious tradition during the colonial era in India? (907)

14. In what way were "race" and "tribe" new identities in colonial Africa? (909)

CHAPTER 18 BIG PICTURE QUESTIONS

Direction: Answer the questions in their entirety . . . make sure you address all parts to each question. (you can answer these questions on your own piece of paper)

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?

WHAT'S THE SIGNIFICANCE?

Africanization of Christianity: Process that occurred in non-Muslim Africa, where millions who were converted to Christianity sought to maintain older traditions alongside new Christian ideas; many converts continued using protective charms and medicines and consulting local medicine men, and many continued to believe in their old gods and spirits.

Edward Blyden: Prominent West African scholar and political leader (1832–1912) who argued that each civilization, including that of Africa, has its own unique contribution to make to the world.

cash-crop agriculture: Agricultural production, often on a large scale, of crops for sale in the market, rather than for consumption by the farmers themselves.

colonial tribalism: A European tendency, especially in African colonies, to identify and sometimes invent distinct “tribes” that had often not existed before, reinforcing European notions that African societies were primitive.

Congo Free State/Leopold II: Leopold II was king of Belgium from 1865 to 1909; his rule as private owner of the Congo Free State during much of that time is typically held up as the worst abuse of Europe’s second wave of colonization, resulting as it did in millions of deaths.

cultivation system: System of forced labor used in the Netherlands East Indies in the nineteenth century; peasants were required to cultivate at least 20 percent of their land in cash crops, such as sugar or coffee, for sale at low and fixed prices to government contractors, who then earned enormous profits from further sale of the crops.

European Racism: A new kind of racism that emerged in the nineteenth century that increasingly used the prestige and apparatus of science to support European racial prejudices and preferences.

Indian Rebellion, 1857–1858: Massive uprising of much of India against British rule; also called the Indian Mutiny or the Sepoy Mutiny from the fact that the rebellion first broke out among Indian troops in British employ.

scramble for Africa: Name used for the process of the European countries’ partition of the

continent of Africa between themselves in the period 1875–1900.

Swami Vivekananda: Leading religious figure of nineteenth-century India (1863–1902); advocate of a revived Hinduism and its mission to reach out to the spiritually impoverished West. (*pron.* vee-vi-kah-NAHN-dah)

Wanjiku: A member of the Gikuyu people of East Africa (1910–?), she witnessed almost the entire twentieth century experiencing British colonialism, the coming of Christianity, the Mau Mau rebellion, the independence of Kenya in 1963, and the challenges of modernization that followed. (*pron.* wan JI koo)

Western-educated elite: The main beneficiaries in Asian and African lands colonized by Western powers; schooled in the imperial power’s language and practices, they moved into their country’s professional classes but ultimately led anticolonial movements as they grew discouraged by their inability to win equal status to the colonizers.