

New Age Imperialism

Directions: Read and analyze each document. Answer the questions that follow in complete sentences. Then, decide which cause of New Age Imperialism is represented by the document.

This excerpt was written by the American Senator A.J. Beveridge in 1898

DOCUMENT 1

American factories are making more than the American people can use; American soil is producing more than they can consume. Fate has written our policy for us; the trade of the world must and shall be ours... We will establish trading posts throughout the world as distributing points for American products. We will cover the ocean with out merchant marines. We will build a navy to the measure of our greatness.

According to Senator Beveridge, why should America become imperialistic?

Which cause of new imperialism is represented by this document? _____

This excerpt, from Raymond Aron's book The Century of Total War, suggests another cause for imperialism

DOCUMENT 2

...none of the colonial undertakings was motivated by the quest for capitalism profits; they all originated in political ambitions... the nations' will power... glory or national greatness.

What does this author say was the cause for imperialism?

Which cause of new imperialism is represented by this document? _____

Cecil Rhodes, a successful British imperialist in Africa, expresses his position in Confession of Faith, written in 1877.

DOCUMENT 3

I contend that we [Britons] are the finest race in the world, and the more of the world we inhabit, the better it is for the human race... It is our duty to seize every opportunity of acquiring more territory and we should keep this one idea steadily before our eyes that more territory simply means more of the Anglo-Saxon race, more of the best, the most human, most honorable race the world possesses.

What does Cecil Rhodes believe is the reason for imperialism?

Which cause of new imperialism is represented by this document? _____



Source: <http://www.boondocksnet.com> (adapted)

In this excerpt, President William McKinley explains why the United States took over the Philippines.

DOCUMENT 4

We could not leave them to themselves. They were unfit for self-government. There was nothing left for us to do but to take them over. Then we would be able to educate the Filipinos. We could uplift and civilize and Christianize them.

How does President McKinley explain the U.S. takeover of the Philippines?

Which cause of new imperialism is represented by this document?

DOCUMENT 5

LIPTON'S
ONE OF
LIPTON'S TEA GARDENS
CEYLON

LIPTON'S TEAS.
FINEST THE
WORLD CAN
PRODUCE
1/7 PER LB.
AND HIGHER PRICE.
RICH PURE
& **FRAGRANT**
1/2 and **1/4** PER LB.

LARGEST SALE IN THE WORLD

Chief Offices: City Road, London.
Branches and Agencies throughout the World.

Source: Andrea and Overfield, *The Human Record*, Houghton Mifflin, 2001

What does this advertisement show about British interests in Ceylon?

Which cause of new imperialism is represented by this document?

AIM: How can we compare old & new imperialism?

DO NOW: Define the following terms-

- 1. nationalism _____
- 2. imperialism (colonialism) _____
- 3. colony _____
- 4. balance of power _____
- 5. sphere of influence _____
- 6. renew _____

	OLD AGE IMPERIALISM	NEW AGE IMPERIALISM
When?		
Inspiring Event?		
Where?		
Made possible by... Technology/ Advancements		
Why? (CAUSES)		

The New Imperialism

Beginning in the 1880s, European states began an intense scramble for overseas territory. **Imperialism**, or the extension of one nation's power over other lands, was not new. Europeans had set up colonies in North and South America and trading posts around Africa and the Indian Ocean by the sixteenth century. However, the imperialism of the late nineteenth century, called the "new imperialism" by some, was different from the earlier European imperialism. The new imperialism was more rapid and more dominating. Earlier, European states had been content, especially in Africa and Asia, to set up a few trading posts where they could carry on trade and even some missionary activity. Now they sought nothing less than direct control over vast territories.

Why did Westerners begin this mad scramble for colonies after 1880? No doubt, there was a strong economic motive. Capitalist states in the West sought both markets and raw materials such as rubber, oil, and tin for their industries. Moreover, Europeans wanted to be sure they could get these raw materials and set up reliable markets. To do so, they wanted more direct control of the areas where the raw materials and markets were found.

The issue was not simply an economic one, however. As we saw with the new system of alliances described in Chapter 22, European nation-states were involved in heated rivalries. As European affairs grew tense, states sought to gain colonies abroad in order to gain an advantage over their rivals. Colonies were also a source of national prestige. Once the scramble for colonies began, failure to enter the race was seen as a sign of weakness. To some, in fact, a nation could not be great without colonies. One German historian wrote that "all great nations in the fullness of their strength have the desire to set their mark upon barbarian lands and those who fail to participate in this great rivalry will play a pitiable role in time to come."¹

Then, too, imperialism was tied to Social Darwinism and racism. Social Darwinists believed that in the struggle between nations, the fit are victorious and survive. Superior races must dominate inferior races by military force to show how strong they are. One British professor argued in 1900, "The path of progress is strewn with the wrecks of nations; traces are everywhere to be seen of the [slaughtered remains] of inferior races. Yet these dead people are, in very truth, the stepping stones on which mankind has arisen to the higher intellectual and deeper emotional life of today."²

Some Europeans took a more religious and humanitarian approach to imperialism. They argued that Europeans had a moral responsibility to civilize ignorant people, which they called the "white man's bur-

den." They believed that the advanced nations of the West should help the backward nations of Asia and Africa. To some, this meant bringing the Christian message to the "heathen masses." To others, it meant bringing the benefits of Western democracy and capitalism to the societies of the East. Either way, many Westerners believed that their governments were bringing civilization to the primitive peoples of the world.

Social Darwinism and Racism

In the second half of the nineteenth century, scientific theories were sometimes applied inappropriately to achieve desired results. For example, Charles Darwin's principle of organic evolution was applied to the social order in what came to be known as **Social Darwinism**. The most popular exponent of Social Darwinism was the British philosopher Herbert Spencer. He argued that societies were organisms that evolved through time from a struggle with their environments. Social progress came from "the struggle for survival" as the "fit"—the strong—advanced while the weak declined. Some prominent businessmen used Social Darwinism to explain their success. To them, the strong and fit—the able and energetic—had risen to the top; the stupid and lazy had fallen by the wayside.

The ideas of Darwin were also applied to human society in a radical way by nationalists and racists. In their pursuit of national greatness, extreme nationalists often insisted that nations, too, were engaged in a "struggle for existence" in which only the fittest (the strongest) survived. The German general Friedrich von Bernhardi (burn-HARD-ee) argued in 1907, "War is a biological necessity of the first importance, . . . since without it an unhealthy development will follow, which excludes every advancement of the race, and therefore all real civilization. War is the father of all things."³

Biological arguments were also used to defend racism. Perhaps nowhere was the combination of extreme nationalism and racism more evident and more dangerous than in Germany. One of the chief exponents of German racism was Houston Stewart Chamberlain (CHAME-bur-lun), a Briton who became a German citizen. He believed that modern-day Germans were the only pure successors of the Aryans, who were portrayed as the original creators of Western culture. According to Chamberlain, the Aryan race, under German leadership, must be prepared to fight for Western civilization and save it from the assaults of such lower races as Jews, Negroes, and Orientals. Chamberlain singled out Jews as the racial enemy who wanted to destroy the Aryan race.

Humanitarian/Religious

cap. 1 Darwinism

H 270

Economic

Political

Social Darwinism

Humanitarian + Religious