**(6-26) Imperialism and Revolution**

**Rudyard Kipling Wrote About European Civilization’s Special Role in the World**

“Take up the White Man’s burden --

The savage wars and 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 (lazyness) and heathen Folly

Bring all your hopes to nought.”

Questions

1. In your opinion, what does Rudyard Kipling believe is the role of Europeans in other parts of the world in the 1890s?

2. Based on this poem, why do you think he believes this?

3. Do you agree or disagree with Kipling? Why?

4. What country do you think Kipling is from? Why?

**“Call to Power” by V. I. Lenin (1917)**

Source: www.fordham.edu/halsall/mod/1917lenin1.html, accessed June 18, 2010

Background: Vladimir Lenin, a leader of a Russian communist group known as the Bolsheviks, believed that the capitalist class in Russia was so weakened by World War I that a small “vanguard” party that appealed to workers and peasants could seize state power in Russia and over time create a communist society.

Instructions: The statement that follows is Lenin’s call to revolution. Read the statement and answer questions 1 – 3.

Questions

1. Why did Lenin describe the situation in Russia as critical?

2. What did Lenin want the revolutionaries to do?

3. Lenin wanted a small “vanguard” political party to seize power on behalf of the Soviets, the workers’ committees, and the working class. In your opinion, can a small “vanguard” party such as Lenin’s, if it successfully attains power, create a revolution that transforms a society and benefits the majority of its people? Explain.

A. The situation is critical in the extreme. In fact it is now absolutely clear that to delay the uprising would be fatal. With all my might I urge comrades to realize that everything now hangs by a thread; that we are confronted by problems which are not to be solved by conferences or congresses (even congresses of Soviets), but exclusively by peoples, by the masses, by the struggle of the armed people.

B. History will not forgive revolutionaries for procrastinating when they could be victorious today. While they risk losing much tomorrow, in fact, they risk losing everything. If we seize power today, we seize it not in opposition to the Soviets [workers’ committees] but on their behalf.

C. It would be an infinite crime on the part of the revolutionaries were they to let the chance slip, knowing that the salvation of the revolution, the offer of peace, the salvation of Petrograd, salvation from famine, the transfer of the land to the peasants depend upon them. The government is tottering. It must be given the deathblow at all costs.

**Patrice Lumumba’s Last Letter (1960)**

Background: Patrice Lumumba, deposed Prime Minister of the Congo and a former leader of its independence movement, wrote this letter to his wife weeks before he was murdered while imprisoned. Congolese rebels, the Belgium military, and the U.S. Central Intelligence Agency are suspected of conspiring to overthrow and assassinate Lumumba. In this letter to his wife, Lumumba expresses his thoughts on the Congolese independence movement. Read the passages and answer questions 1 – 3.

A. I write you these words without knowing if they will reach you, when they will reach you, or if I will still be living when you read them. All during the length of my fight for the independence of my country, I have never doubted for a single instant the final triumph of the sacred cause to which my companions and myself have consecrated our lives. But what we wish for our country, its right to an honorable life, to a spotless dignity, to an independence without restrictions, Belgian colonialism and its Western allies-who have found direct and indirect support, deliberate and not deliberate among certain high officials of the United Nations, this organization in which we placed all our confidence when we called for their assistance-have not wished it.

B. They have corrupted certain of our fellow countrymen, they have contributed to distorting the truth and our enemies, that they will rise up like a single person to say no to a degrading and shameful colonialism and to reassume their dignity under a pure sun.

We are not alone. Africa, Asia, and free and liberated people from every corner of the world will always be found at the side of the Congolese. They will not abandon the light until the day comes when there are no more colonizers and their mercenaries in our country. To my children whom I leave and whom perhaps I will see no more, I wish that they be told that the future of the Congo is beautiful and that it expects for each Congolese, to accomplish the sacred task of reconstruction of our independence and our sovereignty; for without dignity there is no liberty, without justice there is no dignity, and without independence there are no free men . . . Do not weep for me, my dear companion. I know that my country, which suffers so much, will know how to defend its independence and its liberty. Long live the Congo! Long live Africa!

Questions

1. What did Lumumba and his comrades-in-arms hope to secure for the Congo?

2. Lumumba accuses “They” of corrupting “certain of our fellow countrymen.” Who is the “they”?

3. In your opinion, why does Lumumba still have hope for the future?

**6 Die in South Africa Riot After Black Student Protest**

Source: *The New York Times*, June 17, 1976, p. 1

“At least six people died today when a demonstration by 10,000 black students against instruction in Afrikaans language turned into a riot. Two of the dead were students struck by a volley of police gunfire . . . black leader, the very Rev. Desmond Tutu said that black leaders “have been warning the government about something like this happening for a long time.” More than 70 people were injured, 19 with bullet wounds, when the riot erupted in the black township of Soweto, 10 miles from Johannesburg . . . It continued from midmorning until after dusk . . . This area was sealed off from whites . . . It was the worst riot between the races in South Africa since the Sharpeville massacre on March 21, 1960 when police fired on a crowd of more than 5,000 demonstrating black Africans, killing 72 and wounding more than 170 . . . The trouble began when the students gathered to protest a government regulation requiring the use of Afrikaans as the language of instruction for some subjects in the township schools . . . The students complained that the regulation required them to cope with a third language, in addition to English and the African language most of them speak as a mother tongue. But the strikes had broader political overtones since Afrikaans is the language of South Africa’s ruling Nationalist Party.”

Questions

1. Why did the Black South African students protest?

2. In your opinion, why did the government want to shift instruction from English to Afrikaans?

3. If you were a Black South African student at that time, would you have joined these protests even though your life would be endangered? Explain.