The Conception of the "White Man's Burden" in Eighteenth-Century Ideas

1. The humanitarian movement commenced to affect broad sections of the British nation in the last quarter of the 18th century. It may be considered from three points of view:
   a) The campaign against the slave trade and slavery
   b) The spread of the humanitarianist principles
   c) The new attitude to the aboriginal problem

2. The new humanitarian spirit sprang from two sources:
   a) It originated in 18th century enlightenment, in the intellectual
      age that produced the French Revolution - its spirit of
      egalitarianism, brotherhood, and belief in human perfectibility;
   b) It arrived from the evangelical movement which had
       been spreading steadily since its inception by early 18th century

3. The Campaign against the Slave Trade

   The prevailing view for the abolition of slavery sprang from
   "soulful" metaphysical notions of liberty, equality (Marcus).
   Montesquieu in his "Spirit of Law" subjected slavery to a devastating
   attack; Rousseau, founder of the "social contract" movement,
   popularized the fragments of the "noble savage" theory into
   humanitarian notions concerning race relations of backward peoples; the Quakers
   offered the slave trade unhealthy Perils and the unheeded by the
   Clapham Sect Committee.

   Formerly the negro slave had been looked upon as but a commodity
   of a raw material in the manufacture of sugar, his
   communism threatened not altering his status. Now the abolitionists
   looked upon him as an innocent fellow-human unenthusiastic
   worker and abused by his white slave-trading brethren.

   The inhumanity of the slave trade to the greedy wealth of the
   slave-mongers was greatly appreciated. Negro's enthusiasm
   was heard in bands with clamor to the ear of English poor
   but the abstinence campaign was conducted with much
propaganda while I endeavored to show the extent of
the overwhelming majority of the nation. The movement gave
birth to a new sense of responsibility among the Christian
races of the world, which was reinforced in many other
probably in Japan. Suddenly it was acknowledged
that what Christians must assume explicit duties in
sections, membership towards the race-climbed brethren.

The movement led to projects of resuming up Africa to
the economic situation of Europe for two reasons;
1. It was believed that Europe is essential to Europe in
particular lead to make contributions to Africa for having so
long withheld it sanctioned the inequity of slave trade relations.
2. It was held that it was necessary to oppose the
slave trade not only at the place of its final destination
but also at the place of origin: this could best be
done by opposing the slave trade as the alternative of a more
attractive in the African products.

The problem of suppressing the slave trade was also
took at a stage where in the establishment of a colony at
Sambia was the famous literary empire with its reputation.

The demands were made for the construction of African naval stations
necessary for the protection of the economic relations of the slave traffic.

Thus the slavery crisis produced a state of mind conducive to British
imperial expansion in Africa.

The missionary movement.
In the last half of the 19th century, the first three-quarters of the 19th
only a few isolated voices sounded the call mission as a means to
the English clergy. The mood ofenarios of public to Christianity
somehow, then I was asked and was used to me whenever
the end of war and in itself.

The beginning of the new missionary movement coincided with that
of the intercolonial enclave. It fed on the same rigorous spirit of evangelicalism. Many missionary societies were founded about 1790 to the end of the 19th century.

The Baptist missionary society 1772
The Indian missionary society 1795
The Church of England society 1799.

The British foreign Bible society 1804

The movement was popularly grown by large numbers — at least

At the end of that period, the number of churches was

December the first three decades, the movement was powerful and

We were an effective cultural phenomenon. Participation for the rising generation of students was not just

The task, greatly resented, carried the possibility of gradualist

This was the period when missionary enterprises began to be

_actual achievements_ were simply a reason for promoting the

This was the period when missionary enterprises began to be

In this period, the mission movement was closely associated

Even this movement could not be detached from

The movement: it may have helped bring about a mass

From regularly to regular mass, the restricted missionary

enthusiasts were sharply rejected.

The Aborigine Problem.

Until the last quarter of the 19th century, the Aborigine farmers

were not at all remarkably concerned or the fate of the

Aborigine people. The same era, which took up the anti-slavery

campaign, the missionary enterprise also raised the question of the

Aborigine. Although the number of people increased who criticized advances, the attitude of Europeans towards

the helpless native masses. In 1875, James Bigge said

"The Aborigines have taken upon themselves, for a long time past to

attack, destroy, burn and depopulate, it from ignorance

reason, in many distant parts of the world."
Bromhid reacted in 1835 that "Indian influence, wherever possible, was uniformly injurious to those who upon every ground of justice, were entitled to protection in the presence of their land.

The aboriginal, of Scott's Hill and allied parishes was designed
1. to make the Indian nation out of the multitude known to
aboriginal people of discrediting practical information
2. to prove the government to take up the cause of the Indian
aborigine against encroachments on the part of British Courts.
In 1836 the Aborigine Protection Society was founded to come
an succisely achieve the goal programme.

The case of the poor race next to the that aboriginal,
came into conflict with surface rivalry, trouble aware if the
leather was poured over the head of the
aborigine who had fallen from grace in the aspect of the
government. As such, the aborigine was able to follow an
enormously policy and be able to achieve effectively
the relations between native and settler.

The aborigine in fact, with the freed firsts of the
government against the settler. Sometimes the offered
resolution sometimes they asked for it in that the government
should protect the native against the settler.

The aborigine Protection Society was opposed by those who
maintained that aborigines cannot have a
controlling effect on the aborigine, but in the while it
bluntly further supported the humanisation movement.