
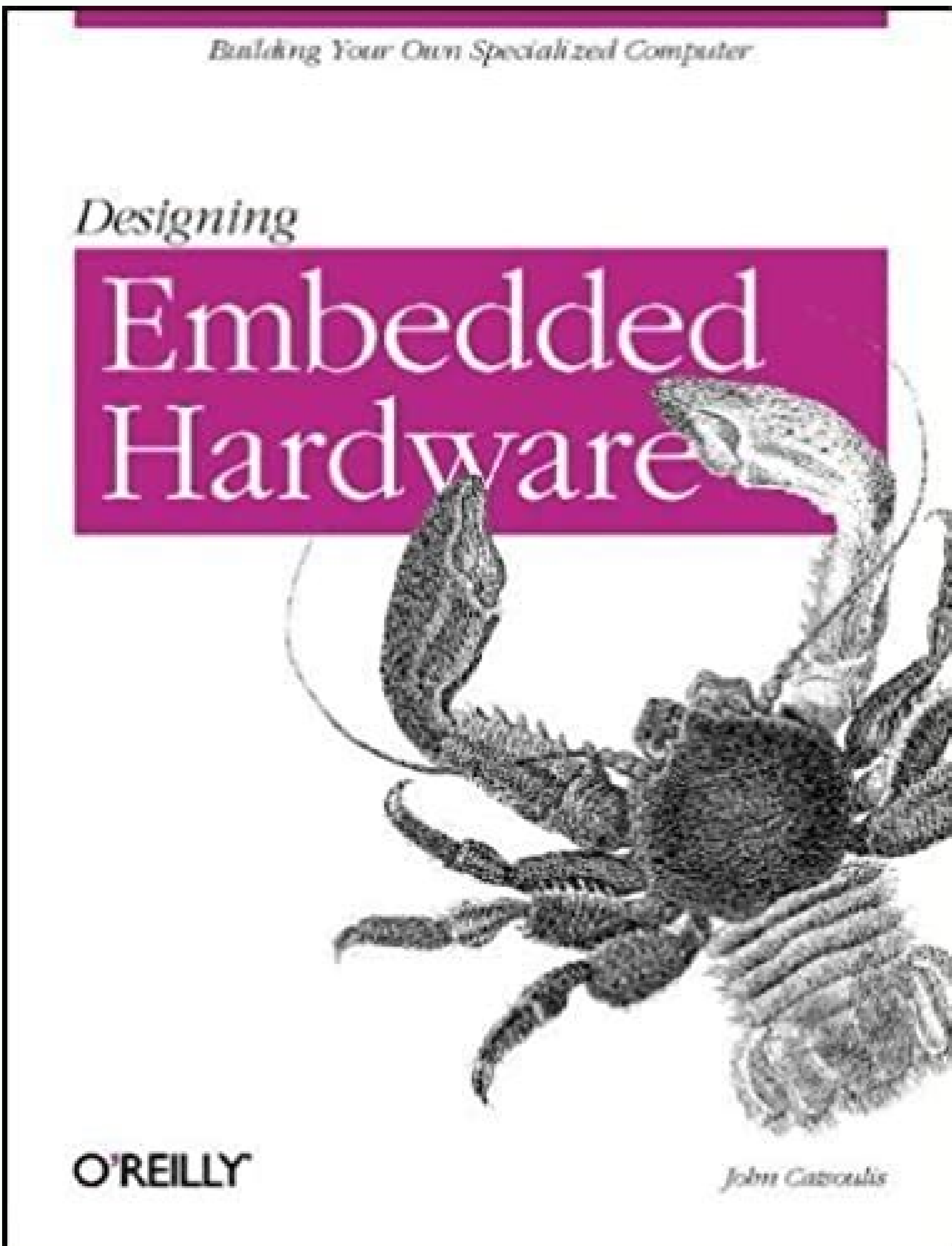
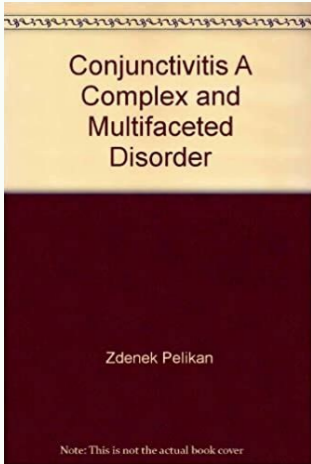


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Empire how britain made the modern world summary chart worksheet answer



It was almost everywhere far too multi-faceted or ambiguous for the application of crude general labels, 'good' or 'bad', to do justice to the complex issues involved. In conclusion, Niall claims that America now controls an empire, not by owning colonies but by virtue of the spread of its brands, culture, economy, faith and ideals across the globe. Arresting, yes, but not always apposite (for reasons which, in this case, Joseph Banks might have explained), and so at risk of disguising reality with cosmetic flippancy. That said, however, the visual aspects of the programmes and the illustrations in the book are often splendid and fresh to the eye. No longer dominated by moral and religious concerns, this new era was about power and the economy as the battle for raw materials progressed. History Documentary hosted by Niall Ferguson, published by Channel 4 in 2003 - English narration [edit] Cover [edit] Information Historian and presenter Niall Ferguson takes us on a fascinating journey in both time and space to explore the impact of the British empire on the modern world. From Native American Indians to the Aborigines of Australia, the indigenous people of the 'New World' were treated appallingly, with little or no respect for land rights. It was, of course, greatly to Britain's own advantage as the world's major industrial power for much of the nineteenth century that she should insist on the expansion of free trade, while at the same time facing little serious competition in the new markets she was exploiting. This begs many questions. The extension of her empire not least contributed to the global growth of GDP, because Britain was the 'least protectionist' of all the great powers. Consider his inclusion in the bibliography to Chapter 5 of Robert Huttenback's and Lance Davis's *Mammon and the Pursuit of Empire* (Cambridge University Press; Cambridge), a book extensively debated when it appeared in 1986. When one man's optimum can so easily encompass another's poverty, just as orthodoxy and heresy may be interchangeable, these can too easily become weasel words, traps for the unwary even if the statistics of measurement such as GDP are to be relied upon, which often they are not. It is easy to find examples of conventionally wholly critical or uncritical judgements on empire, but Ferguson is misguided in assuming that these persist in the absence of an historical literature providing material for more discriminating and nuanced assessments of empire's record. In calculating imperial Britain's favourable legacy, the twentieth-century alternative empires of Germany, Italy and Japan are cited to provide horrific counterweights, had they managed to turn conquest into more than temporary colonial controls. Visiting some of the hot spots of the two World Wars and of the campaigns for independence that followed, such as Gallipoli, Istanbul, Suez, Amritsar and Singapore, presenter Niall Ferguson gives us a vivid picture of an empire on its last legs. Inevitably there will be those who wonder whether such over-simplifications are not merely the product of a television producer's requirements triumphing over the historian's need for greater attention to the difficulty of presenting major historical problems in any visual format. The book in one respect at least is more modest - readers are not treated to the screen's many instances of full-frontal Ferguson poised to make eye contact with a key pronouncement about liberty or slaves. Presenter Niall Ferguson also travels to India and examines the changing attitudes towards Indian religions and culture during the 19th century. The dominant theme he weaves in order to corral untidy detail is that of 'globalization', a process in which Britain's empire more than any other agency promoted 'the optimal allocation of labour, capital and goods in the world' (p. [edit] Heaven's Breed in this programme we discover how a few thousand British people ruled over India, a country of more than 250 million people and the centre point of the whole British empire. The British won the seven-year war with France over supremacy in the colonies, thanks to its superior warships and much stronger finances, which left Britain as the controlling force in India. Hence, as Donald Denoon demonstrated in his *Settler Capitalism* (Clarendon; Oxford, 1983), temperate lands of white settlement, faced with exclusion from industrial and manufacturing options, not only evolved their own forms of capitalism but did so largely irrespective of their colonial or independent status. [edit] Maxim Force The 'Scramble for Africa' by competing European nations during the last years of Queen Victoria's reign is the compelling tale of this programme. Ferguson has a quick eye for the riveting analogy - New South Wales, 'the eighteenth-century equivalent of Mars', where Australians 'started out as a nation of shoplifters' (pp. Yet by the end of the 19th century the White Mutiny threatened to end this liberal attitude and ultimately led to a genuine Nationalist movement. From the early 19th century an elite class of well-educated Indians was encouraged, with men like JN Bose becoming successful lawyers and administrators. In demonstrating that fortunately-placed individuals, particular social classes and identifiable types of business, in both metropole and colonies, gained or lost in varying degrees and at different times, they argued convincingly for a more discriminating and modulated scrutiny of the empire's political economy than was then available. He also traces the Indian mutiny of 1857 and its brutal aftermath in which thousands were brutally killed. This was from the start an insurmountable problem for a subject rightly treated as global in scope, which also demanded a chronological coverage from the late sixteenth to the early twenty-first century. Should globalization be taken to mean little more than the far-flung existence of even limited economic activity involving a major power's (e.g. Britain's) nationals? The second follows from that: free trade cannot necessarily be equated with freedom of choice and opportunity. In terms of entertainment, pleasure, a measure of general interest or instruction, and stimulation, many of the 2.5 million viewers of Channel 4's offerings will have felt themselves well rewarded, if two Daily Telegraph reviews (10 and 24 January 2003) and a column after the first episode by William Rees-Mogg in *The Times* are anything to judge by. From January to mid-February 2003 six one-hour television programmes, four lectures to substantial audiences in the University of London's Senate House, and a large glossy book have been devoted to his theme of 'empire' or, as he also puts it, 'how Britain made the modern world'. Ferguson himself refers in passing to the seventeenth century's 'globalization with gunboats' (p.18). Arrangements optimal for the continued working of a system of exchange may not necessarily be so when assessed in terms of individual or even communal wellbeing. There is much in the history of the seventeenth and eighteenth centuries to support the view that a process of globalization was also then underway. Whatever the problems presented by that work (and they were numerous), Davis and Huttenback confirmed above all the need to ask of imperial commitments and colonial possessions who benefited, from what, and when. Considering the published output, as with 'the empire' of the past, this is in many respects a pointless question, for the answer depends on where questioners stand and what in particular they choose to look at. By this yardstick, the British empire was 'a good thing', British rule being largely supportive of economic growth, xxiii), then this has implications for Ferguson's portrayal of the post-1850 period. From then onwards Ferguson seems to allow that the global accumulation of wealth was promoted only by an increasing absence of restraint on the movement of people (labour migration), the flow of capital (external investment), and produce from land (overseas commerce). Seeley's *Expansion of England* (London; Macmillan) published in 1883 (pp. Although Ferguson devotes significantly more space to the period after circa 1800, the problem remains. Cuttings, for example from the same colourful Indian scene, provide the backdrop or continuity on more than one occasion. This last observation directs us not only to the compatibility of continuing globalization with partially-closed economies, but also to the limitations of free trade arrangements historically associated with the pursuit of an open global economy. R. However, the reality of the imperialism of free trade that underlay this option was far more constraining and less benign than Ferguson seems to acknowledge. For example, the time at which any territory is drawn through the opening up of its trade into the globalizing economy can have a critical impact on its future development. [edit] Screenshots [edit] Technical Specs Video Codec: x264 CABAC Video Bitrate: 2000 Kbps Video Aspect Ratio: 1.777:1 Video Resolution: 1024x576 Audio Codec: AC3 Audio Bitrate: 128 Kbps CBR 48KHz Audio Channels: 2 Run-Time: 48mins Framerate: 25FPS Number of Parts: 6 Part Size: 745 MB Source: HDTV (upscaled) Encoded by: JungleBoy [edit] Links [edit] Further Information [edit] Release Post MVGroup.org (ed2k) MVGroup.org (torrent) [edit] Related Documentaries [edit] ed2k Links Niall Ferguson is a glutton for exposure. We learn how 10,000 independent African kingdoms became 40 European colonies over the course of two decades, in a drastic redrawing of the map. We learn of David Livingstone's adventures in Africa as he attempted to link the three 'C's' - Christianity, commerce and civilisation. They also proved beyond doubt the crucial incidence of taxation and the costs of defence to any assessment of costs and benefits. Its messages have nonetheless not been taken heed of here. It may be debated whether there was a distinctly 'early modern globalization', or merely an earlier phase of a single process. There is a fuzziness here in the handling of globalization, whether as concept, descriptive category, or economic process, that needs to be cleared away. Read more... As for 'globalization', now well-established as a fashionable resort for the conceptually starved, what does one make of the claim that it optimises the allocation of material resources? xviii-xxi), xix-xx), but also to earlier eras or phases of globalization. In contrast to the Spanish, the British viewed the colonies as a way to gain land to settle on and use, rather than just conquest and plunder. The British empire took 300 years to build and less than three decades to dismantle, leaving just a few scattered islands in its charge. 122). Niall Ferguson uses a wealth of original sources such as quotes, documents, film footage and photographs, as well as taking a contemporary look at key locations and drawing parallels with recent history, such as the USA's war against terrorism. The British economic style of reinvesting in places like Jamaica led to commercial success as its raw materials - sugar, tobacco and coffee - were in huge demand back at home in Britain. Free trade might become one of the pillars of 'Anglobalization' but at the same time was likely to restrict and impoverish the less economically 'modernised' party. Ferguson, however, seems in effect to argue that the association of global economic growth with both the element of redistribution inherent in the workings of a free-market system, and the existence of Britain's free-trade empire, were sufficient - as Lewis Carroll would put it - for all to have prizes. It can surely be argued that this simple standard requires a more critical consideration than Ferguson ever suggests that it might need. [edit] White Plague The concept of 'plantation' is explored in this programme, yet presenter Niall Ferguson is not referring to crops but the settlement of British people into the colonies. Moreover the distribution of any gains within individual states was often not directed to equalizing incomes. Why, for example, should one assume that eighteenth-century India could not have evolved its own economic path, with distributions of capital, labour and goods 'optimal' in the eyes of its own elites however different from the criteria of liberal western political economists? If you're behind a web filter, please make sure that the domains *.kastatic.org and *.kasandbox.org are unlocked. xxiv-xxv). Ferguson

evidently wishes to do both of these things. This he does by drawing out the legacies of Britain's empire. 103, 106). It is more important, however, to recognise that the prominence of war and economic protection or monopolization meant that the characteristics of that earlier age were very different from the, and the process of globalization was largely driven by forces unlike, those that Ferguson suggests operated during the British-dominated phase of globalization after 1850. From the earliest British settlers in Virginia to the decline of the empire in the aftermath of the two World Wars, positive and negative aspects of the empire are illustrated through key events and players. The great variety of combinations of climate, geographical position, and natural endowment of resources, inevitably mean that each territory may be more or less well-placed to find its own niche in the range of economic openings prevailing at any one time. Was its upshot, as Ferguson asks of the empire itself, 'a good or a bad thing'? Doubtless the balance of power and wealth among, and so the contribution made by, participating states was then different from that which developed later on; and 'globalization' had perhaps not yet become global in its reach. The demonstration of complexity may take the form of impressing audiences with inescapable detail, illustrating in the process the inadequacy of current generalizations and conventional views. The work of regional historians gives grounds for disputing such an assumption, and thus for questioning perceptions of backwardness and modernity conditioned in the west, but Ferguson does not pay it any attention. In fact, the British administrators were so few in number that it was essential to involve Indian people in their own government. Among the latter was Jon Wilson in *The Guardian* (8 February 2003), condemning (with an alliteration worthy of Ferguson himself) what appeared to him a 'glossy glorification of imperial violence', possessing a tendency to 'encourage policy based on a version of the history of empire that is simply wrong'. (1) Such points about the reception of Ferguson's work in their limited way parallel the historic experience and impact of empire itself. In seeking to argue that the empire was not economically bad for both Britain and her colonies, Ferguson sets up an Aunt Sally no less grand and vulnerable than that constructed by some of the historians he criticises. Sometimes these appear to be separated out and discontinuous, but he also knits them together in a single period and process. Visiting Northern Ireland, the USA and Australia, we explore how the first colonies of the British empire developed. Sir Charles Dilke's book *Problems of Greater Britain* (Macmillan; London, 1890) is mentioned, but not his earlier *Greater Britain* (Macmillan; London, 1866), presumably because that would upset an argument linking the term 'Greater Britain' to J. From his discovery of the Victoria Falls to his famous meeting with Henry Stanley, we follow the career of this fascinating character. There is little evidence of an opportunity being taken to refine arguments rather than thicken narrative. We get a glimpse of how the British lived in India, the central role played by the East India Company, and how a commercial base developed into political control. Accompanying a Channel Four television series, this text shows on a vast canvas how the British Empire in the 19th century spearheaded real globalization with steampower, telegraphs, guns, engineers, missionaries and millions of settlers. At the same time, however, Ferguson seems to believe that for most areas of the world the experience of imperial rule offered the only way to the future. Niall summarises the legacy of the empire in terms of the English language, a free market economy and parliamentary democracy across most of the world, yet doesn't hesitate in reminding us of the horror of the empire for millions of people. Others, who as one might naturally expect received nothing from the proceeds, either were soothed by Ferguson's Scottish lilts and burrs, or were driven to apoplectic outbursts. Ferguson has no doubt that Empire 'enhanced global welfare - in other words was a Good Thing'. One of the great ironies of the British empire is the difference between official policy in London and the actions of white settlers in the colonies. As befits any public performer, Ferguson is fond of catching his audience's attention with striking juxtapositions of images and arguments. Archive film from this period, of battles such as Omdurman in Sudan, illustrate the power of British military tactics and show a complete disregard for supposedly inferior races. Without this mass white emigration there would have been no empire. Two points are fundamental. By this stage it was businessmen doing the colonising and not governments. This need for clarity is further indicated by Ferguson's lack of sustained attention to the history of globalization stretching back well before 1815. Furthermore, in Ferguson's contemporary age of 'modern globalization', echoes of the early modern period are to be found in the way in which world economic patterns are decisively shaped by the protectionist agenda of the United States and the states which have come to make up the European Union, notably in respect of their domestic agriculture. First, it is surely necessary to bear in mind that the pattern of free trade, particularly in the form of unlimited exchange of foodstuffs and raw materials for manufactured capital and consumer goods, generally operates over any significant period of time to the decided disadvantage of commodity producers. Niall Ferguson demonstrates the vital role played by the Indian army both within India and beyond, and the role of British technology in developing the army and modern Indian cities. Or is it to be understood as an active process of territorial integration into a world-wide market economy? [edit] Empire for Sale The fall of the British empire is usually attributed to Nationalist groups fighting for independence, yet as Niall Ferguson argues in this final programme of the series, it was really due to the crippling cost of running the empire and financing the two World Wars. He reflects on the achievements and problems of the empire and concludes that in its twilight years Britain did more good than harm in fighting two far worse empires, namely Japan and Germany. After alternative histories, it is perhaps worth probing further Ferguson's use of the term 'globalization'. From the point of view of personal enrichment, Ferguson himself doubtless found the operation of the free media market a very good thing, as will his publisher. It is strange that someone such as Ferguson, well-acquainted with thinking about virtual history, other possible outcomes to any chance sequence of events, and alternative futures, should comprehensively ignore this analytical dimension in the case of empire. What was the point of all this activity, including as it did a two year crash-course in selected reading from the recent subject literature and extensive globe-trotting? Indeed, by 1900 Britain owned half of Africa. The Boer war and subsequent treatment of the Boers brought a moral backlash in Britain that signalled a new era for the British empire. The combination of cheap land and abundant natural resources made this an ideal location for sugar and tobacco plantations. Ferguson's own 'on-balance-beneficial' legacy of empire offers no new insight but rather the refurbishment of a much older conventional - some would say Whiggish - wisdom. In both cases, Ferguson metes out rough justice to complexity. Nevertheless, precisely the same points are made on the page, decked out with the same catchy or demotic phrasology. He offsets the brutality and destruction associated with slavery, piracy, and events such as the Morant Bay rebellion (1865) or the Amritsar massacre (1919), with factual information to illustrate the triumph of capitalism, the spread of parliamentary institutions, the growth of literacy, recognition of the virtues of the minimal state, and the rule of law (pp. If you're seeing this message, it means we're having trouble loading external resources on our website. The programmes are certainly best seen well spaced. Consecutive videos are too likely to impress viewers with the limits to both the range of available visual devices and the film-maker's budget. This was a time when young men from elite schools were sent to work in the colonies, with the sports fields of England used as training grounds for a career in the army. Alternatively, it can entail the ruthless imposition of dominant themes on a heap of fact, winnowing and threshing until a mountain of factual chaff has been bagged and fairly stored in its proper - subordinate - place. However, doing justice to complex issues can also be understood in different ways. For example, the movement from British abolition of the slave trade to the emancipation of the empire's slaves was far less smooth and confident than is suggested here (p. The series is highly entertaining, informative and thought-provoking, and provides an excellent and balanced overview of the British empire and its continuing legacy in the world. 246-7). Fond of phrases such as 'most people assume', 'nowadays it is quite common to think', he sees himself as a new radical, despatching to its resting place a tired conventional wisdom that holds empire to have been always either exploitative, or unnecessary, and everywhere thoroughly wasteful for both colonisers and colonised (pp. If it is accepted that there was an early modern globalization under way well before the French Revolutionary and Napoleonic wars, that its momentum owed much to war both internationally and on local colonial frontiers, and that the prominent role of Britain in the Caribbean, North America, and parts of Asia means that it too deserves the ghastly appellation of 'Anglobalization' (p. There are many suns setting, plenty of light on water, frequent shots of Ferguson in boats or canoes, the sound of his foot-fall on floorboards crossing to a window or to a mahogany table for displaying a document. The survival and persistence of those judgements reflect not persuasion but inadequate reading and thought, conditions unlikely to be disturbed by the appearance of a new set of no less conventional views. How is it to be understood, either in chronological terms, or functionally? Britain's many colonial wars in the nineteenth century and beyond were an essential aid to the incorporation of new territories into her own empire, and to the expansion of free trade both within her colonies and into areas beyond the reach of her direct rule. Stark intellectual polarities, however, can be a snare and delusion especially in the history of empire, so riddled as it is with complexities and ambiguity. Elsewhere, for example in *The Times* (6-7 January 2003), there have been extracts taken out on the book. [edit] Why Britain? This argument is unpersuasive because it ignores the role of war, economic protection, and strategic calculation, persisting from that earlier period, in the continuing growth of a global economy. After all, Ferguson's book is very much the book of the film, a fleshier version of what is for the most part clearly spelt out on the screen. Power was in the hands of bankers and industrialists such as Rothschild and Cecil Rhodes, as illustrated by their use of the new Maxim guns to keep any opponents in check. A last comment relates still more directly to the persistent issue of costs and benefits. His terminology refers to 'modern globalization' (pp. 111-13). xx). Far from updating our view of empire, in highlighting the interplay of 'liberty' and 'slavery', Ferguson looks backward to an outdated literature, and at times is consequently wide of the mark - as when assessing the significance of the Durham Report as 'the book which saved the empire' (pp. In both cases, 'globalization' is apparently a continuing feature, albeit one, Ferguson seems to suggest, in which the phase 1850-1914 was characterised by the economic equalization of incomes, and the second half of the twentieth century was one of mounting economic divergence and inequality. Seventeenth-century India was a rich nation, producing a quarter of the world's output, so it is no surprise that the major nations fought over it. Occasional references are made, for instance, to the possibility of a French not a British victory in mid-eighteenth-century India. Modern-day footage of the hill station at Simla gives us a glimpse of colonial life in late 19th century India. Contrary to much current thinking, Ferguson wishes us to accept that the priority attached by Britain to free trade, free labour migration, and unfettered capital movements, was beneficial to Britain itself, to its empire, and to the world at large. That surely represents a significant retreat from the ground so usefully opened up to debate some fifteen years ago. Niall goes on to describe the American War of Independence a century and a half later. In this programme we learn about the origins of the British empire in the 17th century and how its foundations were laid, not by a grand political strategy but by British pirates, especially in the Caribbean. Ferguson is to be applauded for his realism in calling on historians at least to consider not ideal worlds but inescapably imperfect worlds, in which the option of 'Anglobalization' was if not the best, then perhaps the least worst course available. Looking at the Caribbean in the same period, Niall explores the conditions for black people after the abolition of slavery and the treatment of respectable black religious leaders such as George William Gordon. Images of heroes overcoming the native warriors were very popular. The east coast of the USA was first settled by puritans wanting religious freedom, including those who sailed on the famous ship 'The Mayflower' in 1620. [edit] The Mission Following the religious revival that started in the late 18th century, missionaries began working in Africa and India in an attempt to bring Christianity and civilisation to societies perceived as heathens.

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