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Poem by the English poet Rudyard Kipling For the book by William Easterly, see White Man's Burden (film). The editorial cartoon "'The White Man's Burden (film). The editorial c
colour to civilization (Victor Gillam, Judge magazine, 1 April 1899). The people in the basket carried by Uncle Sam are labelled Cuba, Hawaii, Samoa, "Porto Rico", and the Philippines, while the people in the basket carried by John Bull are labelled Cuba, Hawaii, Samoa, "Porto Rico", and the Philippines, while the people in the basket carried by John Bull are labelled Cuba, Hawaii, Samoa, "Porto Rico", and the Philippines, while the people in the basket carried by John Bull are labelled Cuba, Hawaii, Samoa, "Porto Rico", and the Philippines, while the people in the basket carried by John Bull are labelled Cuba, Hawaii, Samoa, "Porto Rico", and the Philippines, while the people in the basket carried by John Bull are labelled Cuba, Hawaii, Samoa, "Porto Rico", and the Philippines, while the people in the basket carried by John Bull are labelled Cuba, Hawaii, Samoa, "Porto Rico", and the Philippines, while the people in the basket carried by John Bull are labelled Cuba, Hawaii, Samoa, "Porto Rico", and the Philippines, while the people in the basket carried by John Bull are labelled Cuba, Hawaii, Samoa, "Porto Rico", and the Philippines, while the people in the basket carried by John Bull are labelled Cuba, Hawaii, Samoa, "Porto Rico", and the Philippines, while the people in the basket carried by John Bull are labelled Cuba, Hawaii, Samoa, "Porto Rico", and the Philippines, while the people in the basket carried by John Bull are labelled Cuba, Hawaii, Samoa, "Porto Rico", and the Philippines, while the people in the basket carried by John Bull are labelled Cuba, Hawaii, Samoa, "Porto Rico", and the Philippines, while the people in the basket carried by John Bull are labelled Cuba, Hawaii, Samoa, "Porto Rico", and the Philippines, while the people in the basket carried by John Bull are labelled Cuba, Hawaii, Samoa, "Porto Rico", and the Philippines, while the people in the basket carried by John Bull are labelled Cuba, and the Philippines, while the people in the basket carried by John Bull are labelled Cuba, whil
poem about the Philippine-American War (1899-1902) that exhorts the United States to assume colonial control of the Filipino people and their country.[1] In "The White Man's Burden", Kipling encouraged the American annexation and colonisation of the Philippine Islands, a Pacific Ocean archipelago purchased in the three-month Spanish-American
War (1898).[1] As an imperialist poet, Kipling exhorts the American reader and listener to take up the enterprise of empire yet warns about the personal costs faced, endured, and paid in building an empire;[1] nonetheless, American imperialists understood the phrase "the white man's burden" to justify imperial conquest as a civilising mission that is
ideologically related to the continental expansion philosophy of manifest destiny of the early 19th century. [2][3][4][5] With a central motif of the poem being the superiority of white men, it has long been criticised as a racist poem. [6] "The White Man's Burden" published in McClure's
Magazine, February 1899 English Wikisource has original text related to this article: Senator Tillman's senate speech on 7 February 1899 and in The Times (London) on 4 February 1899.[7] On 7 February 1899, during a senatorial debate to decide if the US
should retain control of the Philippine Islands and the ten million Filipinos conquered from the Spanish Empire, Senator Benjamin Tillman read aloud the first, the fourth, and that the US should formally renounce claim of authority over the
Philippine Islands. To that effect, Senator Tillman addressed the matter to President William McKinley:[8] As though coming at the most opportune time possible, you might say just before the treaty reached the Senate, or about the time it was sent to us, there appeared in one of our magazines a poem by Rudyard Kipling, the greatest poet of England
at this time. This poem, unique, and in some places too deep for me, is a prophecy. I do not imagine that in the history of human events any poet has ever felt inspired so clearly to portray our danger and our duty. It is called "The White Man's Burden." With the permission of Senators I will read a stanza, and I beg Senators to listen to it, for it is well
worth their attention. This man has lived in the Indies. In fact, he is a citizen of the world, and has been all over it, and knows whereof he speaks.[9] He quotes, inter alia, stanzas 1, 4, and 5 of "The White Man's Burden", noting: Those [Filipino] peoples are not suited to our institutions. They are not ready for liberty as we understand it. They do not
want it. Why are we bent on forcing upon them a civilization not suited to them and which only means in their view degradation and a loss of self-respect, which is worse than the loss of life itself?[9] Senator Tillman was unpersuasive, and the US Congress ratified the Treaty of Paris on 11 February 1899, formally ending the Spanish-American War.
After paying a post-war indemnification of twenty million dollars to the Kingdom of Spain, on 11 April 1899, the US established geopolitical hegemony upon islands and Guam in the Pacific Ocean, [7][10] and Cuba and Puerto Rico in the Atlantic Ocean. [11] Rudyard Kipling in
Calcutta, India (1892) "The White (?) Man's Burden" shows the colonial exploitation of labour by various Western nations. (William Henry Walker, Life magazine, 16 March 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) Take up the White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) "The White Man's Burden"
        To serve your captives' need; To wait in heavy harness On fluttered folk and wild—Your new-caught, sullen peoples, Half devil and half child. Take up the White Man's burden— In patience to abide, To veil the threat of terror And check the show of pride; By open speech and simple, An hundred times made plain. To seek another's
          And work another's gain. Take up the White Man's burden— The savage wars of 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 and heathen Folly Bring all your hopes to nought. Take up the White Man's burden— No tawdry rule of kings,
But toil of serf and sweeper— The tale of common things. The ports ye shall not enter, The blame of those ye better, The hate of those ye guard—The cry of hosts ye humour (Ah,
slowly!) toward the light:— "Why brought ye us from bondage, Our loved Egyptian night?" Take up the White Man's burden— Ye dare not stoop to less Nor call too loud on Freedom To cloak your weariness; By all ye cry or whisper, By all ye leave or do, The silent, sullen peoples Shall weigh your Gods and you. Take up the White Man's
burden— Have done with childish days—The lightly proffered laurel, The easy, ungrudged praise. Comes now, to search your manhood Through all the thankless years, Cold-edged with dear-bought wisdom, The judgment of your peers![12] The American writer Mark Twain replied to the imperialism Kipling espoused in "The White Man's
Burden" with the satirical essay "To the Person Sitting in Darkness" (1901), about the anti-imperialist Boxer Rebellion (1899) in China. The imperialist boxer Rebellion (1899) in China. The imperialist boxer Rebellion (1899) in China. The imperialist interpretation of "The White Person Sitting in Darkness" (1901), about the anti-imperialist Boxer Rebellion (1899) in China. The imperialist interpretation of "The White Person Sitting in Darkness" (1901), about the anti-imperialist Boxer Rebellion (1899) in China. The imperialist interpretation of "The White Person Sitting in Darkness" (1901), about the anti-imperialist Boxer Rebellion (1899) in China. The imperialist 
cultural) through colonialism:[13] The implication, of course, was that the Empire existed not for the benefit — economic or strategic or otherwise — of Britain, itself, but in order that primitive peoples, incapable of self-government, could, with British guidance, eventually become civilized (and Christianized).[14] Kipling positively represents
imperialism as the moral burden of the white race, who are divinely destined to "civilise" the brutish, non-white Other who inhabits the barbarous parts of the world; to wit, the seventh and eighth lines of the first stanza represent the Filipinos as "new-caught, sullen peoples, half-devil and half-child."[15] Despite the chauvinistic nationalism that
supported Western imperialism in the 19th century, public moral opposition to Kipling's racialist misrepresentation of labour in "The White Man's Burden" produced the satirical essay "To the Person Sitting in Darkness" (1901), by Mark Twain, which catalogues the Western military atrocities of revenge committed against
the Chinese people for their anti-colonial Boxer Rebellion against abusive Western businessmen and Christian missionaries.[16] Kipling politically proffered the poem to New York governor Theodore Roosevelt (in office 1899–1900) to help him persuade anti-imperialist Americans to accept the territorial annexation of the Philippine Islands to the
United States.[17][18][19][20] In September 1898, Kipling's literary reputation in the U.S. allowed his promotion of American empire to Governor Roosevelt: Now, go in and put all the weight of your influence into hanging on, permanently, to the whole Philippines. American empire to Governor Roosevelt: Now, go in and put all the weight of your influence into hanging on, permanently, to the whole Philippines.
is morally bound to build the house over, again, from the foundations, or have it fall about her ears. [21] As Victorian imperial poetry, "The White Man's Burden to reign God's Empire on Earth"; [18][22] and celebrates British colonialism as a
mission of civilisation that eventually would benefit the colonised natives.[23][24] Roosevelt sent the poem to U.S. Senator Henry Cabot Lodge for his opinion and they agreed that it made "good sense from the expansion standpoint" for the American empire.[20] To the white man's burden, the civilising mission of colonialism includes teaching
colonized people about soap, water, and personal hygiene. (1890s advert) In the early 20th century, in addition to To the Person Sitting in Darkness (1901), Mark Twain's factual satire of the civilising mission that is proposed, justified, and defended in "The White Man's Burden", contemporary opposition to Kipling's jingoism provoked poetic parodies
that expressed anti-imperialist moral outrage, by critically addressing the particulars of white supremacist racism in colonial empires. [25] Said responses include "The Brown Man's Burden" (February 1899), by British politician Henry Labouchère; [26] "The Black Man's Burden: A Response to Kipling" (April 1899), by clergyman H. T. Johnson; [27] and
the poem Take Up the Black Man's Burden, by educator J. Dallas Bowser. [28] In the U.S., a Black Man's Burden Association demonstrated to Americans how the colonial mistreatment of Filipino brown people in their Philippine homeland was a cultural extension of the institutional racism of the Jim Crow laws for the legal mistreatment of black
Americans in their US homeland. [27] The popular response against Kipling's jingoism for an American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Empire the Em
(1899), Dr. Howard S. Taylor addressed the negative psycho-social effects of the imperialist ethos upon the working-class people in an empire. [29][30] In the social perspective of "The Real 'White Man's Burden'" (1902), the reformer Ernest Crosby addresses the moral degradation (coarsening of affect) consequent to the practice of imperialism; [31]
and in The Black Man's Burden (1903), the British journalist E. D. Morel reported the Belgian imperial atrocities in the Congo Free State (1885-1908), which was an African personal property of King Leopold II of Belgium.[32] In The Black Man's Burden, Morel identifies, describes, and explains that the metropole-colony power relations are
established through cultural hegemony, which determines the weight of the black man's burden in building a colonial empire [32] "The Black Man's Burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in building a colonial empire [32] the black man's burden in bur
white British businessmen to carry him through the streets of Kampala; as the businessmen groaned under the weight of Amin, he joked that this was "the new white man's burden".[35] Development theory Christian mission Civilizing mission Economic growth Faccetta Nera Orientalism Rudyard Kipling bibliography "The Gods of the Copybook
Headings" (1919), by Rudyard Kipling The Tears of the White Man, by Pascal Bruckner The Tyranny of Guilt, by Pascal Bruckner US imperialism White savior Valladolid debate Yellow Peril Noble Savage a b c Hitchens, Christopher (2004). Blood, Class, and Empire: The Enduring Anglo-American Relationship. New York: Nation Books. pp. 63-64.
Connecticut: Yale University Press. p. 5. ISBN 978-0-300-03081-5. ... imperialist editors came out in favor of retaining the entire archipelago (using) higher-sounding justifications related to the 'white man's burden'. ^ Examples of justification for imperialism based on Kipling's poem include the following (originally published 1899–1902): Opinion
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think it is better poetry than you say.' " ^ a b Greenblatt, Stephen; Abrams, M. H., eds. (2006). The Norton Anthology of English literature (8th ed.). New York: W.W. Norton. ISBN 978-0-393-92713-9. OCLC 61229825. ^ Wolpert, Stanley, ed. (2006). "Kipling, Rudyard". Encyclopedia of India. Vol. 3. Detroit, Michigan: Charles Scribner's Sons. pp. 35-
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protection — and the assumptions that undergird Victorian anthropology. From the most legitimate scientific endeavour to the colonizing societies to the colonized ones is that of the developed, modern present to its own undeveloped, primitive past.
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Easterly. "White Man's Burden" redirects here. For the 1995 film, see White Man's Burden (film). The editorial cartoon "The White Man's Burden (U.S.) delivering the world's people of colour to civilization (Victor Gillam, Judge magazine, 1 April 1899). The people in the basket
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McKinley:[8] As though coming at the most opportune time possible, you might say just before the treaty reached the Senate, or about the time it was sent to us, there appeared in one of our magazines a poem by Rudyard Kipling, the greatest poet of England at this time. This poem, unique, and in some places too deep for me, is a prophecy. I do not
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misrepresentation of the colonial exploitation of the colonial exploitation of labour in "The White Man's Burden" produced the satirical essay "To the Person Sitting in Darkness" (1901), by Mark Twain, which catalogues the Western businessmen
his promotion of American empire to Governor Roosevelt: Now, go in and put all the weight of your influence into hanging on, permanently, to the whole Philippines. America has gone and stuck a pick-axe into the foundations, or have it fall about her ears
[21] As Victorian imperial poetry, "The White Man's Burden" thematically corresponded to Kipling's belief that the British colonialism as a mission of civilisation that eventually would benefit the colonised natives. [23][24] Roosevelt sent the
 addition to To the Person Sitting in Darkness (1901), Mark Twain's factual satire of the civilising mission that is proposed, justified, and defended in "The White Man's Burden", contemporary opposition to Kipling's jingoism provoked poetic parodies that expressed anti-imperialist moral outrage, by critically addressing the particulars of white
supremacist racism in colonial empires.[25] Said responses include "The Brown Man's Burden" (February 1899), by clergyman H. T. Johnson;[27] and the poem Take Up the Black Man's Burden, by educator J. Dallas Bowser.[28] In the U.S., a
Black Man's Burden Association demonstrated to Americans how the colonial mistreatment of Filipino brown people in their Philippine homeland was a cultural extension of the institutional racism of the Jim Crow laws for the legal mistreatment of black Americans in their US homeland. [27] The popular response against Kipling's jingoism for an
American Empire to annex the Philippine Islands as a colony impelled the establishment in June 1899 of the American Anti-Imperialist League in their political opposition to making colonial subjects of the imperialist League in their political opposition to making colonial subjects of the imperialist League in their political opposition to making colonial subjects of the Filipinos. [citation needed] In The Poor Man's Burden (1899), Dr. Howard S. Taylor addressed the negative psycho-social effects of the imperialist League in their political opposition to making colonial subjects of the imperialist League in their political opposition to making colonial subjects of the Filipinos. [citation needed] In The Poor Man's Burden (1899), Dr. Howard S. Taylor addressed the imperialist League in their political opposition to making colonial subjects of the imperialist League in their political opposition to making colonial subjects of the imperialist League in their political opposition to making colonial subjects of the imperialist League in their political opposition to making colonial subjects of the imperialist League in their political opposition to making colonial subjects of the imperialist League in their political opposition to making colonial subjects of the imperialist League in their political opposition to making colonial subjects of the imperialist League in the imperiali
ethos upon the working-class people in an empire. [29][30] In the social perspective of "The Real 'White Man's Burden'" (1902), the reformer Ernest Crosby addresses the moral degradation (coarsening of affect) consequent to the practice of imperialism; [31] and in The Black Man's Burden (1903), the British journalist E. D. Morel reported the Belgian
imperial atrocities in the Congo Free State (1885-1908), which was an African personal property of King Leopold II of Belgium.[32] In The Black Man's Burden, Morel identifies, describes, and explains that the metropole-colony power relations are established through cultural hegemony, which determines the weight of the black man's burden and the
weight of the white man's burden in building a colonial empire[32] "The Black Man's Burden (A Reply to Rudyard Kipling)" (1920), by social critic Hubert Harrison, described the moral degradation inflicted upon the colonised black people and the moral degradation inflicted upon the colonised black people and the colonised black people are colonised black people and the colonised black people are colonised black people and the colonised black people are colonised black people and the colonised black people are colonised black people and the colonised black people are colonised black people and the colonised black people are colonised black people
burden is synonymous with colonial domination, to illustrate the falsity of the good intentions of Western neo-colonialism toward the non-white peoples of the world. [25][34] In 1974, President Idi Amin of Uganda sat atop a throne white forcing four white British businessmen to carry him through the streets of Kampala; as the businessmen groaned
under the weight of Amin, he joked that this was "the new white man's burden".[35] Development theory Christian mission Economic growth Faccetta Nera Orientalism Rudyard Kipling The Tears of the White Man, by Pascal Bruckner The Tyranny of
Guilt, by Pascal Bruckner US imperialism White savior Valladolid debate Yellow Peril Noble Savage ^ a b c Hitchens, Christopher (2004). Blood, Class, and Empire: The Enduring Anglo-American Relationship. New York: Nation Books. pp. 63-64. ISBN 978-1-56025-592-5. ^ Zwick, Jim. "'The White Man's Burden' and Its Critics". American Social
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favor of retaining the entire archipelago (using) higher-sounding justifications related to the 'white man's burden'. ^ Examples of justification for imperialism based on Kipling's poem include the following (originally published 1899-1902): Opinion archive, International Herald Tribune (4 February 1999). "In Our Pages: 100, 75 and 50 Years Ago;
1899: Kipling's Plea". International Herald Tribune: 6.: "An extraordinary sensation has been created by Mr. Rudyard Kipling's new poem, The White Man's Burden, just published in favor of expansion." Dixon, Thomas (1902). The Leopard's Spots: A Romance of the White Man's Burden, just published in favor of expansion."
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Man's Burden'". Swords and Plowshares. Funk and Wagnalls Co. pp. 33-35. ^ a b Morel, Edmund (1903). "The Black Man's Burden (excerpt)". Internet Modern History Sourcebook. ew York: Fordham University. Retrieved 16 December 2017. ^ Harrison, Hubert H. (1920). Bailey, David; Halsted, David (eds.). "The Black Man's Burden (A Reply to
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0. On one hand, this is the Western 'well-intended' aspiration to dominate 'the developing world.' The formula 'the white man's burden', from Rudyard Kipling's eponymous poem, is emblematic in this respect. Chisholm, Michael (1982). Modern World Development: A Geographical Perspective. Lanham, Maryland: Rowman & Littlefield. p. 12.
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by an applicable exception or limitation . No warranties are given. The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. 1Take up the White Man's burden — 2Send forth the best ye breed — 3Go bind your sons to
exile4To serve your captives' need;5To wait in heavy harness6On fluttered folk and wild —7Your new-caught sullen peoples,8Half devil and half child.9Take up the White Man's burden — 10In patience to abide11To veil the threat of terror12And check the show of pride;13By open speech and simple,14An hundred times made plain,15To seek
another's profit, 16And work another's gain.17Take up the White Man's burden —18The savage wars of peace —19Fill full the mouth of famine 20And bid the sickness cease; 21And when your goal is nearest22The end for others sought, 23Watch Sloth and heathen Folly 24Bring all your hopes to nought. 25Take up the White Man's burden —26No tawdry
rule of kings, 27But toil of serf and sweeper — 28The tale of common things. 29The ports ye shall not tread, 31Go make them with your leving, 32And mark them with your dead !33Take up the White Man's burden —34And reap his old reward, 35The blame of those ye better, 36The hate of those ye guard — 37The cry of
hosts ye humour 38(Ah slowly!) towards the light: — 39"Why brought ye us from bondage, 40"Our loved Egyptian night?"41Take up the White Man's burden —42Ye dare not stoop to less — 43Nor call too loud on Freedom 44To cloak your weariness; 45By all ye leave or do, 47The silent sullen peoples 48Shall weigh your
Gods and you.49Take up the White Man's burden —50Have done with childish days — 51The lightly proffered laurel, 52The easy, ungrudged praise, 55Cold-edged with dear-bought wisdom, 56The judgement of your peers. . A Teaching Tool for High School English Language
Arts or Global History Teachers by Evan Mantyk. Background of Kipling and British India in 1865 and spent much of his life there. He produced many works of fiction and prose set there, the most famous being the Jungle Book. The British Empire is generally recognized as having
been a force for good in India through the 19th century and arguably beyond. When India was given independence from the British Empire and partitioned in 1947, the devastation that the British had warned of came to fruition: around 1 million died when Muslims fought against Hindus and other groups. The law and order brought by British rule,
known as the British Raj, were no more. There were, of course, at least two sides to how people viewed the British Raj. Introduce students to the complexities of the Indian National Congress and the first Asian to serve as a
Member of Parliament of the United Kingdom, 1892-1895. . Background of the Poem "The White Man's Burden" was written in 1899, at a time when imperialism was still a perfectly normal and healthy way of ensuring the survival and prosperity of one's nation or empire. Particularly, this was before World War II and the Holocaust, which was
enabled by the rise of Nazi German imperialism. (It is important to note here that Nazi German imperialism was ideologically driven by social Darwinism, part of the underpinnings of communism.) Kipling wrote "White Man's Burden" as a response to the American takeover of the Philippines after the Spanish-American War in 1898. The phrase that
forms the poem's title and refrain, "White Man's burden," is a metaphor for the tremendous hardship and responsibility of carrying out effective and positive imperialist younger brother, America, explaining what difficulties lie ahead on this
path. . The White Man's Burden by Rudyard Kipling, 1899 Take up the White Man's burden— [burden: heavy weight, a responsibility] Send forth the best ye breed— [ye: you / breed: give birth to]Go bind your sons to exile—To serve your captives' need;To wait in heavy harness, On fluttered folk and wild— [fluttered folk: irregular
people Your new-caught, sullen peoples, [sullen: gloomy, sad] Half-devil and half-child. Take up the White Man's burden— In patience to abide,
                                                                                                                                                                                                            [abide: wait]To veil the threat of terror
                                                                                                                                                                                                                                                                        [veil: hide] And check the show of pride; [check: stop]By open speech and simple, A hundred times made plainTo seek another's profit, And work
another's gain. Take up the White Man's burden— The savage wars of peace—Fill full the mouth of Famine
                                                                                                                                                        [Famine: widespread lack of food] And bid the sickness cease;
                                                                                                                                                                                                                                                     [cease: end]And when your goal is nearest The end for others sought, Watch sloth and heathen Folly
                                                                                                                                                                                                                                                                                                                                                                                                     [sloth: laziness / heathen: non-Christian / Folly:
                                                                                                                                                                                [tawdry: showy but cheap and of poor quality.] But toil of serf and sweeper— [toil: hard work / serf: a type of slave-worker] The tale of common things. The ports ye shall not enter, The roads ye shall not tread, Go
mistakes] Bring all your hopes to naught. [naught: nothing] Take up the White Man's burden— No tawdry rule of kings,
mark them with your living, And mark them with your dead. Take up the White Man's burden— And reap his old reward: The blame of those ye better, The hate of the hate of those ye better, The hate of those ye better, The 
Man's burden—_Ye dare not stoop to less—Nor call too loud on Freedom_To cloak your weariness; By all ye cry or whisper, _By all ye leave or do, The silent, sullen peoples _Shall weigh your gods and you. Take up the White Man's burden—_Have done with childish days—The lightly proffered laurel,
achievement] The easy, ungrudged praise. Comes now, to search your manhood Through all the thankless years Cold, edged with dear-bought wisdom, The judgment of your peers!
                                                                                                                                                                                                                                                         [peers: those of one's same age or generation]. *quote: reference to Moses bringing Jews out of slavery in Egypt. The fictitious quote seems to suggest that the
Jewish slaves are angry at Moses for leading them out of more comfort in Egypt into the wild desert, where they are free but suffer through 40 years of wandering. A printable version of the poem with line numbers can be obtained here: White Man's Burden Rudyard Kipling. Question for Students What are three ways that the British had to suffer
while ruling over the natives of India, according to the poem? You may quote, but make sure to also write in your own words for each of the three ways. Answers will vary. Sample answers: "Send forth the best and brightest young men of England were
sent to run the Empire in various locations around the world, including faraway places like India, which was "the Jewel in the Crown of the British Empire." Back then, before air travel that would mean weeks or months of travel by boat and had a similar feeling to exile from one's home. These men might go to India for years at a time without
returning. "The blame of those ye better, / The hate of those ye guard" (lines 35-36): Although the British did much good in India, as discussed in the Naoroji reading, they naturally took much criticism should, ideally, be based on the merit and character of one's rule rather
than categorically applied. It is good to note here that some Indians have praised the British for ruling better than the Mughals (who were invading Muslim Persians and also a ruling minority in Hindu-dominated India.) "Fill full the mouth of Famine / And bid the sickness cease" (lines 11-12): This may seem confusing. Did not the British cause famine
in India? Indeed, there is some blame to be had for the inevitable failures of a command economy the size of the British Empire"), but such blame should again not be categorical. We cannot observe all of the famines or epidemics that did not happen and that very likely could have happened. The British were
in charge and it was their responsibility, day and night, to look out for the best interests of India and the India was likely the second most populous nation on earth at that time. Such was the weighty yoke—"the
White Man's burden"—of the British imperialist. . Additional Resources . NOTE TO READERS: If you enjoyed this poem or other content, please consider making a donation to the Society of Classical Poets. The Society of Classical Poets does not endorse any views expressed in individual poems or commentary. ***Read Our Comments Policy Here***
"The White Man's Burden" by Rudyard Kipling was first published in 1899, though it was written a few years earlier to celebrate Queen Victoria's Diamond Jubilee. The poem didn't appear
in a specific collection at first, but it later found its way into various compilations of Kipling's work. While praised for its rhythm and Kipling's work the idea that Western nations have a moral obligation to "civilize" non-Western cultures, reflecting the
prevailing attitudes of the time but considered offensive and outdated in today's world. Text: "The White Man's burden— Send forth the best ye breed— Go bind your sons to exile To serve your captives need; To wait in heavy harness On fluttered folk and wild— Your new-caught sullen peoples
Half devil and half child. 2 Take up the White Man's burden— In patience to abide To veil the threat of terror And check the show of pride; By open speech and simple, An hundred times made plain, To seek another's profit, And work another a
the sickness cease; And when your goal is nearest The end for others sought, Watch Sloth and heathen Folly Bring all your hopes to nought. 4 Take up the White Man's burden—No tawdry rule of kings, But toil of serf and sweeper—The tale of common things. The ports ye shall not tread, Go make them with your living,
And mark them with your dead! 5 Take up the White Man's burden— And reap his old reward, The blame of those ye guard— The cry of hosts ye humour (Ah slowly!) toward the light— "Why brought ye us from bondage, "Our loved Egyptian night?" 6 Take up the White Man's burden— Ye dare not stoop to less— Nor call
too loud on Freedom To cloak your weariness; By all ye cry or whisper, By all ye leave or do, The silent sullen peoples Shall weigh your Gods and you. 7 Take up the White Man's burden— Have done with childish days— The lightly proffered laurel, The easy, ungrudged praise. Comes now, to search your manhood Through all the thankless years, Cold-
edged with dear-bought wisdom, The judgement of your peers. Stanza Annotation 1 The poem opens with a call for Western nations to send their "best" people are seen as needing help. The colonized are described as "sullen peoples" and "half devil and half
child," reflecting racist stereotypes.2This stanza emphasizes the "burden" of colonialism, requiring patience and restraint. "Veil the threat of terror" suggests a potential for violence to maintain control. The colonizers are seen as working for the "profit" and "gain" of the colonized, but the poem doesn't mention the benefits accruing to the
colonizers.3The "savage wars of peace" is a euphemism for the violence inherent in colonialism. The colonizers are seen as bringing civilization and ending famine and disease. However, the poem acknowledges the potential for the colonizers are seen as bringing civilization and ending famine and disease. However, the poem acknowledges the potential for the colonizers are seen as bringing civilization and ending famine and disease.
about glory or riches, but the hard work of building infrastructure and institutions in the colonizers will die in these endeavors but leave a legacy. 5The poem acknowledges the resentment the colonizers will die in these endeavors but leave a legacy. 5The poem acknowledges the resentment the colonizers will die in these endeavors but leave a legacy. 5The poem acknowledges the resentment the colonizers will die in these endeavors but leave a legacy. 5The poem acknowledges the resentment the colonizers will die in these endeavors but leave a legacy. 5The poem acknowledges the resentment the colonizers will die in these endeavors but leave a legacy. 5The poem acknowledges the resentment the colonizers will die in these endeavors but leave a legacy. 5The poem acknowledges the resentment the colonizers will die in these endeavors but leave a legacy. 5The poem acknowledges the resentment the colonizers will die in these endeavors but leave a legacy. 5The poem acknowledges the resentment the colonizers will die in these endeavors but leave a legacy. 5The poem acknowledges the resentment the colonizers will die in these endeavors but leave a legacy. 5The poem acknowledges the resentment the colonizers will die in these endeavors but leave a legacy. 5The poem acknowledges the resentment the colonizers will be a legacy. 5The poem acknowledges the resentment the colonizers will be a legacy. 5The poem acknowledges the resentment the colonizers will be a legacy. 5The poem acknowledges the resentment the colonizers will be a legacy. 5The poem acknowledges the resentment the colonizers will be a legacy. 5The poem acknowledges the resentment the colonizers will be a legacy. 5The poem acknowledges the resentment the colonizers will be a legacy. 5The poem acknowledges the resentment the colonizers will be a legacy. 5The poem acknowledges the resentment the colonizers will be a legacy. 5The poem acknowledges the resentment th
colonizers are portrayed as slowly bringing the colonized "to the light" of civilization.6This stanza suggests the colonizers cannot abandon their "Gods" (beliefs and values).7The poem concludes by urging the colonizers to mature and accept the
challenges and lack of appreciation that come with colonialism. They will be judged by their "peers" (other Western nations) for their success in colonizing. Device Definition Example from Poem (Line) Explanation Anaphora Repetition of a word or phrase at the beginning of lines "Take up the White Man's burden-" (1, 3, 4, 7) * "The ports ye shall not
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enter, The roads ye shall not tread," (9) Creates a sense of urgency and reinforces the concept of the "burden." (1) Creates a sense of unity and flow. Euphemism Use of a mild or indirect word or phrase for something harsh or unpleasant "Savage wars of unpleasant".
peace" (6)Softens the brutality of colonial violence. Hyperbole Exaggeration for emphasis" A hundred times made plain" (5)Suggests the futility of trying to explain colonialism to the colonized. Imperative MoodVerb form used to give a command or instruction* "Take up the White Man's burden—" (1, 3, 4, 7) * "Go send your sons to exile" (2)Creates a
 sense of urgency and obligation. Juxtaposition Placing two contrasting ideas or images close together "Your new-caught, sullen peoples, Half devil and half child." (3) * "The blame of those ye better/ The hate of those ye guard" (8) Highlights the tension between the colonizer's self-perception and the colonized people's
 perspective. Metaphor Comparison between two things that are not alike but share a similar feature "Our loved Egyptian night" (8) Compares the colonized people's traditional way of life to the darkness before dawn, implying it is primitive. Metonymy Substituting a word or phrase closely associated with something for the thing itself "The White Man's
 Burden" (Title & Poem) Refers to the act of colonialism as a burden, but one that is seen as noble. Parallelism Similar grammatical structure in successive phrases or clauses* "To wait in heavy harness/ On fluttered folk and wild" (3) * "By open speech and simple/ An hundred times made plain" (5) Creates a sense of rhythm and emphasizes key
 ideas.PersonificationGiving human qualities to something non-human "Watch Sloth and heathen Folly Bring all your hopes to nought." (7)Makes abstract concepts like laziness and ignorance seem like active agents working against the colonizers. Rhetorical QuestionQuestion asked for effect, not expecting an answer "Why brought ye us from bondage
Our loved Egyptian night?" (8) Expresses the colonizers. Simile Explicit comparison between two things using "like" or "as" "No tawdry rule of kings, But toil of serf and sweeper" (9) Compares colonialism to the work of menial laborers. Symbolism Use of an object or image to represent an abstract idea* "The
 ports ye shall not enter, The roads ye shall not tread," (9) * "The lightly proffered laurel," and "praise" symbolize the rewards they won't receive. Understatement Deliberate understatement of the truth "Cold-edged with dear of the colonizers," (10) The "ports" and "praise" symbolize the rewards they won't receive. Understatement of the truth "Cold-edged with dear of the colonizers," (10) The "ports" and "praise" symbolize the limitations placed on the colonizers, while the "laurel" and "praise" symbolize the limitations placed on the colonizers, while the "laurel" and "praise" symbolize the limitations placed on the colonizers, while the "laurel" and "praise" symbolize the limitations placed on the colonizers, while the "laurel" and "praise" symbolize the limitations placed on the colonizers, while the "laurel" and "praise" symbolize the limitations placed on the colonizers, while the "laurel" and "praise" symbolize the limitations placed on the colonizers, while the "laurel" and "praise" symbolize the limitations placed on the colonizers, while the "laurel" and "praise" symbolize the limitations placed on the colonizers, while the "laurel" and "praise" symbolize the limitations placed on the colonizers, while the "laurel" and "praise" symbolize the limitations placed on the colonizers and "praise" symbolize the limitations placed on the colonizers and "praise" symbolize the limitations placed on the colonizers and "praise" symbolize the limitations placed on the colonizers and "praise" symbolize the limitations placed on the colonizers and "praise" symbolize the limitations placed on the colonizers and "praise" symbolize the limitations placed on the colonizers and "praise" symbolize the limitations placed on the colonizers and "praise" symbolize the limitations placed on the colonizers and "praise" symbolize the limitations placed on the colonizers and "praise" symbolize the limitations placed on the colonizers and "praise" symbolizers and "praise" symbolizers and "praise" symbolizers and "praise" symbolize
 bought wisdom" (11)Minimizes the cost (lives lost) in achieving colonial success. Racial Superiority and the "Civilizing Mission": The poem is steeped in the idea that Western nations are superior to non-Western cultures and have a moral obligation to "civilize" them. Lines like "Take up the White Man's burden— / Send forth the best ye breed—" (1-2)
and "Your new-caught, sullen peoples, / Half devil and half child" (3) portray the colonized as both savage and in need of guidance. The poem assumes the superiority of Western culture and justifies colonialism as a benevolent act. The Burden of Colonial Responsibility: While the poem presents colonialism as a duty, it also acknowledges the
challenges and sacrifices involved. Lines like "To wait in heavy harness / On fluttered folk and wild" (3) and "The ports ye shall not tread, / Go make them with your living, / And mark them with your dead!" (9) depict the hardships faced by colonizers. The poem suggests that colonialism requires patience, hard work, and
the potential for violence. Resentment of the Colonized: Despite the poem's self-righteous tone, Kipling recognizes the potential resentment of the colonized people. Lines like "The blame of those ye guard" (8) and "Why brought ye us from bondage, / Our loved Egyptian night?" (8) acknowledge the anger and sense of loss
felt by those under colonial rule. The poem suggests that the "burden" is not just about the colonizers, but also the negative consequences for the colonizers for the colonizers.
/ Bring all your hopes to nought" (7) and "Cold-edged with dear-bought wisdom, / The judgment of your peers!" (11) suggest a fear of failure and the high cost (both human and financial) of colonial endeavors. The poem doesn't offer a triumphant vision of colonialism, but rather a sense of uncertainty about its long-term benefits. Literary
 Theory Explanation Example from PoemPostcolonialism Examines the cultural, economic, and political legacies of colonialism. The poem presents the act of colonialism Examines that justifies domination and overlooks the negative
 impact on colonized cultures. Orientalism Analyzes how Western literature portrays the East as inferior and exotic. Lines like "Your new-caught, sullen peoples, / Half devil and half child" (3) depict the colonized as both savage and childlike. This reinforces the stereotype of the East as primitive and in need of Western intervention. Marxism Views
 literature through the lens of class struggle and economic exploitation. While the poem focuses on the "burden" of the colonizers, it doesn't acknowledge the economic benefits colonialism brought to Western nations through resource extraction and cheap labor. This reflects the tendency of colonial narratives to downplay the exploitative aspects. New
 HistoricismExamines literature within its historical context. The poem was written in 1899, celebrating Queen Victoria's Diamond Jubilee, a time of peak British imperialism. The poem's language of "burden" and "civilizing mission" reflects the prevailing attitudes of the time that justified colonial expansion. Topic Question Thesis Statement Colonial
 Mentality How does the poem portray the relationship between the colonizer and the colonized as needing to be "civilized," while masking the exploitation inherent in colonialism. Duality of Colonialism Does the poem
celebrate or critique colonialism? "The White Man's Burden" offers a complex view of colonialism, both celebrating it as a noble duty and acknowledging the challenges and potential resentment it creates. Racial Stereotypes How does the poem represent race and ethnicity? The poem relies on racial stereotypes, depicting the colonized as "sullenges" and potential resentment it creates. Racial Stereotypes and potential resentment it creates. Racial Stereotypes and potential resentment it creates.
peoples" and "half devil and half child," reinforcing a hierarchy that justifies colonialism white message does the poem convey about the long-term consequences of colonialism, focusing on the colonialism that justifies colonialism the long-term convey about the l
 impacts on the colonized societies. Who is the poem addressed to? "The White Man's Burden" is addressed to Western nations, urging them to send forth the best ye breed—" (2) make this clear. How does the poem describe the colonized
people? The poem portrays the colonized as "sullen peoples" and "half devil and half child" (3), suggesting they are both savage and immature. This reinforces racist stereotypes that justify colonial intervention. What are the challenges of colonialism according to the poem? The poem acknowledges the difficulties of colonialism, calling it a "burden."
 Lines like "To wait in heavy harness / On fluttered folk and wild" (3) and "The ports ye shall not tread, / Go make them with your living, / And mark them with your dead!" (9) highlight the hardships and potential violence involved. Does the poem consider the perspective of the colonized? The poem briefly acknowledges
the colonized people's resentment towards the colonizers. Lines like "The blame of those ye better / The hate of those ye better / The hate of those ye guard" (8) and "Why brought ye us from bondage, / Our loved Egyptian night?" (8) show some awareness of the colonized people's feelings of loss and anger. Heart of Darkness by Joseph Conrad: This novella delves into the dark
heart of colonialism as it follows the journey of Charles Marlow into the Congo Free State, where he encounters the brutal realities of European imperialism. Things Fall Apart by Chinua Achebe: Achebe's novel provides a counter-narrative to colonialist literature by portraying the effects of British colonialism on Igbo society in Nigeria. It explores
 themes of cultural clash, identity, and the consequences of imperialism. An Outpost of Progress by Joseph Conrad, this short story depicts the degeneration of two European traders stationed at a remote African trading post, highlighting the destructive impact of imperialism on both the colonizers and the colonized. Nostromo
by Joseph Conrad: Set in the fictional South American country of Costaguana, this novel explores themes of imperialism. The White Man's Burden by Rudyard Kipling: This poem by Kipling reflects the imperialistic attitudes
prevalent in the late 19th and early 20th centuries, exploring themes of colonialism, duty, and the relationship between the colonizer and the colonizer and the colonizer and the colonizer and the relationship between the colonizer and the relationship between the colonizer and the relationship between the colonizer." The White Man's Burden and its afterlives. "English Literature in Transition, 1880-1920 and the relationship between the colonizer and the colonizer and the relationship between the
 50.2 (2007): 172-191. Smith, Jon. "Romances of the White Man's Burden: Race, Empire, and the Plantation in American Literature, 1880-1936." (2012): 1168-1169. Kamovnikova, Natalia. "Ideology in Literary Translation, or What Is, After All, "The White Man's Burden"?." Respectus Philologicus 28 (33) A (2015): 1-10. Plotz, Judith. "How 'The White Man's Burden's Bur
Man's Burden'Lost its Scare-Quotes; or Kipling and the New American Empire." Kipling and beyond: Patriotism, globalisation and postcolonialism. London: Palgrave Macmillan UK, 2010. 37-57. //poets.org/poet/rudyard-kiplingQuotationContext and Theorization "Take up the White Man's burden— Send forth the best ye breed— Go send your sons to
exile To serve your captives' need"This opening stanza of the poem sets the tone for the imperialism as a noble mission. The
phrase "serve your captives' need" implies a paternalistic view of colonized peoples as dependent on the guidance and assistance of their colonized peoples as dependent on the guidance and assistance of their colonized peoples as "new-caught, sullen," and portrays them
as primitive and in need of guidance. The phrase "half devil and half child" reflects the colonialist belief in the inherent savagery of non-European peoples, while simultaneously suggesting a paternalistic duty to civilize and uplift them. This representation justifies the imposition of colonial rule and the subjugation of indigenous cultures. "Take up the
White Man's burden In patience to abide To veil the threat of terror And check the show of pride; "This stanza underscores the perceived responsibility of white colonizers to exercise patience and a sense of duty,
masking any coercive or exploitative motives behind a facade of civility. The reference to "the threat of terror" and "the show of pride" implies the need for subtlety and diplomacy in maintaining control over colonized peoples. "By open speech and simple An hundred times made plain To seek another's profit And work another's gain" Kipling
emphasizes the importance of transparent communication and the supposed altruism of colonial rule. The phrase "seek another's profit And work another's gain" suggests that the primary motive of imperialism is to benefit the colonized, rather than the enrichment of the colonizers themselves. However, this perspective ignores the economic
exploitation and resource extraction that often accompanied colonialism. "Take up the White Man's burden - The savage wars of peace - Fill full the mouth of famine And bid the sickness cease;"This stanza portrays colonialism as a mission of humanitarian intervention, framing it as a means to bring peace, alleviate hunger, and eradicate disease in
colonized lands. The phrase "savage wars of peace" suggests the use of military force to impose order and stability, while the imagery of filling "the mouth of famine" and bidding "the mouth of famine" and bidd
reward: The blame of those ye guard—"Kipling acknowledges the potential backlash and criticism faced by colonial rulers, including resentment from the colonized peoples themselves. The phrase "The blame of those ye guard—" suggests that despite the supposed benefits of colonial rule, it may
ultimately be met with ingratitude and resistance. This highlights the inherent contradictions and moral complexities of imperialism. "Take up the White Man's burden- Have done with childish days- The lightly proffered laurel, The easy, ungrudged praise." In this closing stanza, Kipling admonishes the white man to embrace the responsibilities of
 imperialism with maturity and seriousness, rejecting the notion of imperialism as a romantic or altruistic endeavor. The phrase "The lightly proffered laurel, The easy, ungrudged praise" suggests that the accolades and rewards of imperialism come at a cost, requiring sacrifice, effort, and accountability. This reflects a more sober and realistic
assessment of the challenges and consequences of colonial rule. The poem is subtitled "The United States and the Philippine Islands". The speaker says to take up the White Man's burden, which is to send the best men abroad and your sons into exile to serve your captives. These "newly-caught" people are wild, angry, and both devilish and childish. He
repeats that you must take up this burden to be patient, to temper your terror and hold back your pride, to use simple and frank words, and to gain profit by others. He repeats to take up the burden, which includes "the savage wars of peace". You are to fill mouths with food and end famine and get rid of sickness and disease. However, you must be
careful to avoid, as your goal draws near, falling into sloth and folly and watching your hopes dissolve. He repeats to take up the burden - not the work of Kings but of common men, toiling like serfs. You will mark ports and roads with both your lead. He repeats to take up the burden - not the work of Kings but of common men, toiling like serfs. You will mark ports and roads with both your lead. He repeats to take up the burden - not the work of Kings but of common men, toiling like serfs.
those you protect and being hated by those you guard. The hosts will call out, asking why you brought them out of bondage toward the light. He repeats to take up the White Man's burden and never attempt to do less. He warns you not to use Freedom as a cloak for weariness because everything you do or say will be watched and weighed by the
 "silent, sullen peoples" you are endeavoring to help. He concludes by repeating to take up the White Man's burden and leave your childish days behind you. You must ignore light, unwarranted praise and seek the manhood that comes from many "thankless years" and "dear-bought wisdom". Analysis "The White Man's Burden," published in 1899 in
McClure's magazine, is one of Kipling's most infamous poems. It has been lauded and reviled in equal measure and has come to stand as the major articulation of the Occident's rapacious and all-encompassing imperialist ambitions in the Orient. The poem was initially composed for Queen Victoria's Diamond Jubilee but Kipling decided to submit
 "Recessional" instead. Kipling, observing the events across the Atlantic in the Spanish-American War, sent this to then-governor of New York Theodore Roosevelt would then forward the poem to his friend Senator Henry Cabot Lodge, commenting that it was "rather
poor poetry, but good sense from the expansion point of view." The poem is seven stanzas long with a traditional rhyme scheme. It exhorts the reader to take up the white man's burden by sending the best of their country to dark, uncivilized places of the earth. There they should try to end famine and disease and serve their new captives - the native
peoples. The poem smacks of cultural imperialism, with the superior English going into a country of "sullen" brutes and imposing their civilizing behaviors and institutions. There is, of course, a mentality of the Social Gospel idea of philanthropy, which said that the rich and powerful had an obligation to assist the impoverished and the sick. While not
necessarily a bad idea, it was still underlain with assumptions about racial superiority and helped to further more nefarious ways of establishing hegemony. The racism is quite manifest. The native, "captive peoples" are "sullen peoples" ar
 who want to better them. Of course this attitude is understandable to us today - why would colonial subjects avidly embrace the violent, debasing imperialist impulses of other nations? - but Kipling seems to marvel that these people would not jump up in thanks to their "civilizing" conquerors. The racism and acclaim for imperialism cannot be ignored
but Kipling did not intend the poem to be viewed as unqualified support of the imperialist endeavor; in fact, a more careful reading will reveal that Kipling was offering warnings to those who sought to undertake such actions. He warns against allowing sloth and folly to take over; laziness and debauched behavior can quickly derail noble goals. He
also cautions patience, and tries to make it clear that this work is difficult and burdensome - it is the "toil of serf and sweeper," not the "tawdry rule of kings". He tells them they will encounter resistance and hostility but must push through. Some of the most stirring lines are: "Take up the White Man's burden-- / Have done with childish days-- / The
lightly proffered laurel, / The easy, ungrudged praise". Those who worked in the colonies must grow up quickly and understand that they will work hard and perhaps not earn the frequent and unfettered praise they might have expected. Despite its more nuanced message, the phrase "the white man's burden" became a euphemism for imperialism.
Criticism of the poem has endured. Parodies were written early; "The Brown Man's Burden" by Henry Lambuchere and H.T. Johnson's "The Black Man's Burden" are two such examples, both written in 1899. The German-American political theorists/philosopher Hannah Arendt wrote in her famous discussion of imperialism in The Origins of
Totalitarianism (1951) that "the fact that the 'White Man's burden is either hypocrisy or racism has not prevented a few of the best Englishmen from shouldering the burden in earnest and making themselves the tragic and quixotic fools of imperialism." Engelsk Uddannelse: HHX Karakter: 10 tal Ord: 264 Indledning "The White Man's Burden"
presents the conquering of non-white races as white individuals' benevolent good obligation. The white man" faces during their attempts to civilize the natives and therefore the burden. The United States was at the time trying to colonize and take control of the
 Philippines. The insinuation, of course, was that the empire did not exist for the benefit of Britain itself, but for primitive peoples with guidance to eventually become civilized and Christianized. . A Teaching Tool for High School English Language Arts or Global History Teachers by Evan Mantyk . Background of Kipling and British India Rudyard
 Kipling The poet, Rudyard Kipling, was born in British India in 1865 and spent much of his life there. He produced many works of fiction and prose set there, the most famous being the Jungle Book. The British Empire is generally recognized as having been a force for good in India through the 19th century and arguably beyond. When India was given
 independence from the British Empire and partitioned in 1947, the devastation that the British had warned of came to fruition: around 1 million died when Muslims fought against Hindus and other groups. The law and order brought by British rule, known as the British Raj, were no more. There were, of course, at least two sides to how people viewed
the British Raj. Introduce students to the Complexities of the Indian National Congress and the first Asian to serve as a Member of Parliament of the United Kingdom, 1892-1895. . Background of the Poem "The White Man's
 Burden" was written in 1899, at a time when imperialism was still a perfectly normal and healthy way of ensuring the survival and prosperity of one's nation or empire. Particularly, this was before World War II and the Holocaust, which was enabled by the rise of Nazi German imperialism. (It is important to note here that Nazi German imperialism
 was ideologically driven by social Darwinism, part of the underpinnings of communism.) Kipling wrote "White Man's Burden" as a response to the American takeover of the Philippines after the Spanish-American War in 1898. The phrase that forms the poem's title and refrain, "White Man's burden," is a metaphor for the tremendous hardship and
 responsibility of carrying out effective and positive imperialism. Representing imperialist Britain, the narrator is speaking like an older, wiser brother to his new imperialist younger brother, America, explaining what difficulties lie ahead on this path. . The White Man's Burden by Rudyard Kipling, 1899 Take up the White Man's burden— [burden
heavy weight, a responsibility] Send forth the best ye breed— [ye: you / breed: give birth to]Go bind your sons to exile To serve your captives' need; To wait in heavy harness, On fluttered folk: irregular people]Your new-caught, sullen peoples, [sullen: gloomy, sad] Half-devil and half-child. Take up the White Man's
                                                                                                                [veil: hide] And check the show of pride; [check: stop]By open speech and simple, A hundred times made plainTo seek another's gain. Take up the White Man's burden— The savage wars of peace—Fill full the mouth of Famine
                                                                                             [cease: end]And when your goal is nearest_ The end for others sought,Watch sloth and heathen Folly
                                                                                                                                                                                                                                              [sloth: laziness / heathen: non-Christian / Folly: mistakes] Bring all your hopes to naught. [naught: nothing] Take up the White Man's burden— No tawdry rule of
                  [tawdry: showy but cheap and of poor quality.] But toil of serf and sweeper— [toil: hard work / serf: a type of slave-worker]_The tale of common things. The ports ye shall not tread, Go mark them with your living, _And mark them with your dead. Take up the White Man's burden—_And reap his old
 reward:The blame of those ye better, The hate of those ye guard—The cry of hosts ye humor (Ah, slowly!) toward the light:—"Why brought he us from bondage, [bondage: slavery] Our loved Egyptian night?"* Take up the White Man's burden—Ye dare not stoop to less—Nor call too loud on Freedom To cloak your weariness; By all ye cry or
 whisper, By all ye leave or do, The silent, sullen peoples Shall weigh your gods and you. Take up the White Man's burden— Have done with childish days—The lightly proffered laurel,
                                                                                                                                                                                                                                                               [lightly proffered laurel: easily won achievement] The easy, ungrudged praise. Comes now, to search your manhood Through all the thankless years Cold,
                                                                                             [peers: those of one's same age or generation]. *quote: reference to Moses bringing Jews out of slavery in Egypt. The fictitious quote seems to suggest that the Jewish slaves are angry at Moses for leading them out of more comfort in Egypt into the wild desert, where they are free
but suffer through 40 years of wandering. A printable version of the poem with line numbers can be obtained here: White Man's Burden Rudyard Kipling . Question for Students What are three ways that the British had to suffer while ruling over the natives of India, according to the poem? You may quote, but make sure to also write in your own words with line numbers can be obtained here: White Man's Burden Rudyard Kipling . Question for Students What are three ways that the British had to suffer while ruling over the natives of India, according to the poem? You may quote, but make sure to also write in your own words with line numbers can be obtained here: White Man's Burden Rudyard Kipling . Question for Students What are three ways that the British had to suffer while ruling over the natives of India, according to the poem? You may quote, but make sure to also write in your own words with line numbers can be obtained here: White Man's Burden Rudyard Kipling in the poem? You may quote, but make sure to also write in your own words with line numbers can be obtained here: White Man's Burden Rudyard Kipling in the poem? You may quote, but make sure to also write in your own words with line numbers can be obtained here: White Man's Burden Rudyard Kipling in the poem? You may quote, but make sure to also write in your own words and the poem with line numbers and the poem with line numbers are the poem with line numbers and the poem with line numbers and the poem with line numbers and the poem with line numbers are the poem with line numbers and the poem with line numbers are the poem.
for each of the three ways. Answers will vary. Sample answers: "Send forth the best and brightest young men of England were sent to run the Empire in various locations around the world, including faraway places like India, which was "the Jewel in the
Crown of the British Empire." Back then, before air travel that would mean weeks or months of travel by boat and had a similar feeling to exile from one's home. These men might go to India for years at a time without returning. "The blame of those ye guard" (lines 35-36): Although the British did much good in India, as
 discussed in the Naoroji reading, they naturally took much criticism based on the fact that they were a minority ruling a majority. Such criticism should, ideally, be based on the merit and character of one's rule rather than categorically applied. It is good to note here that some Indians have praised the British for ruling better than the Mughals (who
 were invading Muslim Persians and also a ruling minority in Hindu-dominated India.) "Fill full the mouth of Famine / And bid the sickness cease" (lines 11-12): This may seem confusing. Did not the British cause famine in India? Indeed, there is some blame to be had for the inevitable failures of a command economy the size of the British Empire ("the
sun never sets on the British Empire"), but such blame should again not be categorical. We cannot observe all of the famines or epidemics that did not happened. The British were in charge and it was their responsibility, day and night, to look out for the best interests of India and the Indian people, to protect
India, and to make sure its people are healthy, strong, and, to a degree, happy. Consider for a moment too that India was likely the second most populous nation on earth at that time. Such was the weighty yoke—"the White Man's burden"—of the British imperialist. . Additional Resources . NOTE TO READERS: If you enjoyed this poem or other
content, please consider making a donation to the Society of Classical Poets. The Society of Classical Poets does not endorse any views expressed in individual poems or commentary. ***Read Our Comments Policy Here*** Jump to ratings and reviews "Take up the White Man's burden— Send forth the best ye breed—Go bind your sons to exile To
colonialism and British imperialism. Rudyard Kipling (1865-1936) is often regarded as the unofficial Poet Laureate of the British Empire. Yet his cutting verse and prose reveals a ferociously independent figure, at times violently opposed to the dominant political and literary tendencies of his age. He was awarded the Nobel Prize in Literature in 1907
 "in consideration of the power of observation, originality of imagination, virility of ideas and remarkable talent for narration which characterize the creations of this works of fiction include The Jungle Book (1894), Kim (1901), and many short
stories, including The Man Who Would Be King (1890), Gunga Din (1890), Gunga Din (1890), The Gods of the Copybook Headings (1919), The White Man's Burden (1899), and If— (1910). He is regarded as a major innovator in the art of the short story; his children's books are classics of children's literature; and one critic described
his work as exhibiting "a versatile and luminous narrative gift". Kipling was one of the most popular writers in the United Kingdom, in both prose and verse, in the late 19th and early 20th centuries. Henry James said: "Kipling strikes me personally as the most complete man of genius (as distinct from fine intelligence) that I have ever known." In 1907
at the age of 41, he was awarded the Nobel Prize in Literature, making him the first English-language writer to receive the prize, and its youngest recipient to date. He was also sounded out for the British Poet Laureateship and on several occasions for a knighthood, both of which he declined. Awarded the Nobel Prize in Literature in 1907 "in
consideration of the power of observation, originality of imagination, virility of ideas and remarkable talent for narration which characterize the creations of this world-famous author. "Kipling kept writing until the early 1930s, but at a slower pace and with much less success than before. On the night of 12 January 1936, Kipling suffered a
 haemorrhage in his small intestine. He underwent surgery, but died less than a week later on 18 January 1936 at the age of 70 of a perforated duodenal ulcer. Kipling's death had in fact previously been incorrectly announced in a magazine, to which he wrote, "I've just read that I am dead. Don't forget to delete me from your list of
 subscribers. "Displaying 1 - 29 of 71 reviewsMay 10, 2017Kipling was a racist s.o.b. whether you like to believe it or not. It makes sense for him to be this way. He was an Englishman raised in the empire. This poem is not sarcastic. Many people watch Disney's version of The Jungle Book and think, "Oh, Kipling couldn't have been racist! Look at this way.
cute story!" Wrong. "Oh, that poem is just sarcasm! You can tell by how ridiculous it is!" Wrong. Don't try to look at Kipling in a positive light. He is a part of history, a bad, awful history, but a history nonetheless. Accept that he was a shitty person who truly believed that white people had a moral obligation to help people of color because he thought
they were too dumb to do anything for themselves. This poem is NOT sarcastic. It sounds ridiculous to us, but he wrote it with me: Rudyard Kipling was a racist pig who made a profit off being white and calling people of color savages. Booooo Kipling. January 9, 2023super racist :((while i understand the context for this poem, it
 was at a time where imperialism was glorified, it's still absolutely disgusting and it makes me sad that there was a time where this was socially acceptablei liked the rhyme scheme of the poem, but the message was a big no-noit was interesting analyzing this poem thoughJuly 3, 2020I remember when my teacher of Literature posted on our group the
lists of the newcomers' projects, and since I was a newcomer in the university, this poem was assigned for me. I was on my way home, returning from my grandmother's funeral on December 2019, and to stop thinking about her, I read the poem without much understanding. Now, in the year of the pandemic, and when we thought that the projects
 would be forgotten by the teacher, he posted informing that we are still obliged to do them, so I read the poem and the poisonous discrimination of the poet
and his portrayal of the colonizer as a nice and good thing that would happen to a nation! March 2, 2017 Kipling was Britain's great literary champion of imperialism, and this poem was his way of welcoming the United States to the club and explaining to them how the game is played. Mainly of interest because of its historical significance in my
reading about the period when the United States began to pursue empire. american-imperialism poetry reviewedDecember 16, 2020what the fuck is this shitFebruary 23, 2024A poem that reflects the zeitgeist for the time in which it was written. It has the feeling of a kind of heart of darkness. November 21, 2022victorian-popular-fictionDecember 2
2018I don't care for poetry but this seems to hit all the marks of a good poem. The racism and imperialism is nauseating to my modern sensibilities but I don't think this makes Kipling a monster or evil. Tolerant, non-imperialism is nauseating to my modern sensibilities but I don't think this makes Kipling a monster or evil. Tolerant, non-imperialism is nauseating to my modern sensibilities but I don't think this makes Kipling a monster or evil.
to that of a one-star book, but only in a joking way. Sometimes a bad poem is better than a boring poem, and making fun of the blatant racism here is much more entertaining than slogging through someone's rant on vaccines. December 26, 2019Imperialist racist drivel. It is not sarcasm or satire, and any allusion to him not meaning it in a serious way
is just trying to avoid the fact the author of the jungle book was a horrific racist, supporting racist ideology and structures. August 21, 2020A poem about the duty every white man has to stay strong in his responsibility to lift up the lower races of the world while
they slander him for it. August 6, 2016As a poem, no doubt it's brilliantly written. The debate is was Kipling being sarcastic or did he really mean what the poem says? It makes sense Kipling wasn't kidding, given the time it was written (1899) and the ideas of the social class he represented. Nowadays, of course, these ideas are completely outdated
and crazy, which is why I can't give it a higher rating. The ironic thing for Kipling, if he really wrote the poem to be read it as if it were meant to be sarcastic and to work better that way. March 1, 2022 Ubiquity (Challenge) | Average NPS: 15.31 | Max NPS: 220 pen Sort MenuPlayer Options Toggle
Preview1.0xMusic20.53JumpstreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStreamStrea
stars obviouslyJanuary 21, 2023I read this last year but it didn't really stick with me. So I read it again, and all I can say is...I'm thankful I now live in a world where work like this is frowned upon! March 7, 2025If we had a nickel for every time a Victorian poet or writer glorified Imperialism, we'd sadly have a lot of nickels July 5, 2023Read the poem
 "The White Man's Burden" for several different classes. It was assigned for the express purpose of showing Europe's unrivaled racism at the time, and it certainly does a great job of that. The only thing I can think of off the top of my head that is as blatantly racist is "She" by H. Rider Haggard. February 3, 2024Sure it's racist, but consider the times.
Consider the upbringing of the author. The poem serves as a literary Time Capsule, while also touching in the politics of the day. There are many horrible things written and read, but still serve a purpose. Perhaps the closed-minded amongst us shall disagree. August 22, 2019I only read this because I saw it mentioned in a review of Apocalypse Now. I
 was pretty surprised to find that it's actually a racist pro-imperialist rant written in the form of laughably bad poetry. Not what I was expecting from the author of The Jungle Book. Yeesh. August 27, 2018 Although this was written in the form of laughably bad poetry. Not what I was expecting from the author of The Jungle Book. Yeesh. August 27, 2018 Although this was written in the form of laughably bad poetry. Not what I was expecting from the author of The Jungle Book. Yeesh. August 27, 2018 Although this was written in the form of laughably bad poetry.
U.S. imperialism today. October 28, 2018Pro-tip: If you want to better the lives of those foreign to you, maybe don't call them "Half-devil and half-child" Displaying 1 - 29 of 71 reviewsGet help and learn more about the design. Poem by the English poet Rudyard Kipling For the book by William Easterly, see William Easterly. "White Man's Burden"
redirects here. For the 1995 film, see White Man's Burden (film). The editorial cartoon "'The White Man's Burden (film). The editorial cartoon "Ithe White Man's Burden (film). The people in the basket carried by Uncle Sam are
labelled Cuba, Hawaii, Samoa, "Porto Rico", and the Philippines, while the people in the basket carried by John Bull are labelled Zulu, China, India, "Soudan", and Egypt. "The White Man's Burden" (1899-1902) that exhorts the United States to assume colonial control of the
Filipino people and their country.[1] In "The White Man's Burden", Kipling encouraged the American annexation of the Philippine Islands, a Pacific Ocean archipelago purchased in the three-month Spanish-American War (1898).[1] As an imperialist poet, Kipling exhorts the American reader and listener to take up the enterprise of
empire yet warns about the personal costs faced, endured, and paid in building an empire;[1] nonetheless, American imperialists understood the phrase "the white man's burden" to justify imperial conquest as a civilising mission that is ideologically related to the continental expansion philosophy of manifest destiny of the early 19th century.[2][3][4]
[5] With a central motif of the poem being the superiority of white men, it has long been criticised as a racist poem.[6] "The White Man's Burden" published in McClure's Magazine, February 1899 English Wikisource has original text related to this article: Senator Tillman's senate speech onne in McClure's Magazine, February 1899 English Wikisource has original text related to this article: Senator Tillman's senate speech onne in McClure's Magazine, February 1899 English Wikisource has original text related to this article: Senator Tillman's senate speech onne in McClure's Magazine, February 1899 English Wikisource has original text related to this article: Senator Tillman's senate speech onne in McClure's Magazine, February 1899 English Wikisource has original text related to this article: Senator Tillman's senate speech onne in McClure's Magazine, February 1899 English Wikisource has original text related to this article: Senator Tillman's Senate speech onne in McClure's Magazine, February 1899 English Wikisource has original text related to this article: Senator Tillman's Senate speech onne in McClure's Magazine, February 1899 English Wikisource has original text related to this article: Senator Tillman's Senate speech onne in McClure's Magazine, February 1899 English Wikisource has original text related to this article: Senator Tillman's Senate speech onne in McClure's Magazine, February 1899 English Wikisource has onne in McClure's Magazine, February 1899 English Wikisource has onne in McClure's Magazine, February 1899 English Wikisource has onne in McClure's Magazine, February 1899 English Wikisource has onne in McClure's Magazine, February 1899 English Wikisource has onne in McClure's Magazine, February 1899 English Wikisource has onne in McClure's Magazine, February 1899 English Wikisource has onne in McClure's Magazine, February 1899 English Wikisource has onne in McClure's Magazine, February 1899 English Wikisource has onne in McClure's Magazine, February 1899 English Wikisource has onne in McClure's Ma
7 February 1899 "The White Man's Burden" was first published in The Times (London) on 4 February 1899, during a senatorial debate to decide if the US should retain control of the Philippine Islands and the ten million Filipinos conquered from the Spanish Empire, Senator
 Benjamin Tillman read aloud the first, the fourth, and the fifth stanzas of Kipling's seven-stanza poem as arguments against ratification of the Treaty of Paris, and that the US should formally renounce claim of authority over the Philippine Islands. To that effect, Senator Tillman addressed the matter to President William McKinley:[8] As though coming
at the most opportune time possible, you might say just before the treaty reached the Senate, or about the time it was sent to us, there appeared in one of our magazines a poem by Rudyard Kipling, the greatest poet of England at this time. This poem, unique, and in some places too deep for me, is a prophecy. I do not imagine that in the history of
human events any poet has ever felt inspired so clearly to portray our danger and our duty. It is called "The White Man's Burden." With the permission of Senators I will read a stanza, and I beg Senators to listen to it, for it is well worth their attention. This man has lived in the Indies. In fact, he is a citizen of the world, and has been all over it, and
 knows whereof he speaks.[9] He quotes, inter alia, stanzas 1, 4, and 5 of "The White Man's Burden", noting: Those [Filipino] peoples are not suited to our institutions. They are we bent on forcing upon them a civilization not suited to them and which only means in their view
degradation and a loss of self-respect, which is worse than the loss of life itself?[9] Senator Tillman was unpersuasive, and the US Congress ratified the Treaty of Paris on 11 February 1899, formally ending the Spanish-American War. After paying a post-war indemnification of twenty million dollars to the Kingdom of Spain, on 11 April 1899, the US
established geopolitical hegemony upon islands and Puerto Rico in the Atlantic Ocean, [7][10] and Cuba and Puerto Rico in the Atlantic Ocean, [11] Rudyard Kipling in Calcutta, India (1892) "The White (?) Man's Burden" shows the colonial exploitation of labour by various Western
nations. (William Henry Walker, Life magazine, 16 March 1899) "The White Man's Burden" in The Call newspaper (San Francisco, 5 February 1899) Take up the White Man's burden— Send forth the best ye breed—Go bind your sons to exile To serve your captives' need; To wait in heavy harness On fluttered folk and wild—Your new-caught
                       Half devil and half child. Take up the White Man's burden— In patience to abide, To veil the threat of terror And check the show of pride; By open speech and simple, An hundred times made plain. To seek another's profit, And work another's gain. Take up the White Man's burden— The savage wars of 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 and heathen Folly Bring all your hopes to nought. Take up the White Man's burden— No tawdry rule of kings, But toil of serf and sweeper— The tale of common things. The ports ye shall not enter, The roads ye shall
not tread, Go make them with your living, And mark them with your dead! Take up the White Man's burden— And reap his old reward: The blame of those ye guard—The cry of hosts ye humour (Ah, slowly!) toward the light:—"Why brought ye us from bondage, Our loved Egyptian night?" Take up the White
Man's burden—Ye dare not stoop to less Nor call too loud on Freedom To cloak your weariness; By all ye cry or whisper, By all ye leave or do, The silent, sullen peoples Shall weigh your Gods and you. Take up the White Man's burden—Have done with childish days—The lightly proffered laurel, The easy, ungrudged praise. Comes now
to search your manhood Through all the thankless years, Cold-edged with dear-bought wisdom, The judgment of your peers![12] The American writer Mark Twain replied to the imperialism Kipling espoused in "The White Man's Burden" with the satirical essay "To the Person Sitting in Darkness" (1901), about the anti-imperialist Boxer Rebellion
(1899) in China. The imperialist interpretation of "The White Man's Burden" proposes that the encourage their progress (economic, social, and cultural) through colonialism:[13] The implication, of course, was that the Empire existed not for the benefit — economic
or strategic or otherwise — of Britain, itself, but in order that primitive peoples, incapable of self-government, could, with British guidance, eventually become civilized (and Christianized).[14] Kipling positively represents imperialism as the moral burden of the white race, who are divinely destined to "civilise" the brutish, non-white Other who
 inhabits the barbarous parts of the world; to wit, the seventh and eighth lines of the first stanza represent the Filipinos as "new-caught, sullen peoples, half-devil and half-child."[15] Despite the chauvinistic nationalism that supported Western imperialism in the 19th century, public moral opposition to Kipling's racialist misrepresentation of the
 colonial exploitation of labour in "The White Man's Burden" produced the satirical essay "To the Person Sitting in Darkness" (1901), by Mark Twain, which catalogues the Western military atrocities of revenge committed against the Chinese people for their anti-colonial Boxer Rebellion against abusive Western businessmen and Christian missionaries
[16] Kipling politically proffered the poem to New York governor Theodore Roosevelt (in office 1899-1900) to help him persuade anti-imperialist Americans to accept the territorial annexation of the Philippine Islands to the United States. [17][18][19][20] In September 1898, Kipling's literary reputation in the U.S. allowed his promotion of American
empire to Governor Roosevelt: Now, go in and put all the weight of your influence into hanging on, permanently, to the whole Philippines. America has gone and stuck a pick-axe into the foundations of a rotten house, and she is morally bound to build the house over, again, from the foundations, or have it fall about her ears.[21] As Victorian imperial
poetry, "The White Man's Burden" thematically corresponded to Kipling's belief that the British colonialism as a mission of civilisation that eventually would benefit the colonised natives. [23][24] Roosevelt sent the poem to U.S. Senator Henry
 Cabot Lodge for his opinion and they agreed that it made "good sense from the expansion standpoint" for the American empire. [20] To the white man's burden, the civilising mission of colonialism includes teaching colonized people about soap, water, and personal hygiene. (1890s advert) In the early 20th century, in addition to To the Person Sitting in
Darkness (1901), Mark Twain's factual satire of the civilising mission that is proposed, justified, and defended in "The White Man's Burden", contemporary opposition to Kipling's jingoism provoked poetic parodies that expressed anti-imperialist moral outrage, by critically addressing the particulars of white supremacist racism in colonial empires.[25]
Said responses include "The Brown Man's Burden" (February 1899), by British politician Henry Labouchère; [26] "The Black Man's Burden: A Response to Kipling" (April 1899), by clergyman H. T. Johnson; [27] and the poem Take Up the Black Man's Burden, by educator J. Dallas Bowser. [28] In the U.S., a Black Man's Burden Association demonstrated
to Americans how the colonial mistreatment of Filipino brown people in their US homeland. [27] The popular response against Kipling's jingoism for an American Empire to annex the Philippine Islands as
a colony impelled the establishment in June 1899 of the American Anti-Imperialist League in their political opposition to making colonial subjects of the imperialist ethos upon the working-class people in an empire.[29]
[30] In the social perspective of "The Real 'White Man's Burden'" (1902), the reformer Ernest Crosby addresses the moral degradation (coarsening of affect) consequent to the practice of imperialism; [31] and in The Black Man's Burden (1903), the British journalist E. D. Morel reported the Belgian imperial atrocities in the Congo Free State (1885–
 1908), which was an African personal property of King Leopold II of Belgium.[32] In The Black Man's Burden, Morel identifies, describes, and explains that the metropole-colony power relations are established through cultural hegemony, which determines the weight of the black man's burden in building a
 colonial empire[32] "The Black Man's Burden (A Reply to Rudyard Kipling)" (1920), by social critic Hubert Harrison, described the moral degradation inflicted upon the colonised black people and the colonist white people.[33] In the decolonisation of the developing world, the phrase the white man's burden is synonymous with colonial domination, to
illustrate the falsity of the good intentions of Western neo-colonialism toward the non-white peoples of the world.[25][34] In 1974, President Idi Amin of Uganda sat atop a throne while forcing four white British businessmen to carry him through the streets of Kampala; as the businessmen groaned under the weight of Amin, he joked that this was "the businessmen to carry him through the streets of Kampala; as the businessmen groaned under the weight of Amin, he joked that this was "the businessmen to carry him through the streets of Kampala; as the businessmen groaned under the weight of Amin, he joked that this was "the businessmen to carry him through the streets of Kampala; as the businessmen groaned under the weight of Amin, he joked that this was "the businessmen to carry him through the streets of Kampala; as the businessmen to carry him through the streets of Kampala; as the businessmen to carry him through the streets of Kampala; as the businessmen to carry him through the streets of Kampala; as the businessmen to carry him through the streets of Kampala; as the businessmen through the streets of Kampala; as the businessmen to carry him through the streets of Kampala; as the businessmen through through the streets of the streets of the streets of the stre
new white man's burden".[35] Development theory Christian mission Civilizing mission Economic growth Faccetta Nera Orientalism Rudyard Kipling bibliography "The Gods of the Copybook Headings" (1919), by Rudyard Kipling bibliography "The Gods of the Copybook Headings" (1919), by Rudyard Kipling The Tears of the White Man, by Pascal Bruckner The Tyranny of Guilt, by Pascal Bruckner US imperialism White savior
Valladolid debate Yellow Peril Noble Savage ^ a b c Hitchens, Christopher (2004). Blood, Class, and Empire: The Enduring Anglo-American Relationship. New York: Nation Books. pp. 63-64. ISBN 978-1-56025-592-5. ^ Zwick, Jim. "'The White Man's Burden' and Its Critics". American Social History Project. SHEC: Resources for Teachers. Archived
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sounding justifications related to the 'white man's burden'. ^ Examples of justification for imperialism based on Kipling's poem include the following (originally published 1899-1902): Opinion archive, International Herald Tribune: 6.: "An
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