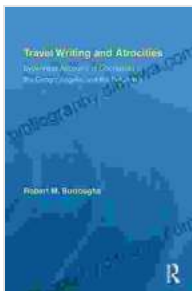


# Eyewitness Accounts of Colonialism's Horrors in the Congo, Angola, and the Putumayo

Prepare yourself for a deeply immersive and profoundly eye-opening journey into the darkest chapters of human history.



## Travel Writing and Atrocities: Eyewitness Accounts of Colonialism in the Congo, Angola, and the Putumayo (Routledge Research in Travel Writing) by Robert M. Burroughs

★★★★★ 5 out of 5

Language : English  
File size : 1448 KB  
Text-to-Speech : Enabled  
Screen Reader : Supported  
Enhanced typesetting : Enabled  
Word Wise : Enabled  
Print length : 196 pages



*Eyewitness Accounts of Colonialism in the Congo, Angola, and the Putumayo* is a groundbreaking publication that shines a searing light on the horrors inflicted upon indigenous populations during the era of colonialism. Through a haunting collection of firsthand accounts, this book meticulously documents the brutality, exploitation, and dehumanization that characterized this shameful period.

## A Chilling Tapestry of Atrocities

This extraordinary volume unravels the shocking truths of atrocities committed in three distinct geographical regions:

- **The Congo:** Under the ruthless rule of King Leopold II of Belgium, the Congo witnessed unspeakable horrors. Millions of Congolese people were subjected to forced labor, torture, and mutilation in the name of rubber production.
- **Angola:** Portuguese colonialism in Angola was marked by a similar reign of terror. Indigenous Angolans were forced into slavery, and their land was ruthlessly exploited.
- **The Putumayo:** In the Our Book Libraryian region of the Putumayo, the indigenous peoples were subjected to unimaginable cruelty by rubber plantation owners. Beatings, torture, and murder were commonplace.

### **Firsthand Accounts: Voices from the Abyss**

The heart of *Eyewitness Accounts of Colonialism* lies in the powerful firsthand accounts that form its core. Missionaries, colonial officials, and survivors themselves share their harrowing testimonies, providing an unvarnished glimpse into the horrors that transpired.

Through these eyewitness accounts, readers will encounter:

- Baptist missionary **John Harris**, who witnessed the atrocities committed in the Congo and became a vocal critic of King Leopold II's regime.
- **Hermenegildo Capelo**, a Portuguese explorer, who documented the brutal treatment of Angolans during Portuguese colonialism.

- British diplomat **Roger Casement**, who conducted a harrowing investigation into the atrocities committed in the Putumayo and exposed the rubber companies' reign of terror.

## **A Call to Confront the Past**

*Eyewitness Accounts of Colonialism* is not merely a historical document. It is a powerful indictment of the horrors of imperialism and a sobering reminder of humanity's capacity for cruelty. This book serves as an urgent call to confront the legacies of colonialism and to work towards a more just and equitable world.

By presenting these eyewitness accounts, this book invites readers to:

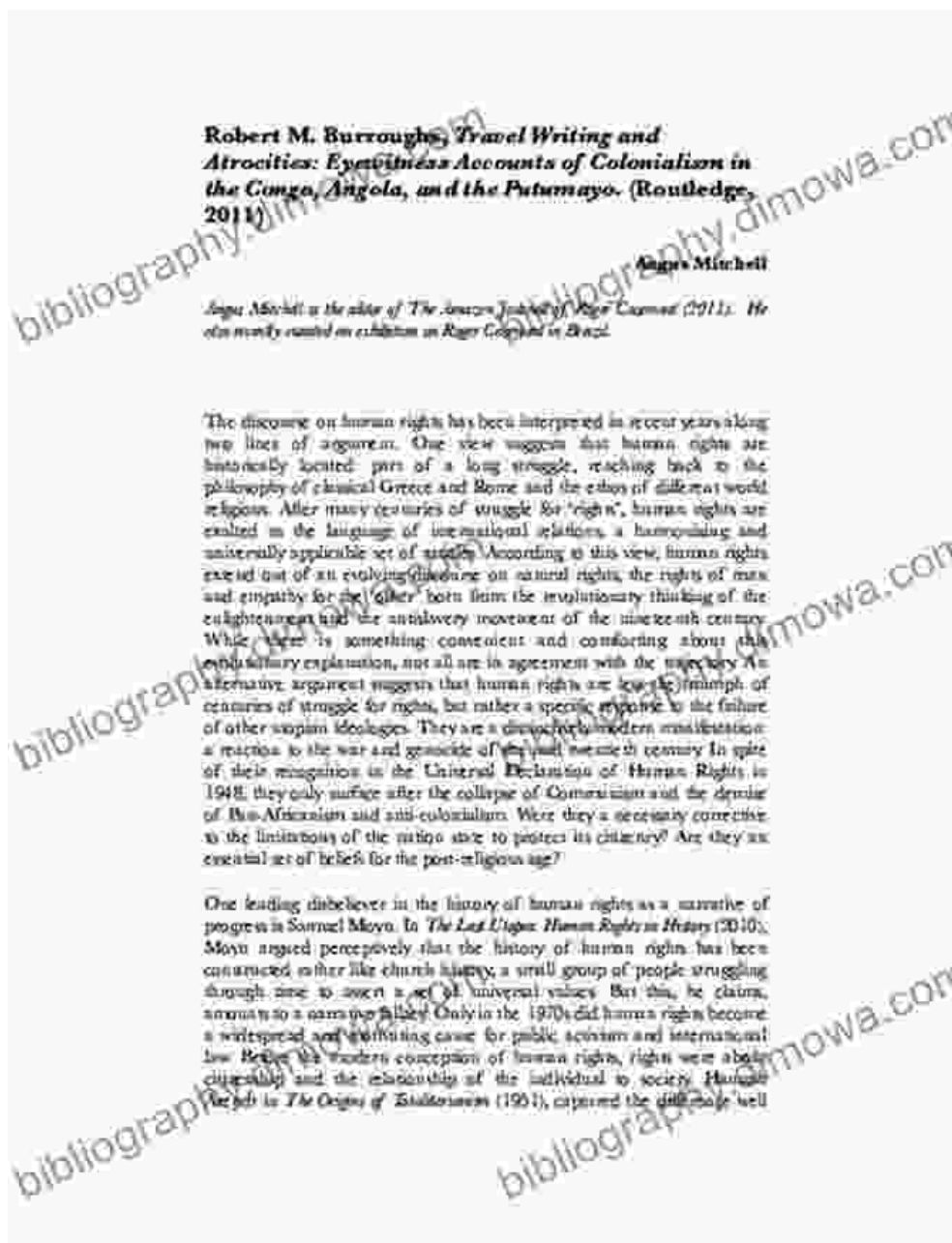
- Understand the devastating impact of colonialism on indigenous populations.
- Challenge the myths and justifications used to justify imperialism.
- Reflect on the importance of human rights and the fight against oppression.

## **A Must-Read for History Buffs, Activists, and Anyone Seeking Truth**

*Eyewitness Accounts of Colonialism in the Congo, Angola, and the Putumayo* is an essential read for anyone interested in history, human rights, and social justice. Its unflinching portrayal of colonialism's horrors is a testament to the resilience of the human spirit and a powerful call to action for future generations.

**Free Download your copy today and embark on a journey that will forever change your understanding of the past and inspire you to**

fight for a better future.



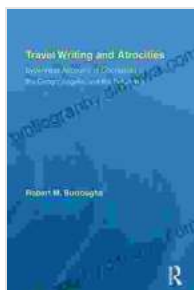
**Robert M. Burroughs, *Travel Writing and Atrocities: Eyewitness Accounts of Colonialism in the Congo, Angola, and the Putumayo*. (Routledge, 2011)**

Angus Mitchell

Angus Mitchell is the author of *The Amazon Journal of Roger Casimir (2011)*. He often travels around on exhibition in Roger Casimir in Brazil.

The discourse on human rights has been interpreted in recent years along two lines of argument. One view suggests that human rights are historically located: part of a long struggle, reaching back to the philosophy of classical Greece and Rome and the ethos of different world religions. After many centuries of struggle for 'rights', human rights are exalted in the language of international relations, a harmonising and universally applicable set of axioms. According to this view, human rights exceed that of an evolving discourse on natural rights, the rights of man and empathy for the 'Other', both from the revolutionary thinking of the enlightenment and the antislavery movement of the nineteenth century. While there is something convenient and comforting about this evolutionary explanation, not all are in agreement with the trajectory. An alternative argument suggests that human rights are less the triumph of centuries of struggle for rights, but rather a specific response to the failure of other utopian ideologies. They are a distinctly modern manifestation: a reaction to the war and genocide of the past, not the remedy. In spite of their recognition in the Universal Declaration of Human Rights in 1948, they only surface after the collapse of Communism and the demise of Pan-Africanism and anti-colonialism. Were they a necessary corrective to the limitations of the nation state to protect its citizens? Are they an essential set of beliefs for the post-religious age?

One leading disbeliever in the history of human rights as a narrative of progress is Samuel Moyn. In *The Last Utopia: Human Rights in History* (2010), Moyn argued perceptively that the history of human rights has been constructed rather like church history, a small group of people struggling through time to assert a set of universal values. But this, he claims, amounts to a canny ruse. Only in the 1970s did human rights become a widespread and motivating cause for public activism and international law. Before the modern conception of human rights, rights were about citizenship and the relationship of the individual to society. Hannah Arendt in *The Origins of Totalitarianism* (1951), captured the dilemma well



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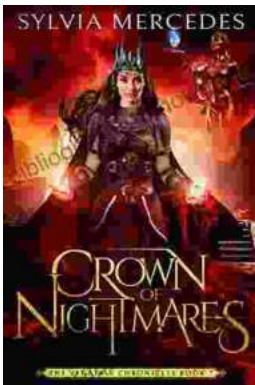
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