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Chapter 1 : Characteristics of Colonial American Literature | Pen and the Pad

calendrierdelascience.com land claims extended along the entire East Coast. By the middle of the eighteenth century, due to -, the slave population in - began to experience net population growth. Due to plantations in the region being -, slaves here lived - white culture.

Patterns of a colonial age Crisis and response In the last half of the 18th century, all the major states of Southeast Asia were faced with crisis. The great political and social structures of the classical states had begun to decay, and, although the reasons for this disintegration are not altogether clear, the expanded size of the states, the greater complexity of their societies, and the failure of older institutions to cope with change all must have played a part. The most serious circumstances were undoubtedly those of Vietnam, where from to there raged a struggle—the Tay Son rebellion—over the very nature of the state. This rebellion threatened to sweep away the entire Confucian establishment of Vietnam, and perhaps would have done so if its leader had not attempted to accomplish too much too quickly. Elsewhere, war and confusion held societies in their grip for much shorter periods, but everywhere rulers were compelled to think of changed circumstances around them and what they meant for the future. In the mainland states three great rulers of three new dynasties came to the fore: All three were fully aware of the dangers, internal as well as external, that faced them and their people, and their efforts were directed at meeting these challenges. As their armies extended their reach beyond earlier limits, these rulers vigorously pursued a combination of traditional and new policies designed to strengthen their realms. Of particular importance were efforts to bring villages under closer state control, curb shifting patron-client relationships, and centralize and tighten the state administrative apparatus. The institution of kingship itself seemed to become more dynamic and intimately involved in the direction of the state. In retrospect, some of these policies had a recognizably modern ring to them, and, taken together, they represented, if not a revolution, at least a concerted effort at change. Even Gia Long, whose conscience and circumstance both demanded that he give special attention to reviving the classical Confucian past, quietly incorporated selected Western and Tay Son ideas in his government. Nor were the changes ineffectual, for by the large mainland states stood at the height of their powers. Nevertheless, it was uncertain whether these efforts would be sufficient to withstand the pressures of the immediate future. Heinrich Damm In insular Southeast Asia the Javanese state confronted a similar crisis, but it had far less freedom with which to respond. The Gianti Agreement had divided the realm and given the Dutch decisive political and economic powers. Though resistance was not impossible, it was difficult, especially since the rulers and their courts were now largely beholden to the Dutch for their positions. The Javanese culture and society of earlier days was no longer serviceable, and court intellectuals sought to find a solution in both a revitalization of the past and a clear-eyed examination of the present. Neither effort was successful, though not for want of trying. The idea of opposing Dutch rule, furthermore, was not abandoned entirely, and it was only the devastating Java War—1803 that finally tamed the Javanese elite and, oddly enough, left the Dutch to determine the final shape of Javanese culture until the mid-19th century. Western dominance Except in Java and much of the Philippines, the expansion of Western colonial rule in most of Southeast Asia was a phenomenon only of the 19th and the beginning of the 20th centuries. In the earlier period Europeans tended to acquire territory as a result of complicated and not always desired entanglements with Southeast Asian powers, either in disputes or as a result of alliances. After about 1800, Western forces generally were more invasive, requiring only feeble justification for going on the attack. The most important reasons for the change were a growing Western technological superiority, an increasingly powerful European mercantile community in Southeast Asia, and a competitive scramble for strategic territory. Only Siam remained largely intact and independent. By the rest of the region had been divided among the British, French, Dutch, and Spanish who soon were replaced by the Americans, with the Portuguese still clinging to the island of Timor. More peaceful Western encroachments on local sovereignty also occurred until the 1850s. Full-blown, modern colonial states existed for only a short period, in many cases for

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not much more than a generation. British territorial acquisitions in Burma. These colonial regimes, however, were not insubstantial, as they put down strong bureaucratic roots and—though often co-opting existing administrative apparatuses—formed centralized disciplined structures of great power. They were backed by the enormous economic resources of the industrialized Western nations, and by the early 20th century, having effectively disarmed the indigenous societies, they possessed a monopoly on the means of violence. There is no mistaking the impact of Western colonial governments on their surroundings, and nowhere is this more evident than in the economic sphere. Production of tin, oil, rubber, sugar, rice, tobacco, coffee, tea, and other commodities burgeoned, driven by both government and private activity. This brought rapid changes to the physical and human landscape and coupled Southeast Asia to a new worldwide capitalist system. Indeed, colonial domination was only a variant condition in a rapidly changing world. Siam, which through a combination of circumstance and the wise leadership of Mongkut ruled 1868 and Chulalongkorn 1868—avoided Western rule, nevertheless was compelled to adopt policies similar to, and often even modeled on, those of the colonial powers in order to survive. Modernization appeared to require such an approach, and the Thai did not hesitate to embrace it with enthusiasm. Bangkok in the late 19th century surpassed even British Singapore as a centre of such modern amenities as electric lighting and medical facilities, and the state itself had achieved an enviable degree of political and economic viability among its colonial neighbours. They were unable, however, to avoid other concomitants of state expansion and modernization. Transformation of state and society It was not the purpose of the new states to effect rapid or broad social change. Boundaries were drawn, villages defined, laws rewritten—all along Western lines of understanding, often completely disregarding indigenous views and practices—and the new structure swiftly replaced the old. Social change was desired only insofar as it might strengthen these activities. Thus, the Thai began early on to send princes to Europe for their education, employing them throughout the government on their return. The Dutch created exclusive schools for the indigenous administrative elite—a kind of petty royalty—and invented ways of reducing social mobility in this group, as, for example, by making important positions hereditary. But the new governments did not provide Western-style learning to most Southeast Asians, primarily because it was an enormous, difficult, and expensive task and also because policymakers worried about the social and political consequences of creating an educated class. Except in the Philippines, by the mid-19th century only a small percentage of indigenous children attended government-run schools, and only a fraction of those studied above the primary-school level. Some Southeast Asian intellectuals soon drew the conclusion that they had better educate themselves, and they began establishing their own schools with modern, secular courses of study. The newer generation, however, was more certain in its opposition to colonial rule or, in Siam, rule by the monarchy, clearer and far more political in its conception of a nation, and unabashedly determined to seize leadership and initiative in their own societies. In Burma this group called themselves thakin Burmese: These new intellectuals were not so much anti-Western as they were anticolonial. They accepted the existing state as the foundation of a modern nation, which they, rather than colonial officials, would control. This was the generation that captained the struggles for independence in Siam, independence from the monarchy and emerged in the post-World War II era as national leaders. The chief problem facing the new intellectuals lay in reaching and influencing the wider population. Colonial governments feared this eventuality and worked to prevent it. Another obstacle was that the ordinary people, especially outside cities and towns, inhabited a different social and cultural world from that of the emerging leaders. Communication was difficult, particularly when it came to explaining such concepts as nationalism and modernization. Still, despite Western disbelief, there was considerable resentment of colonial rule at the lower levels of society. This was based largely on perceptions that taxes were too numerous and too high, bureaucratic control too tight and too prone to corruption, and labour too coercively extracted. In many areas there also was a deep-seated hatred of control by foreigners, whether they be the Europeans themselves or the Chinese, Indians, or others who were perceived as creatures of their rule. Most of the new intellectual elite were only vaguely aware of these sentiments, which in any case frequently made them uneasy; in a sense they, too, were foreigners. In the 1920s, however, a series of anticolonial revolts took

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place in Burma, Vietnam, and the Philippines. Though they failed in their objectives, these revolts made it clear that among the masses lay considerable dissatisfaction and, therefore, radical potential. The revolts, and the economic disarray of the Great Depression, also suggested that European rule was neither invulnerable nor without flaws. When the outbreak of war in Europe and the Pacific showed that the colonial powers were much weaker militarily than had been imagined, destroying colonial rule and harnessing the power of the masses seemed for the first time to be real possibilities. Japanese occupation The arrival of the Japanese armed forces in Southeast Asia in 1942 did not, however, occasion independence. A few leaders perhaps had been naive enough to think that it might—and some others clearly admired the Japanese and found it acceptable to work with them—but on the whole the attitude of intellectuals was one of caution and, very quickly, realization that they were now confronted with another, perhaps more formidable and ferocious, version of colonial rule. The Japanese had no plans to radicalize or in any way destabilize Southeast Asia—which, after all, was slated to become part of a Tokyo-centred Greater East Asia Co-prosperity Sphere; in the short term they sought to win the war, and in the long run they hoped to modernize the region on a Japanese model. Continuity served these purposes best, and in Indochina the Japanese even allowed the French to continue to rule in return for their cooperation. Japanese expansion in the late 19th and 20th centuries. Still, for two distinct reasons the period does represent a break from the past. First, the Japanese attempted to mobilize indigenous populations to support the war effort and to encourage modern cooperative behaviour on a mass scale; such a thing had never been attempted by Western colonial governments. Virtually all of the mobilization efforts, however, were based on Japanese models, and the new rulers were frustrated to discover that Southeast Asians did not behave in the same fashion as Japanese. Frequently the result was disorder, corruption, and, by the end of the war, a seething hatred of the Japanese. It was also the case that, both because the war was going against them and because the response to other approaches was unenthusiastic, the Japanese were compelled before long to utilize local nationalism in their mobilization campaigns, again something quite impossible under European rule. The consequences were to benefit local rather than Japanese causes and, ironically, to contribute handsomely to the building of anti-Japanese sentiments. A second difference between Western and Japanese colonialism was in the opportunities the occupation provided the new educated elite. The Japanese were wary of these people because of their Western orientation but also favoured them because they represented the most modern element in indigenous society, the best partner for the present, and the best hope for the future. Nor could Southeast Asians who found themselves in these positions easily fault the policies they now accepted responsibility for carrying out or at least supporting, since many of these policies were in fact—if not always in spirit—similar to ones they had endorsed in earlier decades. In short, the Western-educated elite emerged from the Japanese occupation stronger in various ways than they had ever been. By August they stood poised to inherit or, given the variety of political conditions at the end of the war, to struggle among themselves over inheriting the mantle of leadership over their own countries. Southeast Asia was changed in an evolutionary, rather than revolutionary, way by the Japanese occupation. Japanese rule, indeed, had destroyed whatever remained of the mystique of Western supremacy, but the war also had ruined any chances that it might be replaced with a Japanese mystique. There was clearly little clinging to Japanese concepts except where they could be thoroughly indigenized; even the collaboration issue, so important to Europeans and their thinking about the immediate postwar era, failed to move Southeast Asians for long. Contemporary Southeast Asia Struggle for independence The swift conclusion of the war in the Pacific made it impossible for the former colonial masters to return to Southeast Asia for several weeks, in some areas for months. During the interim, the Japanese were obliged by the Allies to keep the peace, but real power passed into the hands of Southeast Asian leaders, some of whom declared independence and attempted with varying degrees of success to establish government structures. For the first time since the establishment of colonial rule, firearms in large numbers were controlled by Southeast Asians. Such was the groundwork for the establishment of new independent states. Prewar nationalism had been most highly developed in Vietnam and Indonesia, and the colonial powers there were least inclined to see the new realities created by the war,

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perhaps because of the large numbers of resident French and Dutch and because of extensive investments. The result in both countries was an armed struggle in which the Western power was eventually defeated and independence secured. The Indonesian revolution, for all its internal complexities, was won in little more than four years with a combination of military struggle and civilian diplomacy. The revolution of the Vietnamese, who had defeated the French by , continued much longer because of an internal political struggle and because of the role Vietnam came to play in global geopolitics, which ultimately led to the involvement of other external powers, among them the United States. In both cases, however, independence was sealed in blood, and a mythologized revolution came to serve as a powerful, unifying nationalist symbol. In the rest of Southeast Asia, the achievement of independence was, if not entirely peaceful, at least less violent. For better or worse, these conflicts were no substitutes for a genuine revolutionary experience. Whether by revolution or otherwise, decolonization proceeded rapidly in Southeast Asia. The newly independent states all aspired toward democratic systems more or less on the Western model, despite the lack of democratic preparation and the impress of nationalist sentiment. For another, the new leadership retained the commitment to modernization that it had developed earlier. They looked forward to a new world, not an old one. The difficulty, however, was that there was as yet little consensus on the precise shape this new world should take, and colonial rule had left indigenous societies with virtually no experience in debating and reaching firm decisions on such important matters.

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Chapter 2 : 8 Colonial Rebellion | History Hub

This book review (of Pankaj Mishra's From the Ruins of Empire) was originally published on The South Asian Idea in September. Pankaj Mishra's new book From the Ruins of Empire: The Intellectuals Who Remade Asia (FSG) describes the Asian response to the colonial encounter.

Whether they spurred positive change or simply became foreign agents should be of interest to international non-governmental organizations. Last week the Globe and Mail reported on the Canadian Christians who set off to proselytize in China in Focused on their medical achievements, the laudatory story hinted at a darker side of their work. By the end of the colonial period, Canadian missionaries were proselytizing in Africa and Canadian churches raised large sums to support mission stations across the continent. Daignault offered the invading force chaplaincy services, mobile ambulances and nurses. He also supported the colonial authorities efforts to drive Africans from their traditional economies into wage work. As this cannot be obtained by mere moral persuasion, authority must necessarily be used. The preeminent figure was John Forbes who was a bishop and coadjutor vicar apostolic, making him second in charge of over 30 mission posts in Uganda. The European planters in our area, who cultivate coffee, cotton and rubber need workers for their exploitation. But the workforce is rare. Our Negroes are happy to eat bananas and with a few bits of cotton or bark for clothes, are not excited to put themselves at the service of the planters and work all day for a meager salary. Serving as civilian transport officers, Paradis and Sarrazin focused on organizing African carriers, who were generally press ganged into service. Paradis evangelised in Malawi for several decades. Father Superior David Roy called on colonial officials to criminalize their dances and in Christians in the Likuni district, which he oversaw, killed two Nyau. With the support of the Ontario branch of the Church Mission Society, Westgate remained in Tanzania for over a decade. The Watford, Ontario, born missionary translated parts of the Old Testament into Cigogo, the language spoken by the Gogo nation in the central region of the colony. Westgate worked with the colonial administration. A Canadian Missionary on Three Continents. In the biography, Westgate writes: Dissent was sparked by measures to force Africans to grow cotton for export, and an uprising known as the Maji Maji rebellion swept across the vast colony. It lasted two years. During the rebellion, Westgate coordinated with German Captain von Hirsch. In The Specter of Genocide: She set off with her husband to proselytize in Tanzania in All seemingly bound and determined to fulfill the cup of their iniquity. A History of the Pentecostal Assemblies of Canada notes: In the s there was to be a resurgence of primitive heathenism which had as its aim the expulsion of the white man from Kenya and the extinction of everything Christian in their land. This was the Mau Mau uprising. In Torontonians Walter Gowans and Rowland Victor Bingham founded what later became the largest interdenominational Protestant mission on the continent: The situation sent chills down the spines of some Christian missionary organizations in the country including the S. Official Canada generally supported these Christian activists. Missionary leaders were well-regarded and received sympathetic media coverage. Leading business people financed mission work and Ottawa sometimes looked to missionaries for advice. While formal colonialism is over and paternalism has been tempered, Canadians supportive of international NGOs should reflect on missionary history. To read more Click or Copy link below:

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Chapter 3 : Asian Responses to Colonialism – Thoughts of an Artist and Intellectual

The Great Awakening primed a generation of colonial American Protestants for rebellion against authority, as had the Calvinists' and Quakers' break from the established church. Historian Christine Heyrman called the First Great Awakening a "dress rehearsal" for the Revolution.

That was only an effect and consequence of it. The British took over North America at the end of the war, ruling the region north of Florida and west to the Mississippi River. Take a look at the map above. Americans and Redcoats fought together against the French but, as the saying goes, familiarity breeds contempt, and colonial militias resented the contempt of their superiors in the British military. They bristled under British attempts to keep them near the East Coast and quarreled over financial issues regarding taxes and trade. By 1763, it was time to dust off the Join, or Die. The British were overextended financially and geographically after their win over France and they wanted to push more settlers along a north-south axis to Anglicize French Canada make it more English and establish a claim to Florida. Neither British nor French could afford to sever their alliance with all Indians out of fear that they would join the other side and gang up on them. After 1763, the French were gone and it was basically expansion-minded Whites against Indians, now a commonly used term among British Americans instead of individual tribal names like Shawnee, Delaware, Miami, Iroquois, Cherokee, etc. Indians, too, began to see themselves increasingly as one group but struggled to unify. Linguistic barriers and traditional rivalries made it difficult for tribes to communicate and cooperate with each other. Yet, as is often the case in human conflict, be it marital, commercial, political, or military, money was an important root of the problem. American merchants protested against British officials being able to search their homes and warehouses for contraband. One of their lawyers in Boston, James Otis, Jr. Taxes are hard to measure because they varied among the colonies and were levied in a variety of forms, including tobacco, fur, rum, and coins. Propertied white males could vote at least in the lower houses of all the assemblies, though some colonies had royally appointed governors. Third, representation of any kind barely existed outside the British Empire in and complaining about its lack thereof would not have even made sense elsewhere. In the English Civil War of the 1640s, Puritans beheaded their king and set up the biggest republic the world had seen in years. And, as a colony, they enjoyed less political autonomy than countries like Australia and Canada do today within the British Commonwealth. By the 1760s, the long period of relative self-rule and lax enforcement known as the Era of Salutary Neglect was ending. There was no real constitutional precedent to look to because the British Constitution was not a written document so much as an evolving political tradition. Currency was also controversial. With no gold or silver mines, the colonies usually had an outflow of hard currency, making specie coins an impractical solution for legal tender. Most backcountry transactions relied on bartering of commodities e. Locally printed colonial money was spotty and unreliable and depreciated when taken overseas. The British standardized colonial money with the Currency Act of 1764, that encouraged the use of British pound sterling by regulating colonial money and prohibiting it from use in debt transactions, the basis of most import-export trade. This tightening of the money supply was a major grievance for the next decade, though the British repealed the act in 1771, before the actual revolution. Taxes were even more contentious. The law was enacted to prevent colonists from smuggling molasses from the French Caribbean. George Washington won an election to the Virginia House of Burgesses in 1775 by buying off eligible voters in his district with gallons of rum, beer, and cider. The colonists voiced their displeasure at being taxed without representation, but mostly they just kept cheating. Because of its big backlash, many historians use it to date the beginning of the American Revolution. The Stamp Act created a series of annoying taxes of roughly one penny on legal transactions, including marriage licenses, deeds, wills, contracts, etc. It was the first time the British levied an everyday tax within the colonies. The response was vigorous and rowdy, with tax collectors being tarred and feathered, temporarily buried alive or burned in effigy, and rebels protesting with signs, songs, parades, and the like. Across the colonies, loosely affiliated groups calling themselves the Sons of

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Liberty popped up. The British kept sawing them down until the Sons of Liberty secured their fourth pole with iron bands and the British blew it up. An unstable monarchy further muddled colonial relations. The young, inexperienced King George was in the early stages of mental illness, probably related to or compounded by a porphyria skin disorder triggered by arsenic in his medicine or makeup. Related to much of the European royalty that carried hereditary madness, George was sometimes kept in a straightjacket by his ministers. Complicating matters further, the communication lag of ships crossing the Atlantic confused colonists and rulers alike. Atlantic trips could last anywhere from a few weeks to a few months. A becalmed ship could drift for days depending on weather in the Doldrums, the equatorial zone where prevailing trade winds meet. That made it difficult to follow the parliamentary debate over the Stamp Act. Such delays were especially common on trips to America, as trips back to England or Europe tracked westerly trade winds further north in the Atlantic. In England, they offered felons a choice between prison and the military – considered a virtual death sentence because of the likelihood of contracting disease or dying in combat or at sea. Running a global empire was not all tea and crumpets. The Townshend Duties threw fuel on the fire, especially since part of the tax went toward the troops there to collect the tax in the first place. The law taxed imports that colonists relied on from Britain such as lead, paper, paint, glass, and tea. Resisters boycotted these goods in impressively organized fashion, forming non-importation groups to network their cause. Women sewed their own homespun to undersell English cloth exports. Wearing the rougher cloth became a badge of resistance. In the 20th century, Mahatma Gandhi did the same with Indian cotton to protest British rule. Fearing that taxes would only make the colonists more self-sufficient, English merchants and manufacturers blinked first, pressing Parliament to rescind the duties. It had seemingly worked twice with the Stamp Act and Townshend Duties. In just two years, the British had managed to alienate pretty much every level of society: The Triumph of America: These disputes included trade, ongoing taxes, state-sanctioned religion, and military occupation. Before high tide could free it, the mob boarded, looted, and burned the ship, then shot and imprisoned the captain. They were retaliating for recent British attempts to enforce their longstanding trade restrictions on the colonists, and local courts offered the Brits no hope of justice since they sided with smugglers. Hancock was an elite businessman who had enjoyed a special handshake arrangement with the forenamed Governor Hutchinson; he paid Hutchinson a kickback to look the other way. But when the Crown sent more troops to occupy Boston after the Stamp Act Riots, that arrangement ended. In any event, John Hancock and Sam Adams teamed up to trade goods on the black market and resist British authority. In so doing, they helped to cement revolutionary ties across class lines. Tensions also mounted over control of colonial timber, with the Crown mandating that the tallest trees be preserved as masts for the Royal Navy. The light fines assessed to the guilty parties underscored the limits of British authority in more remote areas of the Empire, and some historians suggest that the arguments over lumber set the stage for the Tea Party the following year. Early Sketch of Tun Tavern in Philadelphia – Birthplace of the Marines, National Archives Rebels met in taverns, airing their grievances and cementing their organizational ties. Bars served not only as meeting places but also post offices and courthouses. Lacking cloud space or a smartphone, Benjamin Franklin even initiated a colonial-wide postal system to keep people in contact that later morphed into the U. The overriding issue was that the colonies had enjoyed over a century of neglect before the British tried to assert greater control in the mid-18th century. And the aforementioned Proclamation Line, while not always obeyed, inhibited western expansion. Import taxes continued on tea and sugar. While laws allowing for the mild torture of non-Anglicans in nine of the colonies went mostly unenforced, the tax aggravated colonials who prided themselves on their relative religious freedom in relation to Europeans. As we saw in earlier chapters, some had even migrated for that very reason. A pattern emerged of dissenters from the established church agitating for more freedom while Anglicans tended, by and large, to appreciate the benefits of being in the British Empire. These Anglicans were much more likely to remain Loyalists to Britain once musket balls flew in. The king on the left is playing his harp, oblivious to the anguish of his children the colonists, while the figure executing Absalom, Joab, is dressed as a Redcoat. The Hanging of Absalom silk, weft-silk fabric, foil wrapped

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threads, paper, watercolor , Attributed to Faith Robinson Trumbull, c. It seems that the American Revolution, while led by an elite of mostly multi-millionaires adjusted for inflation , was launched in a combination of pulpits, streets, and taverns. And the revolution was violent by modern standards when it degenerated into war in 1775. But, as of the early 1770s, that was a long way off and no one anticipated war or a new country. Ten days earlier, a British customs officer named Ebenezer Richardson shot dead an eleven-year-old German immigrant named Christopher Seider , which had the whole city in an angry mood. Similar to American experiences later in Vietnam, Iraq, and Afghanistan, the British found that occupying forces, even those with instructions to treat civilians well, tend to wear out their welcome because of these inevitable conflicts. Some brandished clubs and cutlasses short swords. You bloody backs, you lobster scoundrels, fire if you dare, God damn you, fire and be damned, we know you dare not. The same thing happened in Boston years earlier. One snow-baller hit a Redcoat hard enough that he dropped his musket and fired it when he picked it back up. Others followed suit and fired into the crowd, killing five men and injuring six. They were probably scared out of their wits being surrounded by an angry mob of nearly 100. The Fruits of Arbitrary Power, or the Bloody Massacre, Paul Revere, March 28, 1770. Rather than being lynched, the guilty soldiers were defended by John Adams , who got their trials delayed and sentences reduced to branded thumbs m for manslaughter. Ironically, the Boston Massacre occurred the very day Parliament rescinded most of the Townshend duties, March 5th, 1770, though no one on either side of the pond was aware of the coincidence. Tea was as popular in the 18th century as coffee today and the BEIC joint-stock company was so large and powerful that it flew its own flag. As an attempt to dissuade Americans from smuggling Dutch tea, the Tea Act lowered the price of tea below the going rate by exempting the BEIC from taxes, despite continuing fat dividends and high salaries. The company could now ship directly from China to America, skipping the British import duty, and sold directly to distributors instead of middlemen. By lowering the price, the new law followed the same pattern set by the earlier Sugar Act. Parliament was allowing the BEIC to dump its surplus in America at a cut rate to undersell smugglers. Salvaging the BEIC was essential to buoying stock markets in London and Amsterdam, as it was the second-biggest financial concern in the empire outside of the Bank of England. Powerful people stood to lose fortunes. For the wealthy at least, the British East India Co.

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Chapter 4 : Dutch East Indies - Wikipedia

*-the colonial capitals remained along the East coast -the majority of the battles were fought along the Great Lakes
Identify the effects that the Great Awakening had on life in the colonies.*

Youssef Kodsý 2 November How do uprisings and national discourses in Egypt shape the international relations of the country? How are we to understand the current state of Egyptian nationalism and its relationship with the Arab world post? Anti-colonial movements are theatres of nationalism and discourses of nationality. With national self-consciousness awakened, anti-colonialism is born as the colonised people become cognisant of their political and economic exploitation by a party regarded as exterior to their collective community. This was the specific trajectory of the 20th century anti-colonial movements in the colonised southern Mediterranean, specifically in Egypt. Throughout the 20th century, the colonised peoples of the Nile Valley began to imagine themselves as a consolidated collective and attempted to forge for themselves a sovereign state within specific territorial boundaries. However, the anti-colonial struggle in the land of the Nile was not a singular endeavour, but rather a prolonged process which evolved over time to recreate the national ideology fuelling the movement and correspondingly the manner in which the sovereign Egypt would relate to the Arab world. The Egyptian anti-colonial movement against the British can be observed in two distinct stages, both of which utilised unique historically-based national identities, disseminated them through popular culture and produced states which would associate with the Arab world in divergent manners. The anti-colonial movement of the first half of the century had a distinctively Egyptian national ideology shaped by the pharaonic Egyptian past, producing a nominally independent nation-state indifferent to the larger Arab region. In juxtaposition, the post-WWII anti-colonial movement employed Arabic nationalism to define Egyptian identity, generating an independent state deeply involved in the affairs of the post-colonial Arab world. Prior to the revolt, the British had occupied the administrative and political offices of Egypt, essentially pulling the strings from behind the scenes, but the presence of their armed forces on the streets of Cairo and Alexandria was a daily physical reminder that Egyptians were a people subjugated by a foreign entity. Moreover, the conversion of the Nile Valley into a British military base forced the native inhabitants into the sphere of European military conflict, a position from which Egyptians could only stand to lose. As the Ottomans enlisted to fight on the side of the Central Powers in , the British immediately declared Egypt a protectorate and the horrors of war ensued on the Nile Valley. As forced conscription, requisitions, wartime inflation and martial law restrictions diminished the quality of life of all Egyptians, the indigenous population became assertive in their demand for independence. Although the Egyptians wished for no part in the war, they nevertheless supported the war effort of the Allies with the understanding that Egypt would be recognised as an independent state following the war, a promise Britain was making to many of its colonised subjects. In the year alone, the budget of the Egyptian protectorate included three million pounds sterling for the Allied war effort and a million and two hundred thousand Egyptian men to guard the transportation networks of the Allies. Egyptian assistance had been crucial in the campaign against the Ottomans in the Hejaz, the Senussi in Sudan and in the defence of the Suez Canal. With the conclusion of the war, the British could not deny the contribution of the Egyptians to the Allied victory, but refused to meet its obligations of providing the Egyptians with an independent state. With the British authorities denying the Egyptians the right to represent themselves at the Conference, the Wafd took its case to the Egyptian people, traversing the Nile Valley rallying anti-colonial and nationalist sentiment. Although these elite Egyptians used the Arabic language to vocalise their case for independence, the rhetoric they employed was entirely of European origin. In their quest for independence, the Wafd was not seeking to return the Nile Valley to the fluid Islamic Empire it had once been part of, but rather to create a nation-state based on a limited collective group and a defined territory, much like the European model. Pharaonism As Zaghloul and his political associates disseminated the Egyptian national discourse from the top-down to secure Egyptian independence politically, a grassroots

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movement of the intellectual class commenced to articulate this national consciousness from the bottom-up. Indigenous Egyptology surfaced accompanied by a renaissance of pharaonic history, culture and society, a practical resurgence functioning to assist the anti-colonial movement by establishing the civilizational depth of independent Egypt. Egyptian drama, poetry and novels, the mediums of popular culture at the time, began employing themes and symbols of the Pharaonic past to produce an identification with an autonomous national heritage. Tawfiq Al-Hakim, the highly acclaimed Egyptian novelist, facilitated this process of pharaonic identification by drawing parallels between the plight of modern and ancient Egypt with his novel *The Return of the Spirit*. The Egyptian anti-colonial movement was rigorously using the Wilsonian Moment and the principle of national self-determination to climb out of its own colonised abyss, but it was not particularly interested in assisting the similar ambitions of its neighbours. Egyptian national discourse disconnected the state from the Arab world and dismantled the solidarity between Egyptians and colonised Arabs, enabling Egypt to reject any call for anti-colonial support from peoples once considered part of the same civilisation. Libyans were amongst the first Arab peoples to suffer from this Egyptian attitude. In the early 1940s, Libyan political activists who had been resisting Italian colonialism had made Egypt a place of political refuge and a base from which to strategise against colonial rule. However, following a request from the Italian authorities in January 1942 that Egypt no longer provide a safe haven for the individuals resisting imperialism, the nominally independent Egyptian government declared that the Libyan political refugees had to leave. Egypt had sided with an imperialist European power over their Arab siblings, who were involved in the same anti-colonial and anti-imperialist struggle as the Egyptians. This siding with a colonial power over its Arab victims was not limited only to the Italians and Libya, but extended to the case of the French and Syria. Throughout the Syrian revolt of the mid-1940s, Egyptian newspapers had been continuously relaying the events and Egyptian poets had offered their pens in support of the rebellion, but beyond meagre humanitarian financial assistance, the Egyptian authorities refused to politically aid the Syrians in realising independence. Ebad observed that Egypt could not offer any attention to other Arabs until its own national question had been settled. Egyptian nationalism had promoted independence for only the descendants of the pharaonic civilisation, and it was therefore with ease that Egyptians cooperated with European powers over their anti-colonial counterparts. The Egyptian politicians refrained from attacking not only France and Italy, but also their own colonial aggressor in matters deemed unrelated to Egyptian independence. For fear of evoking sectarian tensions within Egypt, Egyptian anti-colonialists remained neutral on the issue of Palestine and refrained from using the riots to further attack their own imperial aggressor. The socioeconomic hardships of WWI re-imposed themselves on the Nile Valley as British troops appeared on Egyptian streets while the Axis invaded the Western Desert and Alexandria was aeri ally bombed. Socio-economic difficulties however could not compare with the damage bestowed on Egypt politically. The 4 February incident confirmed that the political capital of Egypt was London, not Cairo. King Farouk was in the process of appointing Ali Maher as prime minister, however, like many Egyptians, Maher was pragmatic towards the Axis for fear that the war might end with German troops on the streets of Cairo. This incident not only revealed the foreign domination of Egypt, but also sabotaged the once revered nationalist Wafd, as the party appeared to be an imperial agent. In these conditions, the anti-imperialist Egyptian Free Officers seized political power through a coup in July of 1952. Led by the young and ambitious Colonel Gamal Abdel Nasser, the officers wished to purge Egypt of everything obstructing its sovereignty. This included the occupation and presence of the British military, the foreign influence over political life and the monarch who had been too cooperative with the British. Motivated by the rebellion against British troops and fuelled by the disdain towards a political elite detached from the socio-economic realities of regular Egyptians, popular support immediately followed the Officers. This new anti-imperialist movement realigned the trajectory of Egyptian resistance from the European rhetoric of the nation-state and self-determination to a radical form of anti-capitalism and national self-sufficiency. The failure of the Wafd to attain Egyptian autonomy discredited the narrow territorially-based pharaonic nationalism and moved Egypt towards a national discourse of

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pan-Arabism. Unlike the landed Europeanised class of political elites of the Wafd, the Officers were socialists who had risen to prominence through military service. Their radical attitude towards political and economic self-sufficiency drove them to develop comradeship with other colonised and imperialised peoples, specifically in the Arab world. Pharaonism was substituted with secular pan-Arabism of a socialist orientation and until June Egypt was defined as the Arab nation that would liberate the Arab community. Pan-Arabism Just as pharaonism was disseminated to civil society through popular culture, so too was pan-Arabism propagated through the accessible media of the age, radio and television. In place of the Sorbonne-educated nationalist writers of pharaonism, pan-Arabic sentiment was vocalised by folk musicians of humble origin. As Nasser, the powerful rhetorician, traversed Egypt and the Arab world promoting solidarity and sovereignty, Egyptian musicians assisted the anti-imperial movement through radio and television by advocating for the unity of the Arab community and for socialist development to liberate the Arab world from the imperial west. In juxtaposition to the pharaonic symbols previously present in Egyptian popular culture, the emphasis on Arab images reflects the new pan-Arabic nationalism. Alluding to the Arab sun in place of the Egyptian sun does not express the rebirth of the Egyptian nation, but rather the dawn of the post-colonial Arab world. The song was a direct call for Egypt and all Arab peoples to unite and reclaim Palestine from colonialism and zionism as Wahab opposed the division of the Arab community, both physically and psychologically. Wahab maintained in the song that Palestine was the theatre where the war between Arab nationalism and colonialism would be decided. As a song to celebrate the United Arab Republic, it featured the most notable Arab voices with a music video akin to Soviet propaganda. With Arab identity embedded within the Egyptian national discourse, Egypt positioned itself as the liberator of Arab peoples, investing heavily in opposing imperialism as it manifested itself within the Arab world. Appearing to have defeated France and Britain in “the imperial powers which had colonised the majority of Arab lands” Egypt branded itself as the champion of the region with the aim of assisting the anti-imperial and socialist movements throughout the Arab world and becoming the centre of economic and political gravity in the region. The relationship between Egypt and Syria provides concrete evidence of the change in Arab relations from the period of pharaonism to the pan-Arab age. It is important not to perceive this act as benevolent on the part of Egypt. Egyptians did not unite with Syria to assist them in stabilising their political realm and developing their country, but rather to dominate Syria politically and exploit it economically. In contrast with the prohibition of Palestinian groups assembling in Egypt in , it was under Egyptian leadership that the Palestinian Liberation Organization was formed in Much like in the case of the U. Rather, it was a way by which Egypt could control all Palestinian resistance activity, and since the Palestinian case had been the central issue of pan-Arabism, Egypt would ensure its leadership of the Arab world by dominating the Palestinian cause. Nevertheless, it was anti-imperial pan-Arab nationalism which led Egypt to deploy forces in the Sinai in May of , gesturing to the world that Egypt was willing to fight for the Arab cause, a fateful decision in hindsight. A third national discourse? This article has argued that the prolonged Egyptian anti-colonial movement of the 20th century can be observed in two distinct phases, each of which utilised unique national identities, promoted by nationalists of different social strata and disseminated through popular culture, establishing independent states with distinct relations with the Arab world. The first phase employed pharaonism as the national identity, advanced it by a Europeanised class of politicians and intellectuals, disseminated it through literature and formed a state indifferent to the Arab world. In contrast, the second phase promoted pan-Arabism, advocated it by a group of military leaders and musicians with a socialist inclination, propagated it through music and fashioned a sovereign state highly active in the Arab world. While no foreign troops are directly present in Egypt, Egyptians have realised that the economic model of neoliberalism is essentially neo-colonialism which exploits them politically and economically in manners similar to Britain in the 19th and 20th centuries. It will be of the utmost importance in the upcoming years to follow the method by which the middle class, university educated youth use the medium of online space to oppose this neo-colonialism, and to observe the national identity which will surface from this process and how it will relate to the wider Arab world.

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Chapter 5 : Topics in Colonial History

Thus identity politics is the response of the traditional socio-cultural structures of Asian, African and Latin American countries to the economic and political colonialism of the European powers over the eastern countries.

Imperialism, Opium, and Self-Strengthening In the s China simultaneously experiences major internal strains and Western imperialist pressure, backed by military might which China cannot match. Japan is able to adapt rapidly to match the power of the West and soon establishes itself as a competitor with the Western powers for colonial rights in Asia. In , Japan challenges and defeats China in a war over influence in Korea, thereby upsetting the traditional international order in East Asia, where China was the supreme power and Japan a tribute-bearing subordinate power. China is at the center of the world economy as Europeans and Americans seek Chinese goods. By the late s, however, the strong Chinese state is experiencing internal strains – particularly, an expanding population that taxes food supply and government control – and these strains lead to rebellions and a weakening of the central government. The Taiping Rebellion, which lasts from , affects a large portion of China before being suppressed. From the s onward, the Chinese attempt reform efforts to meet the military and political challenge of the West. China searches for ways to adapt Western learning and technology while preserving Chinese values and Chinese learning. Reformers and conservatives struggle to find the right formula to make China strong enough to protect itself against foreign pressure, but they are unsuccessful in the late s. As a symbol of revolution, Chinese males cut off the long braids, or queues, they had been forced to wear as a sign of submission to the authority of the Manchus. The dynastic authority is not able to serve as a focal point for national mobilization against the West, as the emperor is able to do in Japan in the same period. China finds its traditional power relationship with Japan reversed in the late 19th century, especially after its defeat by Japan in the Sino-Japanese war in over influence in Korea. The Japanese, after witnessing the treatment of China by the West and its own experience of near-colonialism in , successfully establish Japan as a competitor with Western powers for colonial rights in Asia and special privileges in China. Internal strains and foreign activity in China lead to rebellions and ultimately revolt of the provinces against the Qing imperial authority in in the name of a Republican Revolution. The warlords control different regions of the country and compete for domination of the nominal central government in Beijing. Sun Yat-sen and his nascent Nationalist Party Kuomintang or Guomindang struggle to bring republican government to China. The Confucian system is discredited and rejected by those who feel it did not provide China with the strength it needed to meet the challenge of the West. For some Chinese, Marxism a represents a Western theory, based on a scientific analysis of historical development, that b offers the promise of escape from the imperialism that is thwarting their national ambitions, and c promises economic development that would improve the lot of all. It also offers a comparative philosophic system that can for some fill the vacuum left after the rejection of the Confucian system. The founding of the Chinese Communist Party in follows the success of the communist revolution in Russia of

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Chapter 6 : The American Revolution | THE AMERICAN YAWP

Middle East, installed non-democratic and traditionally-alien regimes in the newly created 38 states, and expected Arabs to dance to these newly-introduced colonial tunes (Alkadry).

The book covers the decades from the mid-nineteenth century to the beginning of World War II. Asian intellectuals responded to European colonization in many different ways. Some argued that Asians had been colonized because they lacked scientific knowledge and were technologically inferior to Europeans. Others advocated a return to a pure and traditional culture, whether Islam in India and the Ottoman Empire or Confucianism in China. Sometimes, the same thinker would move from one position to the other, as in the case of Jamal Al-Din Al-Afghani, who initially believed, like the more well-known Sir Sayyid Ahmed Khan that the basis of success in the modern world was the mastery of science. By the end of his life, however, Al-Afghani became one of the founders of what is today known as pan-Islamism. His previous stint in India had alerted Al-Afghani to the advantages of Western science and knowledge. Now, upon his return, India served as a warning against those advocating total Westernization. After leaving India, Al-Afghani went into exile in Paris. There, he and Mohammad Abduh, an Egyptian exile, started a secret society of Muslims dedicated to the unification and reform of Islam. It was in the magazine that the two started that the interpretation of jihad as an individual rather than communal duty appeared. Abduh and Al-Afghani worked hard to find messages in the Koran that could fit their political program of awakening the Muslim masses. His devised solutions also anticipated the two main and interconnected Muslim responses to the West in the modern era: Too often, people seem to see Muslims as uniquely fundamentalist. It is important to understand that even bin Laden and his followers were responding to what they perceived as the imperialist actions of the West. Just as intellectuals from India and the Muslim world evolved in their thinking from advocating Westernization to advocating pan-Islamism, Chinese intellectuals also responded to colonialism by advocating either liberalization or a return to Confucianism. Mishra focuses on Liang Qichao. Though educated traditionally, he had already begun to drift away from the narrow world of Chinese scholarship and imperial service. Such were its circumstances—a weak and ineffectual government, and a poorly educated and ethnically diverse population in a large country—that an autocracy was a necessity. Fundamentally, Liang believed that only a benign autocracy would create a centralized state that would forge the Chinese people into a united citizenry. Mishra quotes him as follows: Unlike India and China, which largely failed in their anti-imperialist revolts, one Asian country which succeeded in becoming a global power was Japan. Eventually, Japan would become an imperialist power in its own right, extending control over much of East Asia. The Japanese vogue for patriotism depressed Tagore, who wrote: Noguchi persisted, pointing to the threat of communism in China. Tagore was able to see the devastating effects that Japanese imperialism would have on East Asia. Mishra concludes his book by bringing his argument to the present day. He points out that current Islamic fundamentalist movements such as al-Qaeda have developed for similar reasons as earlier pan-Islamic movements—as a response to a perception of attack by imperialist powers. He points out that this pledge unwittingly parodied earlier Western interventions in Asia, such as the Anglo-Afghan wars of the late 19th century. Finally, Mishra points out that, although India and China have experienced tremendous economic growth, this growth has further widened alarming economic and social disparities. He further argues that the pursuit of endless economic growth—the hope that billions of consumers in India and China will one day enjoy the lifestyles of Europeans and Americans—is not sustainable. It is a worthwhile read and I would highly recommend it.

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Chapter 7 : Colonialism, Nationalism and Globalization, and the Making of Resistance Identities | nmuthum

a) 1 point: This response accurately identifies and explains the British restrictions on westward migration as a factor that increased tensions that led to the Revolution. b) 1 point: This response accurately identifies and explains the various acts that increased tensions that.

Etymology[edit] The term "Arab Spring" is an allusion to the Revolutions of , which are sometimes referred to as the "Springtime of Nations", and the Prague Spring in . In the aftermath of the Iraq War , it was used by various commentators and bloggers who anticipated a major Arab movement towards democratization. Social media sites were a platform for different movements formed by many frustrated citizens, including the "April 6 Youth Movement" organized by Ahmed Mahed, which set out to organize and promote a nationwide labor strike, and which inspired the later creation of the "Progressive Youth of Tunisia". Jared Keller argued that the sudden and anomalous social media output was caused from westerners witnessing the situation s , and then broadcasting them. The Middle East and North Africa used texting, emailing, and blogging only to organize and communicate information about internal local protests. In the countries with the lowest Internet penetration and the limited role of social networks, such as Yemen and Libya , the role of mainstream electronic media devices â€” cell phones, emails, and video clips e. YouTube was very important to cast the light on the situation in the country and spread the word about the protests in the outside world. Timeline of the Arab Spring Events leading up to the Arab Spring[edit] Tunisia experienced a series of conflicts during the three years leading up to the Arab Spring, the most notable occurring in the mining area of Gafsa in , where protests continued for many months. These protests included rallies, sit-ins, and strikes, during which there were two fatalities, an unspecified number of wounded, and dozens of arrests. The idea for this type of demonstration spread throughout the country, promoted by computer-literate working class youths and their supporters among middle-class college students. Their intention was to demonstrate against labor discrimination, unemployment, looting of resources, and human rights abuses. Violence against Sahrawis in the aftermath of the protests was cited as a reason for renewed protests months later, after the start of the Arab Spring. Unable to find work and selling fruit at a roadside stand, Bouazizi had his wares confiscated by a municipal inspector on 17 December . An hour later he doused himself with gasoline and set himself afire. His death on 4 January [76] brought together various groups dissatisfied with the existing system, including many unemployed, political and human rights activists, labor, trade unionists, students, professors, lawyers, and others to begin the Tunisian Revolution. The largest, most organised demonstrations often occurred on a "day of rage", usually Friday afternoon prayers. The Arab Spring caused the "biggest transformation of the Middle East since decolonization. In Egypt, President Hosni Mubarak resigned on 11 February after 18 days of massive protests, ending his year presidency. Yemeni President Ali Abdullah Saleh signed the GCC power-transfer deal in which a presidential election was held, resulting in his successor Abd al-Rab Mansur al-Hadi formally replacing him as the president of Yemen on 27 February , in exchange for immunity from prosecution. Sudanese President Omar al-Bashir announced that he would not seek re-election in he ultimately retracted his previous announcement and ran anyway , [] as did Iraqi Prime Minister Nouri al-Maliki , whose term was ending in , [] although there were violent demonstrations demanding his immediate resignation in

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Chapter 8 : History of Southeast Asia - Patterns of a colonial age | calendrierdelascience.com

Asian Responses to Colonialism By Kabir Altaf Pankaj Mishra's new book *From the Ruins of Empire: The Intellectuals Who Remade Asia* (FSG) describes the Asian response to the colonial encounter.

Muthu Mohan The present paper studies the theme of Identity in its historical perspective in the context of modern developments such as Colonialism, Nationalism and Globalization, and analyzes the making of Resistance identities in countries like India. As the paper pays its attention to the process of identity formations and identity politics in countries like India, broadly in South Asia, it is supposed to trace the course of identity politics from their ontological roots. However, the present paper is not stopping specially on the formation period but only stops at the so-called modern period of articulation of identities under colonial conditions, the same along with the nationalist awakenings and during the post colonial phase, finally under conditions of globalization, all these conditions making the structural background of the emergence of identity politics. Apart from this, the paper analyzes the conditions of the making of two well articulated identities in modern India, namely the Sikh and the Tamil identities. The paper names such identities as resistance identities. The term Resistance Identities presupposes the existence of Dominance Identities. The two terms together make important the classification of identities. These and other political and ideological frames do stand behind the study undertaken here in this paper. A Third Type of Politics For the last two hundred years, one of the major directions of Indian political life has been thickly related with the cultural identities such as caste, language, religion or region which goes with the name of identity politics. Identity politics on the basis of above mentioned identity markers has proved itself more powerful than any other factor in the electoral and non-electoral politics. It may be reminded that identity politics is not only electoral and it has strong leanings towards non-electoral politics. It can be even asserted that the mass mobilization of identity shares certain resemblance with the Leftist politics. However, Identity politics can be distinguished from the western type of liberal politics as well as from the Marxist class politics and thus it appears to be a third type of politics based on certain identity markers. It is also notable that the identity markers indicated are of cultural character and identity politics is part and parcel of the cultural politics, a phenomenon noticed and made popular by theoreticians like Antonio Gramsci, an Italian late Marxist thinker. In India for example, the Brahma Samaj, Arya Samaj, Singh Sabha or the Ahmadhiya mobilizations are chronologically older before the birth of secular political movements. The modern cultural awakening of the Tamils started well around the middle of 19th century in the regions of Tamil Nadu and Sri Lanka. Cultural politics led by native intellectuals in this part of the world started well before political movements emerging. By naming the economic politics as one of elite politics, the quoted authors differentiate the identity politics from the Marxist politics of economic classes whereas they include the identity politics in the category of popular politics. Identity politics is also mostly characteristic of the so-called third world countries or of countries from Asia, Africa and Latin America. They are also called as the countries of the three Southern continents. Four important features of identity politics are thus notified here: Colonialism, Traditions and Identity Politics As such, identity politics emerged in countries of South Asia as a response to colonialism and colonial modernization, articulating the cultural embeddedness of the traditional social structures and democratic aspirations of the multi-cultural groups of people. I take the term cultural embeddedness from the writings of the Hungarian economist Karl Polanyi who argues that all the pre-modern societies are founded on moral economies or cultural economies where economy was not thoroughly independent and they were administered and controlled by cultural factors³. In more recent times, James C. Scott writes that the peasant societies basically work and live in terms of moral economy⁴. Thus identity politics is the response of the traditional socio-cultural structures of Asian, African and Latin American countries to the economic and political colonialism of the European powers over the eastern countries. Thus Identity politics emerges where tradition and colonialism meet. The traditional patterns of these societies have long been notified as differing fundamentally from the western societies and their known

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historical order such as Primitive Tribal society, Slavery, Feudalism and Capitalism. On the other hand, the eastern societies are identified as belonging to pre-capitalist formations, pre-modern formations, primary formations, Asiatic Mode of Production, eastern despotism, Tributary feudalism, Lineage modes, Moral economy of the Peasants, cold societies, Delayed Capitalism, Uneven Structures etc. Without going for debating the merits and demerits of these concepts, one can accept the existence of some basic differences between the western and eastern types of societies. It contained a vast range of regional conditions, cultures and interests. As long as the scholars look at eastern societies with the western categories, many of the complexities of such traditional structures are unrecognized, unidentified and un-understood even by historians. They come to light only during most recent periods when we get rid of the western tools. Consequently, identity politics is an expression of the continuation of the differences in social structures and behavior between the east and the west. One basic feature that is said to be deep rooted in these societies and highly expressive when it is challenged, is the communitarian pattern. The community here can be a caste, religious group, a culture, a language, a nationality or region. Depending upon the conditions that are trying to colonize them, these communities go for articulating them explicitly. The communities articulate themselves in language, symbols and deeds. Articulation is explicit construction of an identity although it was existent less explicitly earlier. Growth of capitalist relations and the ideology of Liberalism encourage the making of identities. A community or group consciousness is more and more individualized or differentiated under capitalist relations. This may be the moment when along with identity difference too emerge. A moment of suppression becomes the moment that transforms the communitarian pattern into a resistance identity. An important point should be noted here that a resistance identity automatically will not become aggressively against the adjacent identity. After all, the resistance identity is basically against the state power that is suppressive to that particular identity group. Again depending upon the quantity and quality of the oppression involved, a resistance identity transforms into a nation. A nation always keeps an eye to transform itself into a nation-state. An identity becomes aware of political power as much as the ruling class gets formatted in the identity group. Nationalism and Identity Politics It was during the colonial period that India had produced its conception of Nationalism mostly inspired by the western forms of Nationalism. It is true that the concepts such as nation and nationalism were used to mobilize maximum number of people in the anti-colonial resistance. However, the type of nationalism that got exhibited to the colonized countries during the colonial period was imperial, expansionist and oppressive. The ideology of colonialism preached civilizational difference and hierarchy between the colonizer and the colonized. The Europeans asserted that their civilization is superior than that of the Eastern cultures. In the western understanding, Nation and State go together mutually conditioning. It means that the ruling classes are involved in defining Nation tying it up with political power. Scholars indicate that Nationalism in countries of Asia, Africa and Latin America developed within the framework provided by western colonialism. Nationalism in some form, may be, a universal phenomenon, but association of nationalism with colonialism has its specifics pertinent to Asia, Africa and Latin America. Nationalism as anti-colonialism or as resistance to an outside power is not adequately rich in its content. It ignores and fails to work out the positive aspects of Nationalism. It fails to create a new type of political and social entity adapted to the local environment and responding to the local structures. In this sense, the anti-colonial nationalism was mostly elite in nature without encompassing the real problems characteristic of the traditional societies. It was modern and abstract, more an imaginary, at times utopian. Benedict Anderson calls Nation an Imagined Community constructed by the political elite. This is not to argue that anti-colonialism was not necessary, but it alone was not adequate to encompass the internal problems and their historical complexities. Even during the early phases of anti colonial movement in India, the traditional society was informing its immanent complexities asking for response from the leaders of Nationalist thought and movement. In the realm of religion, the minority religions like Islam, Sikhism and other regional and folk versions came out with their reform and revival programs. They did not hesitate to offer their overwhelming support to the nationalist awakening but they insisted upon their recognition, particular claims, interests and

identity issues. In other words, the minority religions of India wanted that the emerging Indian nationalism encompasses the difference of their identities. In the realm of languages, there were clear articulations among the developed regions such as Bengal, Maharashtra, Punjab, Tamil Nadu etc that their languages and cultures must be adequately represented in the national program. The Dravidian and Akali movements are one of the earliest articulations of differences within the Indian subcontinental Nationalist politics. Similarly there were varieties of caste articulations that the subaltern masses demanded to find themselves in the nationalist movement. Unfortunately, Indian nationalism was not enough sensitive to these differences of its own society. It imagined its nationalism in a flat and mosaic form. The imagined nationalism was not a concrete unity but it was abstract. It monotonously celebrated the slogan of one nation, one country, one state, one religion, one language, one historical source and one culture, thus alienated its own people. Indian Nationalism preferred to go by the majority strength. This oneness was utopian and abstract. The differences went unrecognized in the imagination of the nationalists and the differences were seen as disturbing and complicating its ideal of oneness. Indian nationalism was Unitarian. It did not recognize, at least in the colonial age, the reality of social difference or identity and instead, treated Indian population homogenously. Even the Indian Marxists were operating with similar abstract concepts of progressively marching modes of production, classes and class struggles insensitive to the peculiarities of Indian society. Only in recent times, the Marxists are coming closer to recognize a socialism with Indian characteristics. In a sense the nationalists were trying to suppress the differences of language, cultures, religions, castes etc naming them parochial. Identities speak in the language of the past, however, try to occupy a place in modern politics. Many intelligent minds of nationalist thought perceived the religions, cultures and castes belonged to the past and they pull back the modernizing India again to the same old past and hampering its forward march. Their concept of modernity and modernization was linear and one-sidedly progressive. Ray, one of the earliest Marxist scholars among the Indians, believed that the modern bourgeois society would go forward destroying the out-moded feudal institutions. Apart from the western type of colonial Nationalism, there are three pan-Indian Nationalisms prominent in India: The failures of Western modernity and Pan Indian Nationalisms during the colonial and post colonial periods have inevitably given birth to Resistance identities among the Sikhs, Tamils, Dalits and other unattended and marginalized groups. Following the crude colonial and orientalist models, the pan Indian nationalisms have failed to represent the rich complexity of the country and to learn from the indigenous experiences of inter-group adjustments and mutual accommodations. The Indian made nationalisms are unpatriotic and they are dominated by their power desires. The need of the hour is to go for learning the history of formation of the resistance identities and their federal democratic aspirations in Indian context and critically assimilate the experiences of tolerance and sympathetic living. Concepts of Identity and Difference in Indian Philosophies

The traditional philosophies of South Asia exhibit that one of the dominant modes of its philosophical articulation is constructed very much around the concepts of identity and difference. Anthropologists inform that the ancient tribal societies exhibited properties of community consciousness where the individual consciousness was not adequately differentiated. The pre-modern and pre-capitalist formations too continue to exhibit the similar communitarian properties although individual consciousness starts to appear in lesser dimensions. Dominance of community consciousness in the pre-modern societies is conceptually expressed in themes such as Identity, oneness, sameness etc. From the most ancient days, one can find in Indian philosophies very prominently themes of Anatmavada non-individuality , Sangha, oneness, identity etc. Identity and difference of Atman and Brahman are two important concepts in varieties of Vedantic philosophies that are based in Upanishads. In the oldest layers of Indian philosophy, there is a classification of schools of philosophy that go with the name Ekantavada and AnekantaVada which can be translated into philosophies of Oneness or sameness and philosophies of multiplicity or Differences.

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Chapter 9 : Arab Spring - Wikipedia

Culture News The missionary position: How Canada's Christians aided colonialism in Africa.

The British North American colonists had just helped to win a world war and most, like Rush, had never been more proud to be British. And yet, in a little over a decade, those same colonists would declare their independence and break away from the British Empire. Seen from , nothing would have seemed as improbable as the American Revolution. A revolution fought in the name of liberty allowed slavery to persist. Resistance to centralized authority tied disparate colonies ever closer together under new governments. The revolution created politicians eager to foster republican selflessness and protect the public good but also encouraged individual self-interest and personal gain. But once unleashed, these popular forces continued to shape the new nation and indeed the rest of American history. In this section, we will look broadly at some of the long-term political, intellectual, cultural, and economic developments in the eighteenth century that set the context for the crisis of the s and s. Two factors contributed to these failures. Constant war was politically consuming and economically expensive. Second, competing visions of empire divided British officials. Old Whigs and their Tory supporters envisioned an authoritarian empire, based on conquering territory and extracting resources. The radical or patriot Whigs based their imperial vision on trade and manufacturing instead of land and resources. They argued that economic growth, not raising taxes, would solve the national debt. There were occasional attempts to reform the administration of the colonies, but debate between the two sides prevented coherent reform. In , James Otis Jr. Many colonists came to see their assemblies as having the same jurisdiction over them that Parliament exercised over those in England. They interpreted British inaction as justifying their tradition of local governance. The Crown and Parliament, however, disagreed. In both Britain and the colonies, land was the key to political participation, but because land was more easily obtained in the colonies, a higher proportion of male colonists participated in politics. These ideasâ€”generally referred to as the ideology of republicanismâ€”stressed the corrupting nature of power and the need for those involved in self-governing to be virtuous i. Patriots would need to be ever vigilant against the rise of conspiracies, centralized control, and tyranny. Only a small fringe in Britain held these ideas, but in the colonies, they were widely accepted. Perhaps no single philosopher had a greater impact on colonial thinking than John Locke. In his *Essay Concerning Human Understanding*, Locke argued that the mind was originally a tabula rasa or blank slate and that individuals were formed primarily by their environment. The aristocracy then were wealthy or successful because they had greater access to wealth, education, and patronage and not because they were innately superior. Locke followed this essay with *Some Thoughts Concerning Education*, which introduced radical new ideas about the importance of education. Education would produce rational human beings capable of thinking for themselves and questioning authority rather than tacitly accepting tradition. These ideas slowly came to have far-reaching effects in the colonies and, later, the new nation. Between and , the Rev. George Whitefield, an enigmatic, itinerant preacher, traveled the colonies preaching Calvinist sermons to huge crowds. In his wake, new traveling preachers picked up his message and many congregations split. Both Locke and Whitefield had empowered individuals to question authority and to take their lives into their own hands. In other ways, eighteenth-century colonists were becoming more culturally similar to Britons, a process often referred to as Anglicization. As colonial economies grew, they quickly became an important market for British manufacturing exports. Colonists with disposable income and access to British markets attempted to mimic British culture. By the middle of the eighteenth century, middling-class colonists could also afford items previously thought of as luxuries like British fashions, dining wares, and more. The desire to purchase British goods meshed with the desire to enjoy British liberties. It was truly a world war, fought between multiple empires on multiple continents. At its conclusion, the British Empire had never been larger. It had also consolidated its control over India. But the realities and responsibilities of the postwar empire were daunting. War let alone victory on such a scale was costly. Britain doubled the national debt to Britain faced

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significant new costs required to secure and defend its far-flung empire, especially the western frontiers of the North American colonies. These factors led Britain in the 1760s to attempt to consolidate control over its North American colonies, which, in turn, led to resistance. They represented an authoritarian vision of empire in which colonies would be subordinate. The king forbade settlement west of the Appalachian Mountains in an attempt to limit costly wars with Native Americans. Colonists, however, protested and demanded access to the territory for which they had fought alongside the British. In 1763, Parliament passed two more reforms. The Sugar Act sought to combat widespread smuggling of molasses in New England by cutting the duty in half but increasing enforcement. Also, smugglers would be tried by vice-admiralty courts and not juries. Parliament also passed the Currency Act, which restricted colonies from producing paper money. Hard money, such as gold and silver coins, was scarce in the colonies. In March 1765, Parliament passed the Stamp Act. The act required that many documents be printed on paper that had been stamped to show the duty had been paid, including newspapers, pamphlets, diplomas, legal documents, and even playing cards. Parliament had never before directly taxed the colonists. This led, in part, to broader, more popular resistance. Resistance to the Stamp Act took three forms, distinguished largely by class: Colonial elites responded by passing resolutions in their assemblies. Those rights included trial by jury, which had been abridged by the Sugar Act, and the right to be taxed only by their own elected representatives. While the Stamp Act Congress deliberated, merchants in major port cities were preparing nonimportation agreements, hoping that their refusal to import British goods would lead British merchants to lobby for the repeal of the Stamp Act. Riots broke out in Boston. The following week, a crowd also set upon the home of his brother-in-law, Lieutenant Governor Thomas Hutchinson, who had publicly argued for submission to the stamp tax. In New York City, posted notices read: These tactics had the dual effect of sending a message to Parliament and discouraging colonists from accepting appointments as stamp collectors. With no one to distribute the stamps, the act became unenforceable. Violent protest by groups like the Sons of Liberty created quite a stir both in the colonies and in England itself. This print of the event was from the British perspective, picturing the Sons as brutal instigators with almost demonic smiles on their faces as they enacted this excruciating punishment on the Custom Commissioner. Pressure on Parliament grew until, in February 1766, it repealed the Stamp Act. It could be argued that there was no moment at which colonists felt more proud to be members of the free British Empire than 1766. But Britain still needed revenue from the colonies. The acts also created and strengthened formal mechanisms to enforce compliance, including a new American Board of Customs Commissioners and more vice-admiralty courts to try smugglers. Revenues from customs seizures would be used to pay customs officers and other royal officials, including the governors, thereby incentivizing them to convict offenders. Unsurprisingly, colonists, once again, resisted. Merchants reinstated nonimportation agreements, and common colonists agreed not to consume these same products. Lists were circulated with signatories promising not to buy any British goods. These lists were often published in newspapers, bestowing recognition on those who had signed and led to pressure on those who had not. Women, too, became involved to an unprecedented degree in resistance to the Townshend Acts. They circulated subscription lists and gathered signatures. The first political commentaries in newspapers written by women appeared. Spinning clubs were formed, in which local women would gather at one of their homes and spin cloth for homespun clothing for their families and even for the community. At the same time, British goods and luxuries previously desired now became symbols of tyranny. Committees of Inspection monitored merchants and residents to make sure that no one broke the agreements. Offenders could expect to be shamed by having their names and offenses published in the newspaper and in broadsides. Nonimportation and nonconsumption helped forge colonial unity. Colonies formed Committees of Correspondence to keep each other informed of the resistance efforts throughout the colonies. Newspapers reprinted exploits of resistance, giving colonists a sense that they were part of a broader political community. Britain sent regiments to Boston in 1768 to help enforce the new acts and quell the resistance. On the evening of March 5, 1770, a crowd gathered outside the Custom House and began hurling insults, snowballs, and perhaps more at the young sentry. After the smoke cleared,

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five Bostonians were dead, including one of the ringleaders, Crispus Attucks, a former slave turned free dockworker. The soldiers were tried in Boston and won acquittal, thanks, in part, to their defense attorney, John Adams. News of the Boston Massacre spread quickly through the new resistance communication networks, aided by a famous engraving initially circulated by Paul Revere, which depicted bloodthirsty British soldiers with grins on their faces firing into a peaceful crowd. The engraving was quickly circulated and reprinted throughout the colonies, generating sympathy for Boston and anger with Britain. This iconic image of the Boston Massacre by Paul Revere sparked fury in both Americans and the British by portraying the redcoats as brutal slaughterers and the onlookers as helpless victims. The events of March 5, did not actually play out as Revere pictured them, yet his intention was not simply to recount the affair. Revere created an effective propaganda piece that lent credence to those demanding that the British authoritarian rule be stopped. Resistance again led to repeal. In March , Parliament repealed all of the new duties except the one on tea, which, like the Declaratory Act, was left, in part, to save face and assert that Parliament still retained the right to tax the colonies.