

European colonialism in terms of language, literature, culture and science particularly British colonialism. That is the reason for the development of these countries and also they adopted.

Specifically, we point to colonialism, a discussion that has been less attended to in psychology, and argue that colonialism and its legacies exert a powerful influence on many worldwide populations. Analysis of colonialism and its legacies necessarily calls for attention to its prominent ideological cornerstones: In psychology, colonialism has primarily been engaged in two ways: We review this engagement and introduce examples of scholarship from each. This paper challenges the field to pay greater attention to sociopolitical discourses and historical contexts and, in turn, to theorize culture in ways that are responsive to the fluidity and complexity of social lives. Amidst the dizzying rate of globalization and increased intercultural contact, psychology is working hard to keep pace. Some view the recent name change of the American Psychological Society to the Association of Psychological Science as a nod to the increased consciousness of psychology as an international project Chiu, Psychology journals sponsored by the American Psychological Association with high-impact indexes e. More specifically, culturally focused research has been criticized for its tendency to ascribe observed group differences to East-West binaries e. There are, of course, many historical and ideological forces underlying cultural values and cultural identity; namely, societies elaborate cultural narratives to various ends at particular moments in time. In particular, the relationship of these cultural elaborations to historical and contemporary legacies of colonialism have received scant attention in psychology, perhaps because most active scholarship on colonialism has taken place outside the disciplinary boundaries of psychology. Because we draw from discussions in colonial and postcolonial studies, which may be unfamiliar to some psychologists, we begin with a brief review of some key-relevant arguments. We then proceed with an examination of the link between colonialism and postcolonialism and psychology in two ways. First, we examine various ways in which colonial pasts continue to matter to the psychological experiences of individuals in the present, particularly with respect to identity-related struggles and social functioning. Second, we consider the relevance of colonial legacies to the practice and study of psychology in formerly colonized states. In this vein, we consider the significance and social life of hegemonic Western-centered psychologies in former colonies. We make note of current efforts in various areas of social and cross-cultural psychology to build a knowledge base of the psychology from the perspectives of the individuals and groups with historical legacies of colonialization, as well as some of the ways in these efforts fall short because of their overreliance on the East-West cultural binaries to frame the indigenizing efforts. We end with a discussion of the challenges that lie ahead. Some caveats are necessary before we proceed. First, we do not intend to provide a comprehensive discussion of the global history of colonialism nor do we advocate that psychologists become amateur historians. Rather, we as authors who trace their disciplinary roots to clinical psychology, community psychology, and anthropology hope to further the discussion within psychology and related disciplines of the dangers of ahistoricity in our work. Although there is little literature in psychology regarding the impact of Japanese colonialism and imperialism on the psychology of people from other Asian nations, active scholarship in anthropology and history is applicable and relevant to the discussion. For psychology, it is important to underscore that colonial discourses engage the psychological, taking up questions of the human capacity, pathology, and identity of the colonized. Colonialism is a specific form of oppression. Scholars thus examine the ontological and psychological coordinates of this selfhood e. In *Orientalism*, Said detailed the various ways European colonial powers created and justified the image of the Orient more precisely, the Arab and the Middle East as primitive, exotic, uncivilized and in need of Western civilization. Some scholars engage postcolonialism to refer to the study of sociopolitical conditions that exist after colonialism is formally ended. That is, the political, social, and economic institutions of the now former colony often still continue to benefit the former colonizer and subjugate the formerly colonized subjects Said, Some scholars use neocolonialism to index persistent imperialistic relationships between former colonies and their colonizers, be they economic, political, or even

military. In particular, there is a large body of literature in social psychology on the effects of societal discrimination and prejudice on self-worth and attitudes toward in-group members among those who are members of the targets of discrimination e. Some have argued that the targets of prejudice internalize the societal devaluation and consequently hold negative attitude toward self and in-group members e. There are many ongoing efforts to understand this paradox. In this particular instance, Latino Americans who held a meritocracy worldview e. These trends, as well as the new application of implicit prejudice research to colonized subjects e. Colonialism beyond the Eastâ€”West divide In his comments on the future of Asian social psychology, Matsumoto bemoaned the current state of affairs in which scholarship generated based on individuals from developed nations in East Asia e. Such generalizations elide not only important national and historical specificities but also the legacy of intra-Asian colonial discourses that differentiated among Asian peoples both within and between nations, even as it referred to cultural continuities as well. The colonial legacy is thus complex, interwoven with both othering and homogenizing discourses i. Adding to this complexity are the different geopolitical and colonial histories of each nation-state in Asia that constitute a major vector of national difference that must be considered by psychological research of the self in Asia. The colonial past is thus not only a historical legacy but a vivid memory and a lived reality for many contemporary individuals in Asia and the Asian diaspora. When it comes to the question of intra-Asian colonialisms, the question of race is necessarily complicated: In the case of Japanese colonialism, however, theories of racial proximity or even uniformity crisscrossed discourses of radical difference, making for colonial regimes with ambivalent elaborations of race and culture Pai, As is the case with most states, the domain of culture is best thought of as an internal cultural debate that in the case of postcolonial states is encumbered in particular ways. This is further complicated by the vector of class; it is well understood that colonial eras foster elites who mimic the colonizer; postcolonial political power and systems of stratification again have colonial period echoes. It is often the case that social elites are benefactors of colonial pasts, making for difficult internal debates about power and culture. Moreover, this project has taken shape as a cultural coproduction between the East and the West Hay, For example, anthropologist Aihwa Ong described how â€” in the post-Mao era â€” the Chinese state and media began to revive Confucianist ideology as a moral force that can serve to maintain cultural and ethnic continuities between mainland and overseas Chinese and to reign in the Western dangers of economic individualism and cultural excess. Importantly, these works show that there is more complexity to the discourse of the modern Asian selfhood beyond the idea of a power relationship typified by Western domination and native resistance. For example, Liu showed through her analysis of translingual practice e. In the case of former colonies, then, this matrix is further complicated. By now, it makes little sense to think of enduring cultural differences unmediated by these processes. On the one hand, there are emerging efforts within psychology to examine the hypothesis that the legacy of colonialism continues to matter in the psychology of the formerly colonized. Research projects that can be understood in this context include research on internalized oppression and colonial mentality. On the other hand, there have been discussions of colonial legacies to the practice and study of psychology in formerly colonized states. This discussion has pointed to the practice of Western-centered psychologies in former colonies and has given rise to countermovements in the form of indigenous psychologies. We see these projects as moving the discipline of psychology in a productive direction. At the same time, we shall also note that some of these efforts to indigenize local psychology risk essentializing indigenous cultures by relying too heavily on the Eastâ€”West binary framework to distinguish their efforts from those of the mainstream psychology. Colonial impact on individuals Although psychocultural constructs such as acculturation, ethnic identity, and collective self-esteem have become foundational concepts in cultural and cross-cultural psychology, discussions about how larger sociopolitical conditions, especially oppressive or colonial ones, may play a role in shaping such cultural constructs have been scarce. To be sure, we are not advocating that psychology discard these constructs but rather that psychology builds on the existing rich empirical data collected in their names and to refine them. As reviewed above, there is enormous social, psychological, and infra- structural work in producing the colonized person. Thus, a postcolonial consideration of contemporary individuals needs to consider the effects of that psychological and institutional infrastructure into the present day. In this way, it is

critical for psychology to be attentive to colonial discourses and their legacies in order to appreciate the effects of the discursive regimes that made postcolonial subjects. By and large, psychological literature that examines the impact of colonialism on individuals are concerned with the former colonies of Western powers, such as the Philippines with its long history of domination by first the Spanish, then the American rule India, a former British colony, various nations in Latin America, as well as indigenous communities in North America, Pacific Islands, and Australia. This scholarship has also extended to the psychological study of diasporic communities of formerly colonized nations. Colonial mentality is theorized to have stemmed from classical colonialism and reinforced through generations by internal colonialism i. In a more recent series of studies using the semantic priming and implicit association test paradigms on multiple samples of Filipino Americans, David and Okazaki forthcoming sought to examine whether attitudes and emotions associated with colonial mentality could be detected at the subconscious level. They found that Filipino-related stimuli have been associated with ideas of inferiority, unpleasantness, and undesirability whereas American-related stimuli have been associated with ideas of superiority, pleasantness, and desirability. In another example of this line of scholarship, Bhatia and Ram outlined the ways in which postcolonial research is relevant to scholarship on acculturation and immigrant identities in the field of human development. Moreover, they argue that universal models of acculturation popularized by scholars, such as John Berry e. Citing historical examples of US immigration, naturalization, and citizenship laws in which immigrants from Asian nations were specifically excluded or barred, Bhatia and Ram contend that such historical legacies continue to shape the identity and acculturation process of Asian immigrants today. Colonization of psychology and indigenous psychology The historical dominance of so-called Western psychology has been read as another instance of Western hegemony in the field, although its relationship to colonial regimes is not always named in these discussions. In his essay on Orientalism in Euro-American and Indian psychology, theoretical and cultural psychologist Sunil Bhatia analyzed the historical role played by European and American psychology notably, the pioneering figures in psychology such as Francis Galton, Herbert Spencer, and G. And indeed, some of the most vocal critics of a Western-centric form of cross-cultural psychology have aligned themselves with the indigenous psychology movement. Proponents of the indigenous psychology movement believe that such a system of indigenously derived and applied psychological knowledge equally recognizes and values the complexities and differences of psychological experiences throughout the various cultures and countries of the world. In various discussions and commentaries regarding the indigenous psychology movement as a reaction to Western scientific hegemony e. Many efforts at indigenous psychology appear to be satisfied with simply identifying and deploying so-called indigenous psychological idioms e. Moreover, it appears that only those aligned with indigenous psychology movements in the Philippines e. Scholars who identify with indigenous psychology movements in other East Asian nations such as Taiwan e. For example, Gabrenya, Kung, and Chen make references to the proliferation of indigenous psychology movement in Taiwan as coinciding with modernization, increased wealth, and Taiwanese cultural revival. They contend that it is important to situate this Japanese cultural identity research within the context of the Japanese bureaucrats, state-sponsored intellectuals, and the business elite having historically controlled the representation of Japan and Japanese culture; and in that context, psychological research that continues to portray Japanese selves in this essentialized and homogeneous manner inadvertently aligns cultural psychology research in Japan with ideology in Japan that is politically quite conservative. For example, New Zealand Maori developed a cohesive identity as Maori versus competing tribes in 19th century through the process of fighting the British colonization. At the same time, European and Maori New Zealanders alike point to the signing of the Treaty of Waitangi between the British Crown and Maori chiefs as the most important event in the history of New Zealand. Similarly, Riggs and Augoustinos wrote about the ways in which present-day racism in Australia can be best understood in context of its colonial history. In these ways, the use of colonial histories to frame the psychology of indigenous people can contribute to the refinement of psychological theories on modern racism. Within this effort, the conceptual frameworks of cross-cultural and cultural psychology should allow for analysis of how colonial and postcolonial forces bear on the lives of individuals. Of course this is easier said than done. Psychology has its disciplinary limits and must necessarily ask which questions about the human

experience can best be understood using its epistemology. So what might a more historically situated cross-cultural psychology look like? However, although this colonial mentality research is historical and contextual in theory, it remains ahistorical and acontextual in its empirical methodology. Future studies utilizing qualitative research paradigms such as ethnography with Filipinos in the Philippines in both urban and rural settings and across various class, gender, and religious lines may yield more substantive and contextualized results. We have also reviewed other examples of recent efforts to practice historically situated psychology of formerly colonized individuals. Furthermore, while appreciating the historical contours of the birth and development of indigenous psychologies, we call for a rich conversation between the very histories that gave rise to the conditions of their birth and their sometimes problematic practices. Clearly, the discipline and practice of psychology, like the peoples it aims to portray and serve, are all products of the same histories. Prior to coming to Illinois, she was on the faculty at the University of Wisconsin-Madison. She is currently serving as an associate editor of the *Cultural Diversity and Ethnic Minority Psychology* journal. She conducts research on the impact of immigration, community contexts, individual differences, and racial minority status on the mental health of Asian American individuals and families. She is currently serving as an associate editor of the journal *Cultural Diversity and Ethnic Minority Psychology* and has also coedited two books on Asian American mental health: *Hall and Asian American Mental Health*. With her colleague Nancy Abelmann, she has been working on a study of Korean American teens and their immigrant parents in Chicago, examining the complex ways in which immigrant families manage the psychological and family consequences of immigration. David is currently a faculty member in the Department of Psychology at the University of Alaska Anchorage.

Chapter 2 : The Effect of Colonialism on the English Language by Tessa Rife on Prezi

The Effect of Colonialism on the English Language By Tessa Rife JÃ¼rgen Osterhammel defines the term "colonialism" as a "relationship between an indigenous majority and a minority of foreign invaders.

Pin Some argue that the historical and current bloodshed of Western imperialism has transformed the English language into a universal tool of communication. Through centuries of colonialism, neocolonialism, Cold War expansionism, and, most recently, globalization, the West has spread its preferred systems of capitalism, democracy, and moral values. As a result of this, contemporary English is detached from any specific cultural identity; it is a tool which links different societies in an increasingly smaller world. The first population to speak English was the British. About five hundred years ago, between five and seven million people spoke the language; today, about 1. Processes of violent imperialism have paved the way for the cultural pandemic originating in the West. Ghana and South Africa. Ever since the US colonized Puerto Rico after winning the Spanish-American war note the absence of Puerto Rico, or Cuba, in the name of the war , the official languages on the island became Spanish and, of course, English. Today, English is the third most spoken language in the world and tops the list of second languages. English is a necessity for studying at the most prestigious institutions of higher learning, a ticket to working almost anywhere in the world, and an instrument enabling a livelihood in the wealthiest nations. It has become the norm for non-native English speakers to communicate with other non-native English speakers in English if they do not share a native language. For example, Amsterdam is now populated by a large foreign community; most Italian, Spanish, and Chinese nationals who work there use English in the office to communicate amongst themselves and Dutch locals. This phenomenon feeds into the growth of social inequality linked to globalization. The majority of the time, English learned as a second language in public schools does not create a proficiency level adequate for working, studying, or relying on the language in daily life. As is common, this kind of globalization seems to only benefit the rich. As English becomes the new global norm for large-scale business, innovation, and science, indigenous languages rich in cultural heritage and history often get put to the side. For example, in Puerto Rico, international trade and a Western econo-political system undermine small businesses and local traditions. The process of globalization leads people to visualize an array of opportunities and an exponentially better future linked to the English language. A language is not only an instrument of communication, however. It is also the tool of a society, made up of its culture, traditions, and sets of religious and ideological beliefs. Each language has nuances which represent its origin. Replacing indigenous Kenyan Kiambu with English is comparable with marginalization of the that particular culture. Okoth Okombo, a professor of linguistics at the University of Nairobi, summarises this: These indigenous languages were replaced by Western ones imposed by colonizers. English has also become the main language used in science. Doctors around the world use English to communicate their findings. Although this may seem like a necessity to promote scientific discovery, the resulting gap is problematic. The researchers who have not had the chance to learn English are at a disadvantage. The triumph of English in science is just one example; the language has infiltrated the most influential aspects of society around the world. The consequence is a more divided world: Those who can speak English and have access to innovation versus those who do not have the means to learn the language and, therefore, lag behind. While the Western language, and therefore culture, penetrates Third World communities especially, the West has increasingly more economic and political influence over these countries. Should this development only be seen as negative? Globalization and the expansion of the English language have resulted in oppression and inequality. But the creation of this widespread, unintentional, tool can also be put to positive use. If accessible to everyone, it can be used to avoid cultural misunderstandings, conflict, and promote coexisting diversity.

Chapter 3 : Project MUSE - Chinese Colonial History in Comparative Perspective

Some argue that the historical and current bloodshed of Western imperialism has transformed the English language into a universal tool of communication. Through centuries of colonialism, neocolonialism, Cold War expansionism, and, most recently, globalization, the West has spread its preferred systems of capitalism, democracy, and moral values.

Terminology[edit] The significance of the prefix "post-" in "postcolonial" is a matter of contention. It is difficult to determine when colonialism begins and ends, and therefore to agree that "postcolonial" designates an era "after" colonialism has ended. Spanish and Portuguese expansion begins in the 15th century; British , French , Dutch and German colonization unfold from between the 16th and 18th centuries until the independence movements of Asia, Africa and the Caribbean in the mid-twentieth century. It is also difficult to determine the postcolonial status of settler colonies such as Australia and Canada , or that of pre-colonial-era colonies such as Ireland. Even though the term included British literature, it was most commonly used for writing in English produced in British colonies. They advocated for its inclusion in literary curricula, hitherto dominated by the British canon. However, the succeeding generation of postcolonial critics, many of whom belonged to the post-structuralist philosophical tradition, took issue with the Commonwealth label for separating non-British writing from "English" literature produced in England. The term "colonial" and "postcolonial" continue to be used for writing emerging during and after colonial rule respectively. Arguments in favor of the hyphen suggest that the term "postcolonial" dilutes differences between colonial histories in different parts of the world and that it homogenizes colonial societies. Postcolonial fiction writers deal with the traditional colonial discourse , either by modifying or by subverting it, or both. He pioneered the branch of postcolonial criticism called colonial discourse analysis. Language and literature were factors in consolidating this sense of national identity to resist the impact of colonialism. With the advent of the printing press , newspapers and magazines helped people across geographical barriers identify with a shared national community. This idea of the nation as a homogeneous imagined community connected across geographical barriers through the medium of language became the model for the modern nation. Frantz Omar Fanon , a Martinique -born Afro-Caribbean psychiatrist , philosopher , revolutionary , and writer, was one of the proponents of the movement. His works are influential in the fields of postcolonial studies , critical theory , and Marxism. However, Garvey was unique in advancing a Pan-African philosophy to inspire a global mass movement and economic empowerment focusing on Africa. The philosophy came to be known as Garveyism. Against advocates of literature that promoted African racial solidarity in accordance with negritude principles, Frantz Fanon argued for a national literature aimed at achieving national liberation. Rather, he argued that black cultural forms"including literature"were diasporic and transnational formations born out of the common historical and geographical effects of transatlantic slavery. She proposes a completely different theorization of "anti-conquest" than the ideas discussed here, one that can be traced to Edward Said. Instead of referring to how natives resist colonization or are victims of it, Pratt analyzes texts in which a European narrates his adventures and struggles to survive in the land of the non-European Other. This different notion of anti-conquest is used to analyze the ways in which colonialism and colonization are legitimized through stories of survival and adventure that purport to inform or entertain. Pratt created this unique notion in association with concepts of contact zone and transculturation , which have been very well received in Latin America social and human science circles. It accounts for the way that racism and the long-lasting political, economic, and cultural effects of colonialism affect non-white, non-Western women in the postcolonial world. The Pacific Islands comprise 20, to 30, islands in the Pacific Ocean. Depending on the context, it may refer to countries and islands with common Austronesian origins, islands once or currently colonized , or Oceania. There is a burgeoning group of young Pacific writers who respond and speak to the contemporary Pasifika experience, including writers Lani Wendt Young , Courtney Sina Meredith and Selina Tusitala Marsh , among others. Reclamation of culture, loss of culture, diaspora , all themes common to postcolonial literature, are present within the collective Pacific writers. Pioneers of the literature include two of the most influential living authors from this region: Among his works is *Leaves of the Banyan Tree* He is of German heritage through

his paternal great-grandfather, which is reflected in some of his poems. However, he does not explicitly deny his German heritage. For this he is known as the first Aboriginal author. Oodgeroo Noonuccal – born Kath Walker was an Australian poet, political activist, artist and educator. She was also a campaigner for Aboriginal rights. Alexis Wright won the award in for her novel *Carpentaria*. Many notable works have been written by non-indigenous Australians on aboriginal themes. The narrative is told from English and Aboriginal points of view. The novel begins with two Aboriginal men watching the arrival of the First Fleet at Sydney Harbour on 26 January

Chapter 4 : Post-Colonial India

Language and Colonialism Language policy in the British period evolved along with the development of various forms of centralized rule, and can be roughly divided into at least two stages, one pre-Mutiny and the other post-Mutiny.

During colonization, colonizers usually imposed or encouraged the dominance of their native language onto the peoples they colonized, even forbidding natives to speak their mother tongues. Many writers educated under colonization recount how students were demoted, humiliated, or even beaten for speaking their native language in colonial schools. In response to the systematic imposition of colonial languages, some postcolonial writers and activists advocate a complete return to the use of indigenous languages. Others see the language e. English imposed by the colonizer as a more practical alternative, using the colonial language both to enhance inter-nation communication e. Written literature and orature are the main means by which a particular language transmits the images of the world contained in the culture it carries. Language as communication and as culture are then products of each other – Language carries culture, and culture carries, particularly through orature and literature, the entire body of values by which we perceive ourselves and our place in the world – Language is thus inseparable from ourselves as a community of human beings with a specific form and character, a specific history, a specific relationship to the world. He comments on how working in new Englishes can be a therapeutic act of resistance, remaking a colonial language to reflect the postcolonial experience See Postcolonial Novel. One of the changes [in the location of anglophone writers of Indian descent] has to do with attitudes towards the use of English. Many have referred to the argument about the appropriateness of this language to Indian themes. Those of us who do use English do so in spite of our ambiguity towards it, or perhaps because of that, perhaps because we can find in that linguistic struggle a reflection of other struggles taking place in the real world, struggles between the cultures within ourselves and the influences at work upon our societies. To conquer English may be to complete the process of making ourselves free. Bill Ashcroft, Gareth Griffiths, and Helen Tiffin explore the ways in which writers encounter a dominant, colonial language. Another issue Ashcroft et al. Many of the language issues Native Americans face parallel postcolonial debates, although the status of Native American studies remains unclear in postcolonial scholarship. Gerald Vizenor, a writer and critic, has celebrated english as a vehicle for resistance: The English language has been the linear tongue of the colonial discoveries, racial cruelties, invented names, the simulation of tribal cultures, manifest manners, and the unheard literature of dominance in tribal communities; at the same time, this mother tongue of para-colonialism has been a language of invincible imagination and liberation for many people of the post-indian worlds. English – has carried some of the best stories of endurance, the shadows of tribal creative literature, and now that same language of dominance bears the creative literature of distinguished post-indian authors in cities – The shadows and language of tribal poets and novelists could be the new ghost dance literature, the shadow literature of liberation that enlivens tribal survivance. Manifest Manners, , The issue of languages raises several polemical questions for consideration in the study of literary texts: If the former –” how does the work get translated and by whom? What might the translation have done to the work? When a local language lends terms, in what context do they occur? Finally, what does the use of language imply about an implicit theory of resistance? For other views on language in postcolonial studies see authors such as:

British Colonialism and Its Linguistic Consequences 6 There are several English-based creole languages, such as Jamaican Creole, Trinbagonian in Trinidad and Tobago, Bislama in Vanuatu, Miskito Coast Creole in Nicaragua, and many others in Oceania, the Caribbean, North America, Asia, and Africa.

German unification[edit] Until their unification , the German states had not concentrated on the development of a navy, and this essentially had precluded German participation in earlier imperialist scrambles for remote colonial territory – the so-called "place in the sun". Germany seemed destined to play catch-up. The German states prior to had retained separate political structures and goals, and German foreign policy up to and including the age of Otto von Bismarck concentrated on resolving the "German question" in Europe and securing German interests on the continent. The Hanseatic republics of Hamburg and Bremen sent traders across the globe. These trading houses conducted themselves as successful *Privatkolonisatoren* [independent colonizers] and concluded treaties and land purchases in Africa and the Pacific with chiefs or other tribal leaders. These early agreements with local entities, however, later formed the basis for annexation treaties, diplomatic support and military protection by the German government. Bismarck is happy with other nations being busy "down there" Many Germans in the late 19th century viewed colonial acquisitions as a true indication of having achieved nationhood. Public opinion eventually arrived at an understanding that prestigious African and Pacific colonies went hand-in-hand with dreams of a High Seas Fleet. Both aspirations would become reality, nurtured by a press replete with *Kolonialfreunde* [supporters of colonial acquisitions] and by a myriad of geographical associations and colonial societies. Bismarck and many deputies in the Reichstag had no interest in colonial conquests merely to acquire square miles of territory. I am no man for colonies" [6] and "remained as contemptuous of all colonial dreams as ever. It was, he said, a burden and an expense, and he would like to saddle someone else with it. With the Germans joining the race for the last uncharted territories in Africa and the Pacific that had not yet been carved up, competition for colonies thus involved major European nations, and several lesser powers. The German effort included the first commercial enterprises in the s and s in West Africa, East Africa , the Samoan Islands and the unexplored north-east quarter of New Guinea with adjacent islands. He reluctantly acquiesced to pleas for help to deal with revolts and armed hostilities by often powerful rulers whose lucrative slaving activities seemed at risk. German native military forces initially engaged in dozens of punitive expeditions to apprehend and punish freedom fighters, at times with British assistance. At that time, the German penchant for giving muscle priority over patience contributed to continued unrest. Several of the African colonies remained powder kegs throughout this phase and beyond. The colonies were romanticized. Geologists and cartographers explored what were the unmarked regions on European maps, identifying mountains and rivers, and demarcating boundaries. Hermann Detzner and one Captain Nugent, R. There were also suspicions and reports of colonial malfeasance, corruption and brutality in some protectorates, and Lutheran and Roman Catholic missionaries dispatched disturbing reports to their mission headquarters in Germany. The use of forced, unpaid labor went on the books as a criminal offense. Subsequent historians would commend German colonialism in those years as "an engine of modernization with far-reaching effects for the future. This led to the local tribes and natives losing their influence and power and eventually forced some of them to become slave laborers. Although slavery was partially outlawed in by Germany, this caused a great deal of resentment and led eventually to revolts by the native population[further explanation needed]. The result was several military and genocidal campaigns by the Germans against the natives. Both the colonial authorities and settlers were of the opinion that native Africans were to be a lower class, their land seized and handed over to settlers and companies, while the remaining population was to be put in reservations; the Germans planned to make a colony inhabited predominately by whites: Capital investments by banks were secured with public funds of the imperial treasury to minimize risk. Dernburg, as a former banker, facilitated such thinking; he saw his commission to also turn the colonies into paying propositions. Every African protectorate built rail lines to the interior, [30] every colony in Africa and the Pacific established the beginnings of a public school system, [31] and every

colony built and staffed hospitals. The public was informed that German colonies were a threat because "Every German colony has a powerful wireless station" they will talk to one another across the seas, and at every opportunity they [German ships] will dash from cover to harry and destroy our commerce, and maybe, to raid our coasts. By only in remote jungle regions in East Africa did the German forces hold out. The idea took hold that they should not be returned to Germany after the war. With the concluding Treaty of Versailles, Article 22, German colonies were transformed into League of Nations mandates and divided between Belgium, the United Kingdom, and certain British Dominions, France and Japan with the determination not to see any of them returned to Germany a guarantee secured by Article Belgium gained Ruanda-Urundi in northwestern German East Africa, the United Kingdom obtained by far the greater land mass of this colony, thus gaining the "missing link" in the chain of British possessions stretching from South Africa to Egypt Cape to Cairo, and Portugal received the Kionga Triangle, a sliver of German East Africa. In the s, some individuals and the German Colonial Society fought for the idea of colonialism. Settlement in Africa was not popular, and was not a focus for Hitler. Established in, the Reichskolonialbund under Franz Ritter von Epp absorbed all colonial organizations and was meant to raise pro-colonial sentiments, public interest in former German colonies, and take part in political agitation. However, with the onset of World War II the organization entered a decline, before being disbanded by decree in for "activity irrelevant to the war". There are hardly any special ties between modern Germany and its former colonies; for example, there is no postcolonial league comparable to the British Commonwealth of Nations or French Francophonie. In stark contrast with French and English, both of which are widely spoken across the continent by those of both African and European ancestry, the German language is not a significant language in Africa even within former colonies although it is spoken by a significant minority of the population of Namibia. Germany cooperates economically and culturally with many countries in Africa and Asia, independent of colonial history. Administration and colonial policies[edit] German Empire and its colonies, political diagramme Togo In an interview with Cecil Rhodes in March he stated the alleged dilemma clearly: Germany has begun her colonial enterprise very late, and was, therefore, at the disadvantage of finding all the desirable places already occupied. Agreements and treaties with other colonial powers or interests followed, and fee simple purchases of land or island groups. German colonial population[edit] The colonies were primarily commercial and plantation regions and did not attract large numbers of German settlers. In the former colonies were inhabited by 16, Germans, of whom about 12, lived in the former Southwest African colony. Staff specialists and the occasional visiting university group conducted soil analyses, developed plant hybrids, experimented with fertilizers, studied vegetable pests and ran courses in agronomy for settlers and natives and performed a host of other tasks. More than three million Africans were vaccinated against smallpox. The German presence in Africa was vital for significant achievements in medicine and agriculture. Entrenched incompetents were screened out and summarily removed from office and "not a few had to stand trial. Colonial Institute at Hamburg. In conclusion of his studies he advocated genocide of alleged "inferior races", stating that "whoever thinks thoroughly the notion of race, can not arrive at a different conclusion". In October, after 3 years of talks, the first skulls were due to be returned to Namibia for burial. Afterwards he researched the effects of these substances by performing autopsies on dead bodies. German colonial rule in Africa was an expression of nationalism and moral superiority that was justified by constructing an image of the natives as "Other".

language and colonialism, discussing the main research issues and colonial language practices. Section 3 deals with educational practices in colonial and in post-colonial societies.

In lieu of an abstract, here is a brief excerpt of the content: Early modern Ireland and the colonialism question Ireland and Empire: Colonial legacies in Irish history and culture. Oxford University Press, Making Ireland British, Cambridge University Press, The Irish aristocracy in the seventeenth century. Yale University Press, The "Gaelic Irish" or "Native Irish," those native to Ireland and predominantly Catholic, and the "Old English" those descended from twelfth-century Anglo-Norman migrants, mostly Catholic and largely assimilated within Irish society were met with increasing numbers of new settlers Protestant "New English" and Presbyterian Scots who sought to displace existing landowners and take up plots in accordance with late-feudal tenure arrangements recently introduced to Ireland. Tensions over land and custom heightened, and divisions of class and faith sharpened. Ireland descended into conflict, albeit of a kind that came in fits and spurts, differing from county to county. Despite a succession of ambivalent yet occasionally heavy-handed monarchs who watched on as events unfolded during this problematic hundred-year window—failing in their successive attempts to develop a coherent policy for the region— "independence" eventually gave way to "occupation. This relationship has become a source of considerable debate for historians; today the burning "colonialism question" remains as inescapable as it was when David B. Quinn first showed in the s how expansion into Ireland and expansion into Virginia were parallel processes. It is significant that when the Oxford History of the British Empire was published in the late s with Wm. Roger Louis presiding as editor-in-chief, each of the five volumes came with a chapter on Ireland. Ireland did not miss out: Ireland and the British Empire was released in , edited by Kevin Kenny, according to whom the collection was meant to "move beyond two conceptions that stand at opposite extremes in much popular and academic discourse": The first of these holds that Ireland was never, properly speaking, a British "colony", or that it was at best unique, bafflingly anomalous, or, more vaguely, "semi-colonial". The contrary position asserts that Ireland was always and self-evidently nothing You are not currently authenticated. View freely available titles:

Chapter 7 : College of Arts and Sciences Courses - Syracuse University - Acalog ACMS

*The theoretical and scholarly debate about language is addressed in detail in *The Empire Writes Back* (). Bill Ashcroft, Gareth Griffiths, and Helen Tiffin explore the ways in which writers encounter a dominant, colonial language.*

The invaded country is called a colony. The process of colonization implies settling or occupying the area. It leads to a situation when one country is subordinated to other country imposing its own traditions, language and customs. India is a postcolonial society that was under the British rule. It is well-known that Indian culture is absolutely different from European traditions. That is why there were not only political and religious conflicts but also cultural ones. In India one believed that British rule was more harmful than Islamic regime. However, at present time Indian people changed their minds radically. India is a Hindu nation but there is secularism there. The Indian people are nationalists and one can notice this nationalism in their religious belief. Colonialism in India begun in the 10th century when the Islamic invasion took place and ended when the British rule was established. When Britain colonized India, it dealt with the already colonized lands but some areas were already free. Time after colonialism is generally referred to as post-colonialism. In India this period began in the middle of 20th century when the country faced renovation after invading. Post-colonial time was the time of the independence. The idea of decolonization is the deconstruction of the colonial society that was characterized by old-fashioned perceptions, oppression and attitudes of power. These characteristics were adopted during the period of colonialism. India became independent in 1947, and it was the attempt to put in practice the policy of decolonization. However, it was not very simple to realize the steps to be taken. Upon their arrival, the British colonialists began to control most parts of India ruling Calcutta, Bombay and Madras which were turned into British bases. However, not all regions were dependent: Thus, it would be false to think that the British were the first to colonize India. British traders formed East India Company for commerce purposes. The British set up warehouses in order to store goods. However, soon those warehouses became a reasonable cause to build forts and create armies. At that time, there was no peace in India as disorganized kingdoms fought against each other. It was a good opportunity for the British Empire to capture India during those internal quarrels and to turn one king against the other. This situation in India helped Britain to gain more wealth and power. The British invited Indian soldiers for training and enrolled Indian men. European army was disciplined and trained compared to Indian military forces that struggled only in order to survive. As a result, the British were successful and captured very vast parts of India, especially those where there were internal conflicts. The kings of India accepted the authority of Britain. The British collected contribution from the people and the authorities and it meant that the rule of India completely belonged to Britain. The British conquered India with the help of their cleverness and Indian soldiers. The latter could not occupy important positions in spite of the fact that they were talented and skilled. British colonies bought Indians as slaves and sold them. Besides, the Indian system of education suffered from the British colonization as there were many changes introduced. India took part in wars and only Indian money and troops managed to maintain peace. However, one cannot say that British colonization had only a bad impact on India. It was in this period when roads and railways were built throughout India in order to make everything accessible. Besides, the British established transport systems, civil services and courts of law. They also opened new factories, schools, universities and taught western ideas, the ideas of democracy and Christianity, to Indians. Without a doubt, the British did it in the name of the development of their economy. In 1857, in the north of India there was a big rebellion. This was the first time when the Indians rebelled against the British in South Asia. However, the rebellion failed and India remained under the British colonization. In 1885, Indian Congress was created. It was the main body of opposition that protested against the British colonists. Despite the opposition against the British colonists, there was part of the Indian population which was loyal to the British colonization during World War II. These were Mahatma Gandhi and Jawaharlal Nehru that initiated against British colonial rule and finally achieved independence in 1947. This year India became a member of the British Commonwealth. There is no doubt that India is progressing successfully from an economic standpoint, however, there are many complications and conflicts which still remain even after the British colonization. In this regard, a question

arises: Western practices and values are clearly evident in the lives of Indians, demonstrating that the British colonization has also affected Indians in a social way. Thus, India may seem to have come out of the colonization era, but the effects of it have left their trace on the people of this land and their society. Globalization has played a major role in shaping India, and this paper will, moreover, argue how globalization led India to the better life. Post-Colonial Development of India At present time one cannot call India a developed country that is rich and successful. Despite the significant economic progress in the world India deals with many problems such as economic issues, overpopulation, poverty, environmental pollution, religious, politic and ethnic conflicts, etc. Even now Pakistan and India are threatening each other with atomic weapons. Colonialism was a way of showing the racial superiority by the European countries. One can assume that it was colonialism that defined the further development of India. It seems that post-colonial period should be more successful for India but religious and ethnic conflicts do not allow people to live calmly and freely. With regard to British and Indian relationships, it is necessary to state that those were ambiguous. British colonialism left a trace on the Indian population and culture. The Western values, for example, communication in English, are now omnipresent in the Asian culture. Many Indians know English very well as the British colonialists tried to impose their values, culture and language. At the period of colonization knowledge of English was the basement for further education.

Chapter 8 : Postcolonial literature - Wikipedia

Colonialism and Language the consequences of the imposition of Japanese language and culture on its Asian neighbors in the late nineteenth and early to.

Map of colonial empires throughout the world in Map of colonial empires throughout the world in Map of colonial empires at the end of the Second World War, Activity that could be called colonialism has a long history starting with the pre-colonial African empires which led to the Egyptians , Phoenicians , Greeks and Romans who all built colonies in antiquity. The word "metropole" comes from the Greek metropolis [Greek: The word "colony" comes from the Latin *colonia* "a place for agriculture". Spain initially the Crown of Castile and soon later Portugal encountered the Americas through sea travel and built trading posts or conquered large extensions of land. For some people, it is this building of colonies across oceans that differentiates colonialism from other types of expansionism. These new lands were divided between the Spanish Empire and Portuguese Empire then still between Portugal and Castile—the Crown of Castile had a dynastic but not state union with the Crown of Aragon through the Catholic Monarchs , first by the papal bull *Inter caetera* and then by the treaties of Tordesillas and Zaragoza. This period is also associated with the Commercial Revolution. The late Middle Ages saw reforms in accountancy and banking in Italy and the eastern Mediterranean. These ideas were adopted and adapted in western Europe to the high risks and rewards associated with colonial ventures. The 17th century saw the creation of the French colonial empire and the Dutch Empire , as well as the English overseas possessions , which later became the British Empire. It also saw the establishment of a Danish colonial empire and some Swedish overseas colonies. The spread of colonial empires was reduced in the late 18th and early 19th centuries by the American Revolutionary War and the Latin American wars of independence. However, many new colonies were established after this time, including the German colonial empire and Belgian colonial empire. In the late 19th century, many European powers were involved in the Scramble for Africa. The Russian Empire , Ottoman Empire and Austrian Empire existed at the same time as the above empires, but did not expand over oceans. Rather, these empires expanded through the more traditional route of conquest of neighbouring territories. There was, though, some Russian colonization of the Americas across the Bering Strait. The Empire of Japan modelled itself on European colonial empires. Map of the British Empire as of At its height, it was the largest empire in history. After the First World War , the victorious allies divided up the German colonial empire and much of the Ottoman Empire between themselves as League of Nations mandates. These territories were divided into three classes according to how quickly it was deemed that they would be ready for independence. After World War II decolonization progressed rapidly. This was caused by a number of reasons. First, the Japanese victories in the Pacific War showed Indians, Chinese, and other subject peoples that the colonial powers were not invincible. Second, many colonial powers were significantly weakened by World War II. Dozens of independence movements and global political solidarity projects such as the Non-Aligned Movement were instrumental in the decolonization efforts of former colonies. These included significant wars of independence fought in Indonesia, Vietnam, Algeria, and Kenya. Eventually, the European powers—pressured by the United States and Soviets—resigned themselves to decolonization. In the United Nations set up a Special Committee on Decolonization , often called the Committee of 24, to encourage this process. European empires in the 20th century[edit] The major European empires consisted of the following colonies at the start of World War I former colonies of the Spanish Empire became independent before and are not listed; former colonies of other European empires that previously became independent, such as the former French colony Haiti, are not listed. The home domains of the colonial powers had a total population of about million people. Apart from the British Empire, they were not favored destinations for the immigration of surplus populations.

Chapter 9 : German colonial empire - Wikipedia

Mondragon, the world's largest cooperative, is a famous name wherever people still ponder or practice alternatives to capitalism. The Mondragon federation is made up of enterprises in a host of industries, with more than 74, workers and billion euros (\$16 billion) in annual revenue.

Introduction The number of people who speak English has gradually increased all over the world since the mid-th century. According to David Crystal , the number of English speakers during the reign of Queen Elizabeth I ranged between five and seven million while in , during the reign of Queen Elizabeth II, the number reached million. This huge increase in the number of English speakers in the world is the result of the expansion of the English language from the British Isles to different areas and continents in the world. The expansion of English has been labelled by linguist Robert Phillipson as "linguistic imperialism". According to Phillipson, linguistic imperialism is the "dominance asserted and retained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages" As a result, English became the most dominant and most powerful language in the world that motivated many linguists and language researchers, as Braj Kachru to call it an "International Language". The term "International Language" has been used after English became the mother tongue and the second language spoken by non-native English speakers from different areas in the world. David Crystal argues that more than two-thirds of English speakers are non-natives. The British colonial activity, in addition for spreading the English language all over the globe, has resulted in the creation of new varieties of English which were influenced by the aboriginal languages of the colonised countries. In applying this definition to the British colonial activity, it will be clear that Britain, being the foreign invader, has been able to colonise different nations, cultures, and countries. After the establishment of the United Kingdom between the years and that led to the expansion of the English language within the British Isles, the British Empire began to expand to other geographic regions that are far from the United Kingdom. According to Professor Raja Sekhar , there are countries called "settler countries" where colonisers settle there, as Australia, United States, and Canada, and there are "non-settler countries" that were not fully settled, and were politically administered by Britain, as Sri Lanka, India, South Africa, Nigeria, Jamaica, and other landscapes. Later on, The British navy defeated France and its allies in the Seven-years war which was considered as a big jump in the British colonial enterprise. The significance of this war is that the British military forces were able to neglect any French effect in the North American region. In the year , thirteen American colonies announced the Declaration of Independence from the British Empire. At the same time, the British were also able to take control over Jamaica, the Bahamas, and Barbados in South America that were previously reigned by the Spanish. Later on, European and migrants began to travel to America, they settled there, and continued to expand. In that era, British colonies in the Americas witnessed an increasing movement in slave trade from West Africa. Leith says that Africa was the main source for slaves that were transported to the British colonies in America and the Caribbean. British Colonialism in Australia Two hundred years later, and after the loss of the American colonies in the America Revolution, the British settlement started to take place in Australia that was also inhabited by aboriginal tribes. Australia was considered as the shelter for British convicts who spoke Cockney dialect of English. Similar to the slave trade in North America, British convicts were sent to Australia to work as labourers. The colonies in Australia and America are the examples of what was earlier mentioned as settler countries where colonisers replaced the aboriginals, and neglected their existence. Unlike Australia and America, British colonies in West Africa were ruled by a small British Colonialism and Its Linguistic Consequences 4 number of British official employees rather than being a migration point for British settlers. The inhabitants of Western African countries, like Nigeria and Sierra-Leone, were given English education by missionaries, as Leith argues. Raja Sekhar argues that the colonisation in Africa led to violence, segregation, and oppression. The colonisation of India split the country into two: The British had a control on the economy, politics, trade, and education in India. The English language was taught in Indian schools and institutes and was an official language in the country. The British were able to focus the English languages in non-settler countries through daily interaction, education,

power, and prestige. The English language has been perceived by the natives of the British colonies as the language of elite and power. Language Contact and Linguistic consequences of Colonialism The British colonial activity resulted in what is linguistically labelled as "Language contact". In sociolinguistics, "language contact" is "the use of more than one language in the same place at the same time" Thomason, In British colonies, whether in Africa, Asia, Australia, or America, native languages came in contact with the English language. Mufwene says that the variety in the populations of colonies, in addition to the regular interaction between the people, leads to the formation of new languages, that can be either labelled as either Pidgins or Creoles, new dialects of the English Language, such as Australian English, in addition to the formation of new "Englishes" with their own standards and codes, as South African English 1. Pidgins and Creoles Thomason p. Janet Holmes defines a creole language as a "pidgin which has acquired native speakers. Based on the two definition above, it can be concluded that an English creole is a pidgin English that is used and treated as a first language. Another feature that Romaine discusses is the tendency of Creole languages is that "adjectives may function as a verb". In addition, there is no syntactic distinction in the statements and the questions of a creole language. According to Dick Leith, another linguistic effect of contact between English and other languages is when pidgin and creole languages use English lexis with a totally different grammatical system. It can be said that slave trade is one of the main reasons for the formation of new pidgins and creoles in English. New Varieties of English: South African English and Nigerian English As it was mentioned, colonialism resulted in the creation of new varieties of English. South African English, however, is highly affected by the native languages spoken in South Africa. Elmes discusses that more than half the lexis are Afrikaans, such as "kloof" that means valley, and "vled" which means open country. Afrikaans words which are associated with the South African culture and heritage found their way into the South African English variety. Also, in Lexis, Bamgbose talks about words either coined or borrowed from different Nigerian languages or by translating the words, such as "go-slow" for traffic jam. Aboriginal Indian Lexis in American English Another result of language contact was the adoption and the borrowing of new aboriginal vocabulary in the English language itself. A good example here is the Indian lexis that are used in American English. Most of the Indian words used in the American English are words that had no equivalence in the British English, and were connected with the aboriginal Indians lifestyle and culture. Carver provides an example of the word "Raccoon" that is an animal that exclusively North America. English in British India Because English was "imposed" by the British authorities in India, the British colonialism left an impact on the Indian culture. English Literature witnessed the beginning of Indian novelists and poets, such as Narayan. It can be discussed that India was the most affected British colony by the expansion of the English language. Conclusion The British colonisation proves that number is not a condition to impose a language on a certain population. The Roman Empire was able to expand Latin to every culture it conquered even though they were less in population than others. The case is similar to the British Empire. From the Kingdom of England, passing through the British Isles, reaching North America, South Asia, West and South Africa, and Oceania, the British succeeded in ruling almost quarter of the globe, and to leave their effect on language that is still taking place up to day. British colonialism activity, and the contact that English had with other European and pre-colonial languages have remarkably influenced the linguistic structure of many nations. The remarks that the English language left in non-native societies explains the current status of English as an "International Language" as discussed in the introduction. Sekhar states that English is "now the dominant or official language in over 60 countries". Although not all the "Englishes" in those 60 countries or more are the same as the Standard English spoken in Britain today, yet they are clearly the linguistic result of centuries of British colonial activities. English Across Cultures pp. University of Illinois Press. 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