

Postcolonialism: Theories of Human Communication

Introduction

Postcolonialism studies the experiences of the people, government, and societies from the colonized regions. The impacts of imperialism have been highlighted by post-colonialism.

Postcolonialism refers to the time of the aftermath of western colonialism. Aldrich stated that he term 'post colonialism' describes the concurrent project so that the history of the groups of people

can be studied who were subordinated to European imperialism. It refers to overcoming colonialism, but recognizes that nevertheless, modern forms of subordination can also encounter in the wake of the forms can encounter?

overcoming the challenge of European imperialism. Historians and theorists have been concerned what? about the trajectory of modernity (Edmond). A range of philosophical, cultural, and historical

perspectives have been investigated by them to understand the experiences of the past. The most important concerns were social, political, cultural, economic, and legal thoughts to be engaged with the ambiguous legacy of colonialism.

In this study, the postcolonial social, political and economic environment of the global world will be explored via theoretical framework. the focus has to be on media matters!

The Inheritance of Inequalities in the Postcolonial Era

The post-colonial theorists believe that the colonial legacy is ambiguous because the Age of Enlightenment was the age of empire. The link between these two periods of history is more than incidental. The use of term 'post' suggests that the impacts of colonial rule are not gone. The

it suggests "after"

source? meaning? fear? please!

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the focus has to be on media matters! theories!

source?

imperial and colonial have shaped the present-day social, political, and economic set up of the world politics. The concepts of discrimination and class struggle are still rampant and have been embedded in the cultural roots of modern societies implying the inheritance of the legacy of colonialism. In the context of the basics of postcolonialism, it has drawn the attention of International Relations on the neglect of introspection of race, gender, class, and ethnicity in the working of international powers to reproduce hierarchical international relations. This hierarchy is based on the struggle for equal distribution of power among the states. Moreover, western perception of the non-West in regards to the legacy of European colonization is the key theme of post-colonialism.

Source?

Source of this?

In presenting the discourse, the European powers are helped in justifying their domination over the groups of people aiming at bringing them the civilization. This idea of discourse has allowed the researchers to frame the theories such as traditional theories of international relations: realism and liberalism. For example, in the context of the issue of global inequality, postcolonialism, postcolonialism suggested that one must address the ideas that why these relations have appeared to be normal under the emergence of global class relations (Casella).

It is inferred from this approach that how the features of global poverty are accompanied by the narratives of non-western societies and governments. In a nutshell, it is argued by postcolonialism that it is difficult for western societies to find a solution for the justification of their injustices that have generated global inequality. In this context, interventions to support a less developed state are the most appropriate solution to address the underlying causes of global inequality. Furthermore, a complex view of the concept such as status quo and power is presented in the traditional theories. For instance, the European powers had imposed the concept of

sovereignty in the context of the modern nation-state system. The theorists take this concept for granted.

The Class Struggle and Post Colonialism

The Marxist perspective is also challenged by post-modernism. The class struggle is the root of the Marxist idea which demonstrates that how the bourgeoisie class of the society exploits the proletariat class of society based on the distribution of economic resources. Economic marginalization of the third world countries is analyzed that how during the cold war, the unaligned state to the US and the Soviet Union were linked as primitive and backward and were economically marginalized from both players of the war (Thompson). A long process of continued domination of the west over the rest of the world is fostered by colonialism and imperialism.

Post colonialism and Clash of Civilizations

The western view about Islam has also been demonstrated by post-colonialism (Hedges). The west has presented Islam as a threat to their civilization. This phenomenon is attributed to the watermark of Iran's Islamic Revolution in 1979. Postcolonialism has not only confronted neo-imperialist interventions but also revealed the core cultural influence of an interconnected global economy. The view about Islam as a direct threat to western civilization is mentioned by Huntington in his thesis 'clash of civilizations. The western media relies on distorted media, policymakers, and academia to describe the history of Islam as a threat to their civilization. So, the point to catch here is that the west cannot justify its hegemonic designs. Neither they could do this in the past, nor can they do it in the contemporary setting. The clash of civilization is a sort of critique in it because the Western culture is diverse, and they have been fighting against one another.

Similarly, another critique was presented on the clash of civilizations that how two different civilizations could unite and pose threat to the western civilization. For example, Huntington postulated that if the Chinese civilization and Islamic civilization combine, they could collectively pose threat to western civilization (Hussien). So, it can be said that there can be no threat to any civilization from one another. And once again, western academics have failed to justify their oppression again subordinated section of the global community.

The Theoretical perspectives of the Post colonialism

Studying postcolonialism in the critical impulse cannot make sense by describing just the facts of colonialism, and avoiding the emancipatory political stances and interventionist theoretical perspectives, it is imperative to guard the boundaries that have become open because it is desirable to know about the things that are being criticized (MacKenzie). For example, why colonialism is not admired, and what were the factors that led people to think about getting independence from colonial masters. In this context, the theoretical framework has been presented by different philosophers. There was a problem of post-colonial scholarship because of the emergence of institutionalized knowledge. The historical structures of knowledge which were rooted in several histories and geographies of modernity were attempted to be undone by postcolonialism scholarship. It implies that the questions on problems of colonialism emerged from the larger social contexts of modernity. The post-colonial research finds itself colliding with the limited knowledge concerning methods derived from imperial and national modernity and methods (Pillay).

The theories of postcolonialism refer to the thoughts that were concerned with the political, economic, historical, aesthetic, and social impact of the British rule on the world during the 18th

century. The oppression of Europe has possibly been conceived in the European literature that was absent in the colonial encounters in Europe across the world. They may take many shapes and interventions but they share a common fundamental claim. It has also been suggested that the colonized world stands on the forgotten center of modernity. A rigorous debate is present on the term 'post' of 'post-colonial theory'. It is much of concerned with different forms of authorities that ended after the demise of the European Empire. Similarly, several forms of post-colonial theories are endeavoring to present the idea about the world after colonialism.

The Theory of Modernity

The post-colonial theories are believed to have emerged from the anti-colonial thoughts from south Asia and Africa. Over time, they have been tethered to the fact of colonial rule till the first half of the twentieth century by staying committed to the politics and justice of this particular epoch. The post-colonial theories of human communication have changed the perception of people by presenting the political implications to the knowledge of scholars. They remain as critical humanistic interrogation in both academia and the world. The theory that is going to be discussed here is the theory of modernity. The analysis of post-colonial experiences has somewhat remained difficult to be done because the critical point of the study is based on political economy. It can be called economism.

According to the judgment of Stuart Hall, the definitive statement that stands for the abandonment of deterministic economic is about the alternative ways of thinking about the economic relations and their effects. Thereby, it can be said that it is the principal category around which post-colonial study is categorized. Modernity refers to the time after colonial rule, that the evolution of experiences of colonized nations in terms of social, political, and economic grounds.

The very first stance taken about post-colonialism was related to the postfixes of colonialism that later become the foundation of historical transitions and transformation on which the periodization was based (Revel). The post-colonial is believed to be the first act of resisting colonialism. The theorists have explored the social and creativity of prehistory of colonialism under the heading of pre-colonial because those diverse temporalities are gathered under one head. Now, the principles of colonial structures can be recalled to observe the changes that happened due to the agenda of the East India Company.

The Theory of Orientalism

Moving ahead, the theory of orientalism was developed. It was influenced by the writings of anti-colonial and national thinkers like Franz Fanon and Albert Memmi. The concept of the power of 'othering' is the basis of orientalism. The idea is that how race has shaped the politics of the past colonial masters. The European rulers have introduced the concept of inferiority because the white Europeans felt superiors to blacks. And this is how the struggle among different races started. And since then, people of color have been treated as inferior and have been oppressed in every sphere of life. The black man was considered to be inferior to the white man in terms of language, culture, and the system of education. Those groups of society that were colonized came to believe that they are culturally inferior to their colonial masters. For example, in the context of the British rule over the subcontinent in the 18th century, the British had imposed their kind of economic policies because of the East India Company. Eventually, when the British have made their way in this piece of land, they started to dominate over the political setup of the continent by playing the card of economics (Wesseling).

The point is, in every department of the political set up of the subcontinent, the top positions were held by the British, while the subordinated positions were granted to the colonized people in the hierarchy of administrative setup (Sandler). So, this is how the disparity among the society has been created and the weaker ones were further oppressed at the hands of the stronger ones. Therefore, it can be said that racial binaries have been focused by postcolonialism that how the race system is constructed. The theory of postcolonialism has further offered the radicalized othering that has highlighted the issues of national security, nationalism, culture, international aid, immigration, and the struggle for indigenous rights.

The Gender-based Discrimination in the Postcolonial World

Moving ahead, the marginalization of women is another important aspect that has been highlighted by postcolonialism in the context of social oppression (Dussel). There is a debate on postcolonial scholars regarding the issue of feminism that overlaps with the theories of International Relations. The issue is heated because of the emergence of the third wave of feminism since the 2000s. It is believed that the wave of feminism was emerged because of the social struggle of the women that how they have been neglected by the mainstream processes of society (Riyal). During the Second World War, when the demand for men was increased on the borders, they left their jobs to take part in the war. As a result, the women had to support the living of their families, so they decided to go to industries and sought employment. By working in the industries, they have realized that they can not only make bread but can also earn the bread. So, this was the starting point of the fight for women for their rights.

The point to catch here is that the legacy of the British being superior was carried forward, and men considered them to be superior over women in every domain being it society, or be it

politics, or be it economy. Another most important aspect that needs the attention of the reader is the racial struggle among the same gender of the society (Ewelukwa). For example, in the 19th century, the class struggle continued to have occurred in the black and white women. The example that can be quoted in this context is sexism faced by the black woman from a poor neighborhood of Chicago south side was not the same to a white woman from the affluent suburb. The women belonging to the white class might face different experiences of sexism in different ways. Similarly, heteropatriarchy was experienced by the white-colored women by the domination of white male heterosexuals. The video of Beyonce's Lemonade illustrates this idea that has not only drawn attention to sexism but also brought forward the patriarchal order by exploring race, class, gender, and sexuality which are intimately connected with the history of women of color. So, this is how it can be said that every group of people has suffered because of the effects of colonialism that have been carried forward by the successive generations of those times.

The Post-Colonial Identity

In the context of post colonial identity, the polarization in the global community is observed that how the social, political and economic differences are still prevalent in the post colonial world. The decolonized people develop a postcolonial identity based on the cultural interactions among diverse identities such as cultural, ethnic, national, gender-based and class-based. The colonial society has assigned a varying degree of social power to them. The anti-conquest narrative of the identity politics is analyzed by the post-colonial literature. As per the literature of post colonialism, the social and cultural perspective of the subaltern colonial subjects is explored that how the culture of colonizer had made the colonized people to think about getting the freedom from their colonial masters. It further explored that how the colonizers have developed the postcolonial identity, and how the concept of 'us-and-them' has been framed by the academia

to justify their colonial rule. The decolonized people, their culture and countries were relegated by the neocolonial discourse of geopolitical homogeneity. The example of the Third World countries can be quoted in this context. Moreover, the self justifying discourse of neo-colonialism and its political and philosophical functions have been analyzed by the critics so that the factual and cultural inaccuracy of homogenous concepts like the First World, and Christendom can be established.

Conclusion

To sum up, it may be said that postcolonialism has interrogated the world order that is being dominated by major state actors and their interests. The use of term 'post' suggested that the effects of colonialism are still present in the post colonial world, and the super powers have been employing the same concepts of discrimination and oppressing weaker to frame the international policies in such a way they could maintain their status of super powers in the world, particular the West. From the framework of modern International Relations theories, it can be observed that the world is still divided into classes and different sections, where the stronger states affect the policies of the weaker states. It is said that the global powers frame their policies that are suitable to their interests concerning state affairs. So, this is how the Western Powers have kept the legacy of the colonialism and has passed on to the successive generations, so that their supremacy and hegemonic designs can be successfully put into practice. During the 1800s, the British came to the Asian continent with the ambitions of trade and investment opportunities. However, they started dominated the region because of the domestic weaknesses of the administration of the subcontinent. Since, then the British have started colonizing different lands, and ruled over this region for more than 100 years. Postcolonialism refers to the period when the colonized groups got independence from their colonial masters. Postcolonialism has challenged the notions that have got

① students had to report @ concepts, report the related (b) theories (two of them), and for each theory report or state the related paradigm (c).

① but, the focus had to be on mass media in the post-colonial period!

hold about the ways that how states behave in international relations to seek their interests. It has forced one to ask questions about the international order that how the hegemonic designs of the superpowers can be justified when all the states are sovereign based on the concept of the nation-states system proposed by the same West. So, it can be said that the theories of postcolonialism have intrigued the forces to reckon the injustices that have been taken place in the past, and their legacies were carried out by the contemporary generations and have been practicing till the date. Post colonialism has shared distinctive approaches to view the policies of the west with the lens of criticism. According to the theorists, the west cannot justify its policies to maintain hegemony over the oppressed countries of the world, because at some point their academics have been failed in doing so. Moreover, postcolonialism has shared common grounds with critical theories in the same context. It has further brought a deep concern about the history of colonialism and imperialism that how they have created inequalities, which are being carried forward and has embedded in the society giving rise to the issues related to race, class, and gender relations, and hence created discrimination among different section of society. It can be said that postcolonialism has given more attention to these aspects of the global payout, thereby provided the world with a different set of theoretical tools so that the complexities of the world can be unlocked.

Look at the notes on P. 9 -- especially at the bottom. Then, see how these notes seem to be related to the description of the assignment in the course outline. What, then, are the (a) concepts, (b) (two) theories ~~that~~ tie the concepts, and (c) paradigm for each of the ~~two~~ theories? Of course, the theories had to be theories of (mass) communication. We did examples of this when we studied the three "third-variable" theories. We also have been helping students do that in recent meetings.

See next page

One other note: we even illustrated how to do this assignment, with the document

Part 5 Illustrative Document Related to Part 5
which is available in Course Content in Blackboard!

Work Cited

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