

**T.C.
NECMETTİN ERBAKAN ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
ULUSLARARASI İLİŞKİLER ve GÜNEY ASYA ÇALIŞMALARI
BİLİM DALI**

**POSTCOLONIAL INTERNATIONAL RELATIONS
THEORY: THE CONCEPT OF “HYBRIDITY”**

**SEVİM TETİK
16811401006**

YÜKSEK LİSANS TEZİ

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SCIENTIFIC ETHICS PAGE

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ABSTRACT

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According to the Postcolonial International Relations theory; colonialism is a political, military, economical, cultural, identity and mental period of domination. Although Postcolonial International Relations theory was born in 1980s and started to develop in the 1990s, it's roots go back to the 15th century of colonization. This theory explains world history and Third World states' situation by criticizing the mainstream International Relations theories and using different concepts like the concept of hybridity. Postcolonial International Relations theory claims the concept of hybridity symbolizes the presence of the colonized Indigenous culture next to the Western culture vaguely. The concept of hybridity of Postcolonial International Relations theory had a long journey in time till today. Early in the 18th century, during the colonial period, hybridity had a biological meaning of "miscegenation" and "amalgamation" in order to justify the white racial superiority and prohibit the interracial breeding. After the beginning of the 19th century, with the decolonization period, hybridity had gained new meanings especially in the USA between the people from Spanish descendants, as it was used to differentiate between the Indigenous origins and Spanish origins. Later with the 20th century, with the postcolonial era and the globalization period, hybridity referred to social discrimination of once colonized minority people in the majority. This study aims to make sense of Postcolonial International Relations theory's historical journey till today and various meanings of the concept of hybridity in time, via lightening the international relations, political, economical, cultural, mental and identity situations of colonizing and colonized states' situations.

Key words: hybrid, hybridity, syncretism, creolization, subalternity, postcolonialism, Eurocentricism, Third World.

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ÖZET

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Postkolonyal Uluslararası İlişkiler teorisi kolonyalizmi siyasi, askeri ekonomik, kültürel, kimliksel ve zihinsel bir baskı süreci olarak kabul eder. Postkolonyal Uluslararası İlişkiler teorisi her ne kadar 1980’li yıllarda ortaya çıkmış ve 1990’lı yıllarda gelişmeye başlamış gibi görünse de kökenleri 15. yy sömürge tarihine kadar uzanır. Bu teori dünya tarihini ve Üçüncü Dünya ülkelerinin durumunu ana akım Uluslararası İlişkiler teorilerine eleştirel yaklaşarak ve melezlik gibi farklı kavramları da kullanarak açıklar. Postkolonyal teoriye göre melezlik; bir zamanlar kolonize edilmiş yerli halkın kültürünün Batı kültürünün yanında halen belirsiz bir şekilde var olduğunu gösterir. Melezlik kavramı günümüze dek çok farklı anlamlarda kullanılmıştır. 18. yy. başlarında, kolonyal dönemlerde, melezlik kavramı biyolojik bir anlam içeriyordu ve beyaz ırkın ırkçılık üstünlüğü tavrını haklı çıkarmak ve ırklar arası üremeyi önlemek için “ırkların karışması” ve “kültür birleşimi” anlamı taşıyordu. 19 yy. başlarından sonra, dekolonizasyon dönemiyle birlikte, melezlik kavramı özellikle ABD’de İspanyol asıllı kişiler arasında, yerli ile İspanyol asıllıları birbirinden ayırmak için kullanılarak yeni bir anlam kazandı. Daha sonra ise; 20. yüzyılda, Post-kolonyal ve globalleşme dönemlerinde, melezlik kavramı çoğunluk içerisinde yer alan madun azınlığın uğradığı sosyal ayrımcılığı kastetti. Bu çalışma, Postkolonyal Uluslararası İlişkiler teorisinin günümüze dek tarihsel sürecini ve melezlik kavramının zaman içindeki yeni anlamlarını ele alarak kolonici ve kolonize ülkelerin uluslararası ilişkiler, siyasi, askeri, ekonomik, kültürel, zihinsel ve kimliksel durumunu anlamlandırmayı amaçlar.

Anahtar kelimeler: melez, melezlik, senkretizm, kreolizasyon, madunluk, postkolonyalizm, Avrupa merkezilik, Üçüncü Dünya.

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INTRODUCTION

While studying Social Sciences, one can notice that it is hard to make descriptions and frames in IR theories because its variables can't be controlled. As a result, there is no common idea on international relations disciplines' limitations, actors and study areas.¹ IR theory is discussed in many categories and described in different categories. Postcolonial IR theory is in the Critical theories category, and described as post-positivist, reflectivist and constitutive.²

IR theory is shaped around two different traditions. The first group is assumed as the main group that is described as rationalist, new rationalist, liberal, new liberal, positivist IR theories. The second group is assumed as it is composed of many different approaches and all of these approaches challenge the main IR theory. This group is described as post-positivist, reflectivist, interpretive. This second group is collected in the name of Critical theories too. Postcolonial IR theory is in the second group. Critical theory is composed of Postcolonial IR theory together with Feminism, new Marxism, Post Modernism, Normative Approach etc.³

Postcolonial IR theory explains international relations from the Third World countries' perspectives. Postcolonial IR theory aims to provide alternatives to Eurocentric IR theory that give much importance to security. Actually Postcolonial IR theory as other critical theories aims to change and decolonize the Western style of thinking in international relations disciplines. It tries to achieve its aim with the help of literature, arts, music, language sciences, antropology, history, philosophy and political science. In this context, Postcolonialism focuses on racism, sexuality, nationalism, discrimination, otherness, assimilation, colonialism, new colonialism, slavery and identities.⁴

¹ Mustafa Aydın, "Uluslararası İlişkilerde Yaklaşım, Teori ve Analiz", *Ankara Üniversitesi SBF Dergisi*, 51(1-4), 1996, p. 73.

² Chris Brown, *International Relations Theory: New Normative Approaches*, New York: Harvester Wheatsheaf, 1992, pp. 201-203.

³ Elem Eyriçe Tepeciklioğlu, "Postkolonyal Kuram Uluslararası İlişkiler Disiplinini Dekolonize Etmek", *Ege stratejik Araştırmalar Dergisi*, 4(2), 2013, pp. 80-85.

⁴ *Ibid*, p. 82.

Postcolonial IR theory was born in the 1980s and developed after the 1990s with the end of the bipolar system and the Cold War, as during this time dominant IR theories became unable to explain the international system.⁵ Postcolonial IR theory challenged the Eurocentric, dominant or mainstream theories. The mainstream theories' origin comes from the USA and they focus on the Western history. They try to give a message that, studying Western theories will be sufficient to comment on the whole world and create general laws, analysis and theories. This situation shows that Postcolonial theory and Third World or Southern countries etc. will be neglected in the IR thinking.⁶

Postcolonial IR theory is even not considered as a real theory for some scholars. On the other hand, during recent years much of the scholarly literature and debate dealt with the net of Postcolonialism.⁷ Realism and later Liberalism were popular Eurocentric theories that tried to explain IR. However, Realism or Liberalism were incapable of explaining the existence of so many Third World capital poor states in Latin America, Africa and Asia. That's why, scholars tended to change their working areas and new assumptions have born leading to lively debates within the Economic Structuralism Approach. Postcolonialism is one of these approaches emphasizing an interdisciplinary perspective with its economic, political, social and cultural aspects of decolonization and highlighting the importance of race, gender and ethnicity in understanding anticolonial struggles.⁸ Actually, postcolonial scholars examine the academic disciplines ranging from history, political science, economics, sociology, cultural antropology and linguistics related to all colonialism, anticolonialism, neocolonialism and postcolonialism periods.

After the end of the colonialism, the world has witnessed devastating consequences on many peoples. During the colonialism period, the idea of self government of black slaves by taking up arms was seen as impossible. However,

⁵ Elem Eyrice Tepeciklioğlu, "The Development of Postcolonial Theory", *Paper Presented at the 4th ECPR Graduate Conference Jacobs University, Bremen*, pp. 3-4.

⁶ *Ibid*, pp. 12-13.

⁷ Paul R. Viotti, Mark V. Kauppi, *International Relations Theory*, Pearson, Harlow, 2006 (2014, 5th Ed.), p.190.

⁸ *Ibid*, p.209.

after nationalist ideas, freedom movements affected all over the world. Nationalism had a great role to initiate decolonization period.⁹ Colonialism brought decolonization period, then neo-colonialism and later postcolonialism periods aroused that all had different results on our world. Postcolonialism has impacted today's world, since it tries to explain the understanding of identity, the other and the community.¹⁰ The theory of Postcolonialism was born outside the USA and has never involved a singular theoretical formation. Postcolonial theory involved interrelated set of critical and counterintuitive perspectives, a complex network of paronymous concepts and heterogeneous practices that have been developed out of traditions of resistance to imperialism and colonialism.¹¹

The term postcolonialism actually points to the period, when colonized nations gained their independence, but this usage is also deceivable, since "post" gives a meaning of ended, stay in the past but this is not true for decolonized countries in Africa and Asia. Those countries still are controlled in new ways like "new colonialism" or "economical colonialism". Postcolonialism claims that decolonization hasn't solved those countries' problems but created a new kind of domination on them. As a result literature on postcolonialism starts from the beginning of colonialism and continues till today.¹²

After the 19th century, the world has become to be represented by the prestige of the authority, which could confine and had reasons to judge. This authority was capable enough to achieve his judgement without using weapons, without instruments of constraint, but instead with observation and language only. These skills gave this authority to advance upon madness, deprived of all that could protect and make him seem threatening. Michael Foucault's ideas deeply influenced postcolonialist scholars. Foucault described the minority that is transformed from

⁹ Partha Chatterjee, *The Politics of the Governed*, Columbia University Press, 2004, p. 29.

¹⁰ Lazare S. Rukundwa & Andries G. Van Aarde, "The Formation of Postcolonial Theory", *Research Associate: Department of New Testament Studies University of Pretoria (HTS)*, 63(3), 2007, pp. 1171-1173.

¹¹ Robert J. C. Young, "Postcolonial Remains", *New Literary History*, Vol 43, 2012, pp. 19-42.

¹² Tepeciklioğlu, "Postkolonyal Kuram Uluslararası İlişkiler Disiplinini Dekolonize Etmek", pp. 82-88.

madness and regarded as children that could own strength but also could use it dangerously. According to Foucault, these children need to be disciplined by punishments or rewards. Postcolonialist scholars accepted this as a parental complex between the Western culture and the colonized people. Colonized should be encouraged, worked, punished and ruled.¹³

Ania Loomba, who is a postcolonialist writer, claims that Foucault's works mostly concentrate on postcolonial images. Foucault's works stand in the middle of ideology, subjectivity and language theories. Moreover, Foucault's work have impressed post-modernist and post-structural and postcolonial works and writers like Edward Said.¹⁴

On the other hand, one could notice that Said, Loomba and Foucault meet at the same point that knowledge is not innocent and it is deeply bound to the authority. Colonial works on the Orient are shaped according to foreshadowed general knowledge in their own culture, which is also not objective.¹⁵

As mentioned before Postcolonial IR theory challenges to the main, dominant IR theory's and at the same time it underlines the main concepts and terminology of IR literature. Most of its terminology is composed of the ones from Critical Theory. In this terminology we could notice the alternatives for Western thinking and we could notice topics on literature, language, art, racism, nationalism and etc.¹⁶

Postcolonial IR theory have brought some concepts with it, like mimicry, hybridity, subalternity and orientalism too. In this study, we will also focus on the concept of hybridity that Homi K. Bhabha has brought into debate in Postcolonial IR theory. Hybridity is a way of explaining identity in the globe and a theoretical and historical, political, ideological perspective extending beyond the 18th and 19th centuries.

¹³ Michel Foucault, *Madness and Civilization*, London, Routledge, 2003, pp. 150-190.

¹⁴ Ania Loomba, *Kolonyalizm Postkolonyalizm*, Ayrıntı Yayınları, 2000, pp. 54-56.

¹⁵ *Ibid*, pp. 54-64.

¹⁶ Tepeciklioğlu, *The Development of Postcolonial Theory*, p. 12.

The concept of hybridity in Postcolonial IR theory has become popular with the efforts of Postcolonial critics. They focused on analysis of texts, suppression and resistance of social and cultural minorities in the global world. While analyzing the concept of hybridity, we notice that, hybridity has four main metaphors; borrowing, mixing, translating and transforming.¹⁷ Apart from these metaphors, the concept of hybridity is also interpreted and taken via different situations, contexts and localities. So the concept of hybridity is affected through geography, chronology, sociology and different powers. As an example, in the 15th century, Catholic missionaries had to try to adapt to Chinese culture, but those missionaries deeply influenced Indian, Mexican, Peru or Brazilian cultures because of unequal power situation. Moreover, in the 17th century, Polish and Hungarian nations fought with Ottoman Empire, although they were wearing Ottoman clothing and their weapons.¹⁸

The Postcolonial concept of hybridity is also identified with syncretism and creolization. Syncretism signs the combination and hybridity of religions and concludes that today's most of the religions are combination of old religions.¹⁹ Creolization implies that dominant cultures threaten others and put them in degeneration and decay around a raceless chaos. Creolization means the mixture of races like Indigenous American, West African and European descent.²⁰ The term "Creole" was first used to mean a language in 1739 in the Virgin islands. This term was taken from Portuguese "crioulo" via Spanish and French in order to mean a white man of European descent but born and raised in a tropical or semi-tropical colonies. Later it was used to talk about non-Europeans or slaves. Most of the Creoles are derived from European languages. It's known that Haiti, French Guiana, Louisiana and the Lesser Antilles Creoles are French originated. On the other hand, West Africa, Camerouns, Sierra Leone, Jamaica, Trinidad, Tobago, British Guiana,

¹⁷ Andreas Ackermann, "Cultural Hybridity: Between Metaphor and Empiricism", *Conceptualizing Cultural Hybridization: A Transdisciplinary Approach*, Ed. Philip Wolfgang Stockhammer, Heidelberg, Springer, 2012, pp. 14-18.

¹⁸ *Ibid*, pp. 20-21.

¹⁹ Karl Hoheisel, *Syncretism*, Based on Papers Read at the Symposium on Cultural Contact, Meeting of Religions, Syncretism, Åbo, 1966, pp. 260-261.

²⁰ Charles Stewart & Holly K. Norton, "Creolization: History, Ethnography, Theory", *African Diaspora Archaeology Newsletter*, 12(1), p. 34.

British Honduras, Barbados, St. Lucia, St. Kitts, Anguilla, Nevis, the Netherlands' Antilles, Surinam, Georgia and South Carolina Creoles are English originated. Creole languages have replaced original Indigineous languages and most of them have become endangered. This linguistic creolization has become a linguistic genocide that led to erase a culture's own identity too.²¹

In order to sum up the concept of hybridity in Postcolonial IR theory had a long journey, beginning in the 15th century till today. Actually since two decades with the postcolonial era, the meaning of hybridity shifted again with new discussions and dimensions and got its meaning in Postcolonial IR theory. Unlike the 19th and 20th centuries, when the meaning of hybridity was referring to racial and biological assumptions, in postcolonial era, hybrid biological conceptions of race are elided and cultural issues and identity politics are given prior importance. This means, postcolonial hybridity has moved to strictly semiotic, discursive and cultural realm.

The concept of hybridity in Postcolonial IR theory has gained its meaning after the 18th century. During this age, the interracial contact as a result of the overseas conquests and population displacements in Britain, France and the USA; hybridity had a biological meaning of "miscegenation" in order to justify the white racial superiority and prohibit the interracial breeding.

Nowadays our global cosmopolitalist world valuarizes multiculturalism and we are living in a transit world with borderlines. Globalization seems that it has broken the barriers between races, classes, institutional locations, geopolitical localizations and gender. Whereas, today hybridity signs assimilation, culture of postcolonial modernity, subalternity, xenophobia too.²²

So, this study concentrates on the Postcolonial IR theory and the concept of hybridity in this theory in order to support our study in understanding the

²¹ Amitabh Vikram Dwivedi, *School of Languages & Literature*, Horizon Research Publishing, Shri Mata Vaishno Devi University, Katra Jammu-India, 2015, pp. 12-13.

²² Marwan M Kraidy, "Hybridity in Cultural Globalization". *Communication theory*, 12(3), 2002, pp. 316-339.

international relations, political, military, economical, cultural, mental and identity relations between colonizer and the colonized. With all the back-ground above we will investigate the following questions;

- What are the main factors in Postcolonial IR theory?
- How was the historical journey of Postcolonial IR theory?
- What is the role of the concept of hybridity in Postcolonial IR theory?
- How was the historical journey of hybridity till today?

LITERATURE REVIEW

In our country, finding enough information on Postcolonial Studies for an IR department student is difficult and the sources are limited. Postcolonial Studies are studied mostly in literature faculties or sociology.²³ As a result, while studying on this dissertation I mostly benefited from resources written in English language.

Historical evidences show that, the word postcolonial was first used after the WWII era in order to mention new born countries. Its today meaning emerged after it was mentioned in literature. One can notice that, postcolonial studies became an approach after the analysis work on British writings in the British colonies.²⁴ Postcolonial IR theory was born after some scholars, who started to criticize colonialism for the first time. These scholars like Said, Fanon and Cesaire experienced colonialism in their countries in their own lives. Postcolonialism is also studied in philosophy, sociology, politics and cultural studies and it became a discipline with scholars like Spivak and Bhabha.²⁵

The concept of hybridity in Postcolonial and cultural studies has been discussed from a range of theoretical and disciplinary perspectives. At the same time, it has been included in the context of cultural encounters, interferences and

²³ Tepeciklioğlu, "Postkolonyal Kuram Uluslararası İlişkiler Disiplinini Dekolonize Etmek", p. 82.

²⁴ Charles E. Bressler, *Literary Criticism: An Introduction To Theory & Practice*, Prentice Hall, New Jersey, 1999, p. 265.

²⁵ Shrikant B. Sawant, "Postcolonial Theory: Meaning And Significance", *Proceedings Of National Seminar On Postmodern Literary Theory And Literature*, Nanded, 2012, p.120.

exchanges in the era of the globalization. All these perspectives to be discussed will try to cover the concept of hybridity in Postcolonial Theory.

The concept of hybridity started to gain its dimension in Postcolonialism after Russian literary and linguistic scholar Mikhail Bakhtin. According to Bakhtin, who takes hybridity concept from its linguistic perspective, hybridity may be doublevoiced, namely; one voice ironising and unmasking the other within the same utterance. His idea on hybrid was linked to two central concepts ‘heteroglossia’ referring to diversity of language within a single text and “polyphony” referring to different voices adopted by novelists like Dostoyevski.²⁶

Later Bhabha was interested in Bakhtin’s concept of “intentional hybridity” and shifted it as a means of subverting authority to the colonial situation. His one of the most famous and most cited idea is the “hybridity” that he was also too much influenced by Said. So, Bhabha interpreted hybridity as the ambivalence at the source of traditional discourse of authority, losing its univocal grip on meaning and finds itself open to traces of the language of the Other.²⁷ According to Bhabha hybridity requires attention from the political as a pedagogical, ideological practice to politics as the stressed necessity of everyday life. This could be interpreted as postcolonized people have to know where they can sit, how they can behave because of their violence racial society is careful enough on these details.²⁸ Bhabha mentioned that, colonial time was not only a straightforward oppression, domination, violence but it was also a complex and varied cultural contact and interaction. Homi Bhabha combines cultural, literary theory with colonial archives. His one of the most famous and most cited idea is the “hybridity” that we will discuss in this dissertation.

Till Said’s challenge in 1978 with his influential work *Orientalism*, colonialism or anti colonialism was mostly dominated by Marxism. Said discussed the concepts of “Orient” and argued that it was used as an object by the Western

²⁶ Mikhail Mikhailovich Bakhtin, *The Dialogic Imagination: Four essays*, Ed. Michael Holquist, University of Texas Press, 1981(2010, 17th edition), pp. 20-40.

²⁷ Ackermann, “Cultural Hybridity: Between Metaphor and Empiricism”, pp. 13-14.

²⁸ Homi K. Bhabha, *The Location of Culture*, Routledge, New York, 1994, pp. 13 -16.

powers that could be manipulated for their political and economic purposes.²⁹ Said was the first postcolonial critic, to scrutinize colonialism's discursive practices by bringing to light the rhetorical and representational schemes through which the West constructed and manipulated the representations of the Orient to imperialist ends. He initiated the postcolonial studies with his seminal work of *Orientalism*.³⁰

Another postcolonialist writer; Fanon points out on the psychology of the colonizer and the colonized clearly. Fanon is an activist and he had to suffer a lot in the hands of French because of his activities within colonized Algerians. Although Fanon lived between 1925 and 1961, when hybridity in its postcolonialism meaning had never been used then, we could find some indicators that Fanon implies hybridity. Actually such situations are the indicators, results and beginnings of today's hybridity situation too. He mentioned the ideas of the West on the colonized people that were seen as childish like creatures not totally humanbeing but something between human and animal or debatable humans, in the eyes of colonizers and Westerns. Frantz Fanon is the one who clearly explains these feelings from his points of view as a native man. Fanon takes our attention on the natives, who was weak because he was dying of hunger and because his social forms disintegrated before his eyes and he was treated as an animal by the settlers too. Fanon implied that according to the colonizer, the native is miserable and is in need of only any situations to turn into a humanbeing.³¹

Actually the concept of hybridity is not used in Postcolonial literature in the same way, but in contrast there are some scholars that also criticised the common meaning of hybridity and gave different dimensions to the concept of hybridity. Apart from those common mentioned scholars above, there are more other critics on hybridity but Gayatri Spivak could be recognized in another category. The reason is that, she doesn't behave holistic for hybridity, namely she doesn't accept the concept of hybridity for only one group. Namely, Spivak categorizes more disadvantaged

²⁹ David Huddart, *Homi K. Bhabha*, London, Routledge, 2005, pp. 3-4.

³⁰ Edward Said, *Orientalism*, London, Penguin Group Publishing, 1978 (2003, 3rd edition).

³¹ Frantz Fanon, *The Wretched of the Earth*, 1st edition, New York, Grove Weidenfeld, 1963, p.139.

groups according to their genders, social classes or locations.³² For Spivak, question of women seems the most problematic subject in the subaltern context. So if you are poor, black and female you get the situation of being disadvantaged 3 times, you are at the bottom and your situation is worse than a Western female such as a female factory worker in the 19th century. She continues explaining the situation of Third World, subaltern women by claiming that if the context is a colonial production, the subaltern has no history and cannot speak, the subaltern as female is even more deeply in shadow.³³

Robert J. C. Young is a British postcolonial theorist, cultural critic, and historian, who has written on issues of migration, gender, language, indigenous rights, development and ecology as well as addressing some postcolonial ideas of ambivalence, hybridity, orientalism and subalternity. Young underlines that the 19th century brought hybridity, grafting, of forcing incompatible entities with violence and corruption. This situation developed with the cultural movement produced by capitalism in the 19th century simultaneously with its unification and differentiation process.

ORGANIZATION AND METHODOLOGY OF THE THESIS

In the first part of this dissertation, historical back-ground from colonialism to the postcolonialism is explained. Colonialism, which is different from imperialism, pre capitalism, has started between 1400s and 1700s with Europeans' travel through land and sea linked disparate parts of the globe in intricate relationships based on resources, wealth, trade, and power. This movement created an interaction between Europeans and America, Africa, South Asia. Some of these European powers established their own companies called The British East India Company and the Dutch East India Company, founded in the early 1600s to control the spice trade in Asian waters and the export of cotton and textiles from India. These Western powers

³² Gayatri Chakravorty Spivak, "A Literary Representation of the Subaltern: A Woman's Text From the Third World", *Other Worlds: Essays in Cultural Politics*, New York, Methuen, pp.241-268.

³³ Gayatri Chakravorty Spivak, "Can the Subaltern Speak?", *Reflections on the History of an Idea*, Ed. Rosalind C. Morris, New York, Columbia University Press, 2010, pp. 237-260.

started to control colonized countries, their wealth, politics, social lives and peoples. This trading was based on capitalism in globe still continues today in some other ways. 1920s, nearly 600 million people in Africa, Asia, the Caribbean, the Pacific basin, and South America were living under one of nine colonial powers. Later at the end of the World War II (WWII), nationalist movements began to disturb European regimes and win their independence, starting the decolonization period. However, it did not take too much for the colonized to understand that they only gained their flags not their honour and real independence yet, that was called neo-colonialism.

The theoretical framework of the Postcolonial IR theory is defined in the second part of this dissertation. Postcolonial IR theory is a type of Economic Structuralist theory categorized as a post-positivist, reflectivist, constitutive and non-mainstream IR theory, which posits a critical thinking to dominant IR theories like Realism or Liberalism.³⁴ After the focus on Realism and Liberalism, scholars tended to change their working areas and new assumptions have born leading to lively debates. Postcolonialism is one of these new approaches emphasizing an interdisciplinary perspective with its economic, political, social and cultural aspects of decolonization and highlighting the importance of race, gender and ethnicity in understanding anticolonial struggles.³⁵ With the Postcolonial theory, we notice that a great deal of scholars have become interested in the examining the impact of decolonization on both the colonizer and the colonized. Thus, we also notice that, Postcolonial theory includes Wallerstein's capitalist world system and influence of critical theory and postmodern critique. The scholars examine the academic disciplines ranging from history, political science, economics, sociology, cultural anthropology and linguistics within Postcolonialism.

Apart from these theoretical explanations on Postcolonial IR theory, it is also explained with some other aspects. Subalternity and orientalism are important aspects to talk about Postcolonial IR theory. Postcolonialism has given a birth to subalternity, which is a term emerged after decolonization. The word "subaltern" was

³⁴ Tepeciklioğlu "The Development of Postcolonial Theory", pp.4-10.

³⁵ Viotti, Kauppi, *International Relations Theory*, p.209.

first used by Antonio Gramsci in order to refer to subordination of class, caste, gender, race, language and culture and to signify the centrality of the dominant and dominated relationships in the history.³⁶ Later, in 1970s, eight young scholars and with leading of Ranajit Guha started to write in a journal on South Asia and subaltern studies. Subaltern means lower position or secondary and accuses dominant historiography of Indian nationalism of leaving out the subaltern classes and groups constituting the mass of the labouring population, called just “people”. Subaltern studies underlines inequal importance on the elites, Western history and the secondary populations.³⁷

Subaltern studies is linked with not only postcolonialism but also orientalism too.³⁸ The father of Orientalism; Said underlined how West thought the history of the East to the Eastern people. Orientalism gives the feelings of emptiness, loneliness to Asia and powerfulness to the West. An Oriental was an Oriental that could never be changed and his status was always as the second man.³⁹

Moreover, the concept of hybridity is also viewed as; one of the results of globalization. With the emergence of globalization, there also emerged cultural hybridities.⁴⁰ Today it is accepted that globalization has affected cultures, and images of Western culture exist in all over the world with the help of the media, television, internet.⁴¹ The mass media that is a contested issue in international communication theory and research had powerful effects over audiences.⁴²

In the third part of this dissertation, hybridity in Postcolonial theory is explained. The definition of hybrid, hybridization is expressed in this part. Moreover,

³⁶ Antonio Gramsci, “Selections from Political Writings (1921-1926)”, *International Publishers*, Southhampton, The Camelot Press, 1978, pp. 30-298.

³⁷ Ranajit Guha, “On Some Aspects of the Historiography of Colonial India”, *Postcolonialisms: An anthology of cultural theory and criticism*, Oxford University Press, Delhi, 1989, pp. 403-409.

³⁸ Dipesh Chakrabarty, “Subaltern Studies and Postcolonial Historiography”, *Nepantla: Views from South*, 1(1), Duke University Press, 2000, pp. 9-32.

³⁹ Said, *Orientalism*, pp. 40-45.

⁴⁰ Michael Dear, Andrew Burridge, “Cultural Integration and Hybridization at the United States-Mexico Borderlands”, *Cahiers de géographie du Québec*, 2005, 49(138), pp. 301-318.

⁴¹ Marwan M. Kraidy, “Globalization of Culture Through the Media” , *Encyclopedia of communication and information*, 2002, Vol 2, p. 359.

⁴² *Ibid*, p. 362.

the connection between globalization and hybridity is also explained. Later the concept of hybridity in postcolonialism is analyzed with the help of some scholars' ideas. Hybridity is reflected in metaphors like borrowing, mixing, translating and transforming its cultural forms. Borrowing, originally has a meaning of economics but in cultural theories it has a negative meaning of assimilation of cultures, imitating other cultures. Mixing has always been defined with the idea of melting pot or syncretism, *mestisaje* term and mostly viewed as a kind of disorder. The third metaphor is the translation, which could be explained as the cultural translation, linked to the so-called 'linguaitic turn' with the idea of culture as a text. It's like translation of a foreign culture into the language of one's own and creolization term is used to describe the situation of former lingua franca of a language developed from a former one mixed culture.⁴³

Furthermore, hybridity is studied in four categories according to their being of objects, context, situations and responses. The first category is that hybridity is identified according to its being of biological or linguistic hybridity. The second category is organic or intentional hybridity. The third area of the hybridity is its kind of metaphor; barrowing, mixing or translating. The last category of the hybridity is area that hybridity addresses. All these categories mean hybridity is a developing study area within the idea of globalization.⁴⁴

In the fourth part of this study, the link between globalization and hybridity is explained. It is always said that there are no pure cultures because of the interaction between cultures. However, one could notice that, the 20th century brought new cultural concepts that are different from pure cultures. So pure cultures have been replaced by world culture with the circulation of goods, institutions and norms.⁴⁵ In all over the world, the borders are crossed by people easily that results with global

⁴³ Ackermann, "Cultural Hybridity: Between Metaphor and Empiricism", pp. 14-18.

⁴⁴ Ackermann, "Cultural Hybridity: Between Metaphor and Empiricism", pp. 18-22.

⁴⁵ Hans Peter Hahn, "Circulating Objects and the Power of Hybridization as a Localizing Strategy", *Conceptualizing Cultural Hybridization: A Transdisciplinary Approach*, Ed. Philip Wolfgang Stockhammer, Heidelberg, Springer, 2012, pp. 28-33.

culture, ideas, products, technology, sciences, communication and people too.⁴⁶ Every culture wants to present its own culture but always needs a global language and global culture. So if you want to be understood globally, you need to use a standard and global language. This using global language results in hybridity, as it brings integration of new forms and practices or mixing cultures.⁴⁷ In fact cultures are vulnerable to interaction or to hybridization because of globalization.



⁴⁶ Alfonso de Toro, “Globalization–New Hybridities–Transidentities–Transnations: Recognition–Difference”. *New Hybridities: Societies and Cultures in Transition*, Vol 6, 2006, p.19.

⁴⁷ Anna Bernhard, *Dynamics of Relations Between Different Actors when Building Peace. The Role of Hybridity and Culture*, Berlin, Berghof Foundation Operations GmbH, 2013, p. 15.

CHAPTER ONE

HISTORICAL BACKGROUND FROM COLONIALISM TO POSTCOLONIALISM

1.1. Colonialism

The word “colonialism” was first used in English in 1853 and its meaning was neutral, it did not contain a broader meaning. After the 20th century, and WWII, colonialism word gained new meanings especially in French. Similarly, the “colonizer” word was first used by British in the meaning of settler and administrator. This word was also born from the French word “colon” that also had the same meaning in English.⁴⁸

It is also defined as a relationship between the dominant minority of foreign invaders and majority of indigenous populations. This domination relationship includes divine project for the salvation of pagans, white man’s special duty to educate civilizing barbarians, savages.⁴⁹

Defining colonialism is a hard task as the world had witnessed imperialism before and these two words have sometimes been used interchangeably. However they have different meanings in their aims, practices and motivations. According to the Oxford English dictionary, the word colonialism comes from the Roman word *colonia* which means ‘farm’ or ‘settlement’ and it refers to Romans who settled in other lands but still retained their citizenship and still connected with their parent state. According to this definition we could conclude that colonialism can be defined as the conquest and control of other people’s land and goods without expanding parent state’s power into the colonized region.⁵⁰ However, before the 16th century, the so called colonialism didn’t have the same meaning, although empires like Ottoman Empire, Roman Empire, the Aztec Empire existed.

⁴⁸ Robert Young, *An Historical Introduction*, Blackwell Publishing, Oxford, 2008, pp. 19-26.

⁴⁹ Jürgen Osterhammel, *Colonialism*, Marcus Wiener and Kingston Ian Randle Publishers, Princeton and Kingston, 2002, pp. 16-17.

⁵⁰ Ania Loomba, *Colonialism/Postcolonialism*, Routledge, 2007, pp. 1-12.

Colonialism meant domination by one group over another, subjugated group. And at the same time colonialism has usually referred to instances in which one nation moved people to a new region, installing permanent settlements. Once there, the settlers maintained a political affiliation and loyalty to the home country. To varying degrees and by different measures, European imperial powers attempted to coerce Indigenous populations into allegiance to the home country that is, by annexing the territory as part of the home country, or by more indirect controls.⁵¹

According to Sartre, colonialism is a system, in which human rights are denied, violence is carried out on the indigenous in order to get their richness through creating social classes, introducing education and division of labour.⁵²

1.1.1. Colonialism and Imperialism

The word “imperialism” was first used by British in 1858 in the meaning of despotism. This meaning mostly addressed to Second French Empire under Napoleon III. The French empire tried to expand, globalize its expansion and get power via colonialism by using its nationalist thought at that time. France tried to justify its invasions by bringing its so called beneficial French culture, religion and language to the unenlightened places on the earth. Later this idea was adopted by other imperial powers too.⁵³

Imperialism is a complex term to understand and it needs a multidisciplinary approach to define its past, present and dynamics as there are different types of empires. Neil Smith defines empire as a deeply conservative combination of different missions like economic expansion, power, control and social civilization.⁵⁴

On the other hand, imperialism could be controlled from the centre of the empire and had an ideology of expansion of the state power. But, colonialism was an

⁵¹ "Colonialism", <https://plato.stanford.edu/entries/colonialism/>, *Stanford Encyclopedia of Philosophy*, retrieved on 20 February 2020.

⁵² Jean Paul Sartre, *Colonialism and Neocolonialism*, Routledge, London and New York, 2006, pp. 35-38, pp. 175-225.

⁵³ Young, *An Historical Introduction*, pp. 30-31.

⁵⁴ Neil Smith, The Imperial Present: Liberalism Has Always Been Conservative, *Geopolitics*, 13(4), pp. 736-739.

peripheral experience and it was not possible to be controlled from the centre at the beginning. Moreover, in the beginning, colonization didn't directly aim to expand the cultural values. It's main objectives were transporting trade, economic exploitation and settlement.⁵⁵

Imperial word implied sovereign independence until late 1850s. Furthermore, imperial word also implied transcendent, ultimate authority or magnificent till the 19th century. Imperialism word gained meaning of economic domination with Marxist theory. However, the word "imperialism" was first used in the meaning of territorial domination and it did not contain any meaning of economic domination.⁵⁶

Imperialism means the exercise of power through conquests, political or economic controllings. As an example Pentagon and Central Intelligence Agency (CIA) of USA have global strategies to control the world politics to prevent communism. So, imperialism differs from colonialism, as imperialism is controlled by the centre and includes some ideologies. When it comes to colonialism, we could notice that colonialism is controlled and shaped by the tradesmen, businessmen's interests in the beginning.⁵⁷

Even there are two types of imperialism, formal and informal imperialism according to the relationships. In formal imperialism, the imperialized country has no sovereignty and is incorporated to its imperial power. Whereas, in the informal imperialism, the imperialized country has its own sovereignty but is not free to decide on its politics although it consists of its own military. French Algeria and British India are good examples for the formal imperialism and China years under Western dominance between 1880 and 1914 or Cuba under USA dominance between 1900 and 1959 are good examples for informal imperialism. So, informal imperialism

⁵⁵ Young, *An Historical Introduction*, pp. 25-26.

⁵⁶ *Ibid*, p. 26.

⁵⁷ *Ibid*, p. 27.

could be seen without colonialism but colonialism couldn't be seen without imperialism.⁵⁸

Interestingly, although colonialism has started by the tradesmen, if a particular territory locally challenged to the colonial, the answer from the colonial came on the institutional or military rule level.⁵⁹

Colonialism activities started in the 15th century and its effects have continued till the 21st century. In the late 19th century colonizing countries held Berlin Africa Conference in 1884-85 in order to share Africa continent (its economical sources like petrol, gold, diamond etc.) and settle into the continent. This period colonization was at its peak level and it was the darkest period of humankind. Colonizing European countries of the African continent were Holland, Belgium, Portugal, UK, France, Italy, Germany and Spain. During the colonization period, these European countries also raced between each other.⁶⁰ This Berlin Conference led imperialism as a source of mutual rivalry to control colonized territories and resources of the colonized between great powers. This conference made colonialism an informal permission and right to invade Indigenous territories or weak territories. WWI was the product of this imperial system too.⁶¹

Colonization has a meaning of conquering a territory, farming there and settling there. So this meaning takes us even to the old Greek period's or Roman period's imperialism time. But Western history dates colonization back to the geographical explorations; around 15th century.⁶²

There was a human flow between two lands, the colonized regions' people became servants, slaves, but the colonizer regions' people became masters,

⁵⁸ Barbara Bush, *Imperialism and Postcolonialism*, Pearson Education, New York, 2006, pp. 45-47.

⁵⁹ Young, *An Historical Introduction*, p. 27.

⁶⁰ Cihan Daban, *Dekolonizasyon Süreci ve Sonrası Afrika*, Açılım Kitapevi Yayınları, İstanbul, 2017, pp. 17-23.

⁶¹ Young, *An Historical Introduction*, pp. 29-33.

⁶² Marc Ferro, *Sömürgecilik Tarihi: Fetihlerden Bağımsızlığa*, 13. Yüzyıl-20. Yüzyıl, (trans.) Muna Cedden, İmge Kitabevi, Ankara, 2011, pp. 11-20.

administrators, soldiers, merchants, teachers, scientists etc. This situation also led to social discrimination and racism in the society.⁶³

On the other hand, Loomba doesn't put imperialism into the old history and points out the modern imperialism of today too. In the new global system powerful states do not try to rule the states directly but it lets them dominate them via economical, cultural and political ways. So, imperial state is the powerful state that rules countries and doesn't need colonies as USA.⁶⁴

Loomba mentions that language is also shaped by the authority, symbols are bound to the authority. That means, a group of people need symbols in order to clarify themselves and that proves language is not subjective but ideological thing. As a result ideas are also shaped according to a material way.⁶⁵

According to Young postcolonialism doesn't only aim to mention historical marks but it tries to include any historical resistance to colonialism. Colonialism and imperialism are used as synonymous words between some authorities, but actually they are different words conceptionally and historically. Before the 16th century, imperialism existed that included expansion of lands around the single empire as Chinese Empire, Ottoman Empire. However, after the developments in navigation and creation of ocean-going caravels after the 16th century, this geographical cohesion has started to differ from the previous situation. These developments both enabled Europeans to colonize across world and the colonizer tradesmen could stay in touch with their homelands. As an example, the Crown of England not only ruled England but also its colonies across the world like America, India and Africa.⁶⁶

1.1.2. Colonialism and Domination

The world has witnessed different kinds of dominations as in colonialism and imperialism. Imperialism is an old domination type that included expansion of a

⁶³ Loomba, *Kolonyalizm Postkolonyalizm*, p. 21.

⁶⁴ *Ibid*, pp. 25-27.

⁶⁵ *Ibid*, pp. 54-56.

⁶⁶ Young, *An Historical Introduction*, pp. 15-19.

country within a single land mass. Chinese Empire, Byzantine and Holy Roman Empires are all examples for this kind of expansion. However, after the technological advances in the 16th, colonization period has started, which is much more different from imperialism. Ocean going ships and developments in navigation all enabled large numbers of populations do geographical expansions also staying in touch with their homelands. As an example, American or Indian colonists stood in touch with the Crown of England.⁶⁷

Between 1400s and 1700s, Europeans' travel through land and sea linked disparate parts of the globe in intricate relationships based on resources, wealth, trade, and power. This movement created an interaction between Europeans and America, Africa, South Asia. Some of these European powers established their own companies called The British East India Company and the Dutch East India Company, founded in the early 1600s to control the spice trade in Asian waters and the export of cotton and textiles from India. Later, the Dutch would also accomplish establishing a foothold in South Africa. In the later centuries, European nations would continue to set up trade ventures and colonial outposts all around the world. In 1920s, nearly 600 million people in Africa, Asia, the Caribbean, the Pacific basin, and South America were living under one of nine colonial powers. After the WWII, nationalist movements began to topple European regimes and win their independence. So between the geographical explorations and the WWII period the world witnessed the colonialism period in some of its parts.⁶⁸

Colonialism implies trading ports and posts would establish societies dominating on colonies. Colonialism created a new word named "colonizer" that means settler and administrator in order to discriminate between Black and White, colonized and colonizer. This colonizer group would expel the indigenous natives from their own lands, slaughter them or exploit them as a labour force.⁶⁹

⁶⁷ *Ibid*, pp. 15-16.

⁶⁸ *Ibid*, pp. 16-20.

⁶⁹ *Ibid*, pp. 18-20.

On the other hand, colonialism has differences between some geographical regions. As an example, colonialism in South America and India had some differences. The Portuguese and Spanish integrated with the local population and developed a mixed or creole society. However, in South Africa, Algeria and Kenya, natives were forced to move from their own lands and were brought in as slaves.⁷⁰

Colonization not only included transporting cultural values, but also trade, economic exploitation and settlement. Colonization contained transformation of the indigenous economy into the mother land that also required territorial occupation. Transformation of the economy meant colonial powers capturing raw materials and markets of the indigenous peoples and importing the industrialized products to the natives again.⁷¹

As colonialism has existed in all parts of the world, Loomba makes a clear definition of colonialism and points out the relationship between colonialism and capitalism. She stated that colonialism was the midwife initiating at the birth of European capitalism, besides that, if colonialism didn't expand, the transition to capitalism could not have taken place in Europe.⁷² She clarifies that capitalism is the distinguishing feature between colonialism and imperialism. But, she is convinced that colonialism contributed to the spread of capitalism all over the world that achieved capitalism expand globally. Whereas, earlier colonialisms were pre-capitalist, modern colonialism was capitalist in Western Europe.⁷³

As a result of this view, we could conclude that European colonialism had applied a variety of techniques and patterns of domination and it produced the economic balance, necessary for the growth of European capitalism. Viotti and Kauppi explains that capitalism is the key historical factor and defining characteristic of economic structuralist system. This particular economic system or mode of

⁷⁰ *Ibid*, pp. 20-22.

⁷¹ *Ibid*, pp. 23-24.

⁷² Loomba, *Colonialism/Postcolonialism*, pp.5-12.

⁷³ *Ibid*, pp.5-12.

production works to the benefit of some individuals, states and societies but at the expense of other weak factors.⁷⁴

1.1.3. The Long Journey of Colonialism

On the other hand, for Ania Loomba, capitalism is a kind of modern colonialism, which meant getting goods and wealth from the conquered countries also by restructuring the economies of the latter and drawing them into a complex relationship with their own. As a result, they will be able to accomplish a flow from the colonised to the so called “mother land” of profits, human labour, slaves and natural resources.⁷⁵

Besides, merchantilist policies also accelerated the colonialism. Colonizer countries established their companies in their colonies, by enslaving the colonized people to have them work in different jobs, taking their products and resources and selling the ready products to them again. For example between 1610-1660 years was a period of intense colonization, especially in Caribbean by French and British colonizers. These countries relied heavily on the mass importation of slaves from West Africa for their sugar plantations.

There was a colonialism race between the Europeans for the African continent and a relatively brief and intense colonial approach proceeded after the Berlin Conference in 1885 and it continued till WWII when 98 countries attained full independence at first. According to this conference, the main agreement was that, great powers could acquire rights over colonial lands only if they possessed them and had an effective occupation like administration, army, police etc. So this agreement guaranteed justification and accelerated the colonization process, so they could scramble for Africa freely without any obstacles.⁷⁶

74 Viotti & Cauppi, *International Relations Theory*, pp. 3-5.

75 Ibid, pp.7-12.

76 Ola Olsson, *On the Institutional Legacy of Mercantilist and Imperialist Colonialism*, <https://pdfs.semanticscholar.org/d9ad/2e0d08c15d00f9eda19730be463029329df0.pdf>, (accessed on 7 June 2019).

By the 1930s, 84.6 % of the world was colonized and only some parts of Arabia, Persia, Afghanistan, Mongolia, Tibet, China, Siam and Japan had never experienced European colonization during that time. On the other hand defining colonialism and theorizing it commonly is a difficult duty because of the vast colonization in the world. Every region, country or field had their own colonization stories. As an example millions of Indians never saw an English person throughout the Raj period, but their lives were still controlled remotely. When it comes to other colonies like Namibia and South Africa the situation is different as there was another pattern with more direct and powerful intervention. Although, the creation of Israel is a different kind of colonialism called ‘‘settler colonialism’’ as Jewish settlements resulted in the forced expulsion and ghettoisation of the previous Arab inhabitants of the land. Yet, there are many different colonialism stories in Louisiana, Texas, Hawaii etc. too. All these differences explain the reason of different variations of colonisation and the reason of the different meanings for postcolonialism.⁷⁷

According to Young, colonialism is defined as it involves an extraordinary range of different forms and practices carried out with respect to radically different cultures, over many centuries. Moreover, the writer makes a list including settler colonies such as British North America and Australia, and French Algeria; administered territories established without significant settlement for the purposes of economic exploitation, such as British India and Japanese Taiwan; and maritime enclaves, such as Hong Kong, Malta, and Singapore.⁷⁸

As Daniel Butt writes, colonialism is a form of domination which involves the subjugation of one group of people by another. And this domination has taken varied institutional forms, but in general has involved the denial of self-determination, and the imposition of rule rooted in a separate political jurisdiction. In addition, colonialism has frequently involved an attempt to impose the colonial power’s culture and customs onto the colonized because of the racial, cultural

⁷⁷ Loomba, *Colonialism/Postcolonialism*, p. 8.

⁷⁸ Robert Young, *Postcolonialism: A Very Short Introduction*, Oxford, Oxford University Press, 2003, pp.1-20.

superiority or because of evangelical desire to spread particular religions or cultural practices; or as a mechanism for establishing and consolidating political control. To sum up, the history of colonialism is deeply linked to the exploitation of colonized peoples, which has taken many different forms like slave trade, misappropriation of cultural property and natural resources, the establishment of exploitative trade relations, and the forcible introduction of capitalist forms of production.⁷⁹

When it comes to the modern European colonialism, it could be viewed as it was distinctive. After the geographical explorations, colonialism, the practise of invading other lands for the purpose of settlement or resource exploitation, became a big ambition especially between Europeans. Colonialism became a war of territory that involved all the means like military, political, economic, psychological, diplomatic and cultural to be used to reach its aims. The European colonialism in the 19th century aimed to obtain easily the raw materials and the cheap slave labour which was available from the natives of the colonies and a dumping ground for the surplus goods produced in the mother lands. Because of its history and culture, European colonialism is characterized by genocidal practices, including wars of extermination, massacres of non-combatants, biological warfare, and scorched earth policies. Other atrocities include the torture of prisoners, rape, and enslavement of Indigenous populations. These acts are fueled by racist and patriarchal ideology like Christianity and/or White supremacy, greed, and a psychopathic desire to kill and inflict violence and suffering on others.

The story between the East and the West is very old, but the categorization of the West and the non-Western world dates back to the voyage to find the fabled riches of the Indies in 1492, by Christopher Columbus. In the beginning; the East was seen as an immense of wealth but later the situation has changed and it became the symbol of backwardness, poverty, superstition and overpopulation.⁸⁰

⁷⁹ Daniel Butt, "Colonialism and Postcolonialism", *The International Encyclopedia of Ethics*, Ed. Hugh LaFollette, Wiley, Blackwell, 2003, pp. 892-898.

⁸⁰ Sankaran Krishna, *Globalization and Postcolonialism Hegemony and Resistance in the Twenty-first Century*, Rowman & Littlefield Publishers Inc., New York, 2009, pp. 3-5.

As a European colonial rule example, we could take India, which has served as a colony for Britain. During the 16th -17th centuries, the Portuguese, Dutch, English, and French established trade with India, built “factories” like trading posts and warehouses in various Indian ports, and hired independent armies to protect them. Their trade was dependent on the black pepper, Indian silks, indigo, satpepper and other spices that didn’t exist in Europe. Unlike China or Japan in these centuries, Europeans could travel freely in Mughal India and had settled in most major cities by the end of the 17th century. Trading wars between European companies in India became frequent. The British Queen Elizabeth I gave a monopoly over trade with India, Southeast Asia and East Asia, by giving a charter for the East India Company being founded in 1600 as a private stock corporation. This company was governed in London by 24 directors, elected by its shareholders and dividing the profits between them. In 1858 the East India Company was abolished entirely, and India was placed under the direct rule of the British Crown.⁸¹ The decline power of the Mughal Empire contributed to the intervention of British East India Company for the purpose of protecting its trade and clients’ stability. The British were interested in India for many reasons. Firstly, it was a source of raw materials, an area of investment, and a market for British goods. Moreover, British’s main policy in Asia was expanding trade on India, considered her as its most strategic place and the key to the rest of Asia. Interestingly, when the Europeans reached India, they tried an unequal gift exchange with the Great Mughal who were far richer than the Europeans to reach their goals of colonising the region that was only an Indigenous place for them. The Mughal emperors or Turkish sultans were unimpressed by the gifts of the Europeans which were cheaper and simple for them. This inadequacy of Europeans feeling turned into an account of Oriental greed and lack of manners. However, Europeans continued distinguishing themselves from the Oriental people and categorized those people too in order to justify their invasion and colonization.⁸²

⁸¹ Judith E. Walsh, *A Brief History of India*, New York, An imprint of Infobase Publishing, 2011, pp.88-102.

⁸² Loomba, *Colonialism/Postcolonialism*, p.109.

To sum up, the history of colonialism is deeply linked to the exploitation of colonized peoples. This exploitation means “the act of using someone unfairly for your own advantage” according to the Cambridge Dictionary. Although it has taken many different forms, we might mention, among other policies, the slave trade, the misappropriation of cultural property and natural resources, the establishment of exploitative trade relations, and the forcible introduction of capitalist forms of production. If we categorize the colonialism stages, we could conclude that colonialism starts with small recon forces, which means mapping new lands, regions and gathering intelligence through explorations and scientific discovery. The second step is the invasion of the new regions and the armed conflict when the Indigenous nations resist. Then the third step comes which is called occupation. When the Indigenous peoples are militarily defeated, the colonial government is set up to control the surviving population that are already enslaved. The last stage of colonialism is the assimilation stage, which includes dismantling and erasing the Indigenous society and culture by removing the Indigenous youth from their people and forcing them into the government or church run schools.

1.2. Decolonization Period

The colonization period starting around 1500s started leaving its place to process of decolonization during WWI, reshaped the world. Regarding its shape and duration decolonization varies from country to country and it has been evaluated in many different ways over time. It’s the most important political development of the twentieth century as the world focused on history more than before and for the first time colonized started thinking or writing about his own history rather than his colonizers. The decolonization beginning towards the end of the WWI, also has a simultaneous start with the idea of national historical consciousness in these regions, namely nationalism.⁸³ Although nationalism and self government ideas reached their peak in the early 19th century, colonized nations became independent states in different times. As an example; creole nationalism in Spanish America succeeded

⁸³ Prasentij Duara, *Decolonization Perspectives from Now and Then*, New York, Routledge, 2004, p. 2.

independence in the early 19th century, however; independence was denied to the black Jacobings of Saint Dominque. Self determination of all nations with thier class, gender, race, castes etc. in all over the world was succeded after a century and a half time later. On the other hand, there has been a space all the time between the advanced democratic nations of the West and the rest of the world. ⁸⁴

Decolonization which means a process of ending colonial rule and extending political, economic and cultural sovereignty, varied in different regions and its theme. When we search it with a global view we could conclude that it was intense following the WWI, and its aftershoks still continues today. Decolonization has put an end to the world of empires and it was fed by some concepts like self-determination, liberation, revolution and it applied to some contemporary history like Cold War and globalization. The term “decolonization” was first started being used in 1950, although it started earlier. ⁸⁵

1.2.1. Decolonization

We could categorize the decolonization in three waves. The first wave started in the Latin American colonies of Spain and Portugal declaring their independence in 1801- 1830 uniletaterally. And the second one started in the second half of the same century when a few important British settler colonies declared their independence peacefully to govern themselves apart from British Empire. Finally the third wave began in Australia, Haiti, New Zeland, South Africa and continued with South Rhodesia, Malta and later Eastern, Asian, African colonies gained their independence taking around 40 years beginning in 1930. ⁸⁶

Although there were some exceptions, the decolonization period on the whole was a violent affair. There were so many examples for this brutal process. For example the partition of India as India and Pakistan and at the same time being

⁸⁴ Partha Chattarjee, *The Politics of the Governed*, Columbia University Press, 2004, pp. 20-29.

⁸⁵ Antony Gerald Hopkins, “Rethinking Decolonization”, *Past & Present*, 200 (1), August 2008, pp. 211–247.

⁸⁶ Roberto Bonfatti, “Decolonization: The Role of Changing World Factor”, *Endowments*, The Suntory Centre, Research Paper, No. EOPP001, 2008, pp. 1-30.

decolonial in 1947 is considered as the largest forced migration condensed into any comparable twentieth century period since it left 15 million refugees and expellees behind. Other examples from other parts of the world are Algerian War between 1954-1962, or Indochina's decolonization period which is also considered as one of the most violent ones. Indonesia also witnessed a bloody chaos between 1945-1949. Moreover, between 1950-1953 Korean War and 1964-1973 Vietnam War, Congo, Nigeria, Angola, Mozambique, Kenya decolonization wars all added this brutal and hard history.⁸⁷

The decolonization represented both the transference of legal sovereignty and a movement for moral justice and political solidarity against imperialism. So decolonization could be defined as anti colonial and ideology of humanity. As an example China and Iran, formally independent countries, considered themselves to have been informally subordinated to colonial powers, and who viewed their efforts for autonomy as part of the anti-imperialist movement.⁸⁸ Paradoxically, anti-colonialist nationalism born in the urban, coastal sectors with more modern, capitalist forms of knowledge, technology, capital and organisations.⁸⁹ Moreover, the leaders of anti-colonialism movement were educated in the colonizing country, so called motherlands, such as Frantz Fanon, Gandhi. These leaders had to face their challenging duty as they had to bridge the gap between diverging worlds and remake the hinterland society in their own image. So these leaders had to meet their humanistic ideals with modern citizenship in order to save their people.⁹⁰

Nationalism reached Asia after a century later than Europe and it reached to black Africa fifty years later than Asia. There were two external events in the beginning of the twentieth century which caused the idea to be disseminated. The first event was the victory of dependent Japan over a European strong country Russia in the war of 1904–5 which was seen like a blow to European ascendancy and proof

⁸⁷ Jan C. Jansen, and Jürgen Osterhammel, *Decolonization: A Short History*, New Jersey, Princeton University Press, 2017, pp. 1-10.

⁸⁸ Duara, *Decolonization Perspectives From Now And Then*, p. 2.

⁸⁹ *Ibid*, p.2.

⁹⁰ *Ibid*, p. 2.

that European arms were not invincible. The second event that redoubled this proof happened when the Japanese defeated the Germans in Shantung; and M. Kemal Atatürk's campaigns succeeded against France in 1920 and Greece in 1922. Both these events were accepted as the same way as Asian victories over Western military power. On the other hand Russian revolution of first struggle for liberation from despotism in 1905 had a electrifying effect throughout Asia.⁹¹

As a result of all these factors, radical and revolutionay groups erupted in Asia and Arab world, but not yet in Africa, which aimed to take advantage of the conflict between European countries. When the WWI began in 1914, European powers themselves encouraged nationalist movements in colonial territories in order to beat their enemies. In addition, because of these events, they also felt the pressure to declare their concessions to their colonized people. As an example, British government declared its promise to India of gradual development of self-governing institutions on 20 August 1917, since Russian Bolsheviks were encouraging Indians to overthrow robbers and the enslavers and German and Turkish governments had the potential to help their Indian colony for doing so.

Another factor, that helped the dissemination of Western ideas, especially nationalism was the WWI, as European powers used both their own people and their colonized people in their armies. For example, Wilson's decleration with the idea of self-determination, Lenin's denunciations of imperialism and Russian revolutionaries decleration of anti-imperialism were all disseminated quickly during the WWI, because of the encouragements of the European countries.⁹²

Decolonization was created not only with rise of nationalism and humanistic ideals but also with the change of world politics and the change of balance of power. After the WWI, USA and Soviet Union became new powers in world politics which has changed the balance of power in the world. Between the period of 1815 -1914 the world was considered in its golden age balance of power as strong European

⁹¹ *Ibid*, pp. 138-139.

⁹² *Ibid*, pp. 119-120.

countries had more or less equal powers and it was considered as the fundamental law of international relations during this period. Later, this balance of powers broke down due to the outbreak of the WWI in 1914. Despite strong efforts the world had to face the WWII in 1939. All these wars emerged because of the new powers in the world politics scenario like United States, Soviet Russia, Japan and Germany. Although these countries wanted to change the world order as they wished to gain advantages of the colonialism by pretending to be opposed to formal imperialism. Later, an intensification of imperialist rivalry between powerful countries aroused which favoured anti-colonialism surprisingly.⁹³

On the 14th of December in 1960 United Nations declared a resolution on the granting of Independence to Colonial Countries and Peoples Adopted by the General Assembly. According to this declaration, All peoples have the right to self-determination; by virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development. In addition, it was accepted that subjection of peoples to alien subjugation, domination and exploitation constitutes a denial of fundamental human rights. So colonialism was included in international crimes according to this declaration.⁹⁴ Moreover, in 2001 United Nations World Conference against racism, racial discrimination, xenophobia and related intolerance acknowledged and regretted the massive human suffering caused by slavery and colonialism and at the same time stated the refusal of former colonial powers to commit to making formal apologies or paying reparations.⁹⁵

1.3. Postcolonial Period

Postcolonialism is a term capturing both the period since the formal end of colonialism following WWII and implications of colonial and imperial experiences till today.⁹⁶ This extending period is mostly introduced and developed by the postcolonialist literature by many scholars. This postcolonial literature comes from

⁹³ Ibid, p. 7.

⁹⁴ Jansen and Osterhammel, *Decolonization: A Short History*, pp. 1-20.

⁹⁵ “World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance”, <https://www.un.org/WCAR/durban.pdf> (accessed on 15 June 2019).

⁹⁶ Viotti and Kauppi, *International Relations Theory*, p. 185.

Britain's former colonies in the Caribbean, Africa and Asia. Most of the post-colonial writers write their works in English and they focus on common themes like the struggle for independence, emigration, national identity, allegiance and childhood. According to Butt, postcolonialism does not simply seek to tell the story of what happened after decolonization, but seeks a critical perspective on its ongoing, problematic legacy. A key theme here is that there is more to achieving liberation through decolonization than the formal decoupling of state apparatuses as according to some scholars, postcolonialism matters because it means decolonization period has not finished yet.⁹⁷

The prefix post signs being an aftermath of something as temporal or ideological. That means the word postcolonial could be used to describe a country after its formal political independence from colonial power; the temporal meaning and after having achieved of economic and cultural autonomy; ideological meaning.⁹⁸

Postcolonialism is a compound word that needs to be underlined with its structure too. Post is a prefix that means 'after-math', it may imply two meanings; coming after and ideological as in supplanting. In addition, a country may become postcolonial as being formally independent and at the same time neo-colonial as being economically and culturally dependent.⁹⁹

Actually for ex-colonies political independence is an illusion and in fact it didn't solve all the problems there. Even so called neocolonialism was created with new elites continuing till today. Postcolonialism tries to explain this continuing period starting from colonial times till now. Postcolonialism discusses the resistance, reconstruction of ex-colonies, focusing on slavery, displacement, emigration, suppression, representation, difference, racism, discrimination, gender.¹⁰⁰

⁹⁷ Butt, *Colonialism and Postcolonialism*, pp. 1-6.

⁹⁸ Daniel F. Pilario, "Mapping Postcolonial Theory: Appropriations into Contemporary Theology", *Asian Christian Review*, 1(1), 2007, pp. 49-50.

⁹⁹ Loomba, *Colonialism/Postcolonialism*, pp. 28-29.

¹⁰⁰ Tepeciklioğlu, "The Development of Postcolonial Theory", pp. 2-3.

If we need to date back the formal history, we could mark the Bandung Conference in 1958 held in Indonesia by the Third World countries, who established the nonalignment movement. After a decade in 1966 in Havana, once colonized countries held another conference; Tricontinental Conference in order to identify the movement as spanning Latin America, Africa and Asia. With the help of these, those countries provided a foundation for the call for a New International Economic Order (NEO) in the 1970s. As a result they would be able to transfer technology, capital, aid, investment, debt forgiveness, trade preferences and the like between each other. These conferences created the roots of movement to fight against a system of injustice and gross material inequality that is sustained by powerful local interests and international power structures of banks, businesses and investment funds.¹⁰¹

Apart from these, some scholars prefer to use Tricontinental, instead of using Postcolonialism term, as they think it could be offensive. This new term has started being used after the Havana Conference of 1966, when the growing momentum of consciousness against colonialism and imperialism was high. With this conference once colonized countries in three continents, Latin America, Africa and Asia and their important postcolonialist scholars and thinkers met for the first time and established a journal called Tricontinental by bringing together the anti-colonial and postcolonial writings from Frantz Fanon, Amilcar Cabral, Ernesto Che Guevara. After this conference, postcolonialism also used interchangeably with Tricontinental.¹⁰²

On the other hand, postcolonialism is mostly reflected by the literature concerning an increased focus on the recipients of colonial policies. If we try to identify the early work on imperialism and colonialism, we notice the Western focus especially from Britain and France, their motives and mechanism of imperialism and colonialism, and theorists and historians were also from these colonizers. Later, we can see that postcolonial scholars have highlighted what has been obscured in more mainstream work on colonialism which was about resisting military, political,

¹⁰¹ Viotti and Kauppi, *International Relations Theory*, pp. 209-212.

¹⁰² Rukundwa & Aarde, "The formation of Postcolonial Theory", pp. 1180-1181.

economic and cultural repression and oppression. They claimed that postcolonialism is interested in the rights of all people on this earth to the same material and cultural being. In addition, they claimed postcolonialist approach is the politics of subaltern which means the subordinated classes and peoples.¹⁰³

1.3.1. Neocolonialism

Another part of the postcolonialism is the situation of once colonized countries. We still notice that the postcolonial world still exhibits neocolonial forms of cultural, economic and even political military dominance over former colonies. We can't call them independent as they are not liberated and so linked to the metropole where the seat of power exists. Neocolonialism is a system in which native elites rule the previous colonized country according to the needs of international capitalists.¹⁰⁴

As a result, if we would like to learn about the politics of former colonies like in Africa or Asia, we need to identify the former colonial power, whether Britain, France, Belgium, the Netherlands, Spain or Portugal. What we notice is that neocolonial patterns of dominance still remain important in the postcolonial period. As an example; we could notice this situation in trade and other economic arrangements in EU has with former European colonies in Africa, the Caribbean and the Pacific keeping these states in relations in order to get an advantage of the metropole.¹⁰⁵

Although colonialism belongs to the past, the new world order especially for postcolonial nations can be described as neocolonial. They technically have sovereign economical systems; they can decide on their own currencies, finances, legal systems, but they are bound to the international entanglements and they are not free to exploit their all actions.¹⁰⁶

¹⁰³ Loomba, *Colonialism/Postcolonialism*, pp. 180-192.

¹⁰⁴ Young, *An Historical Introduction*, pp. 47-49.

¹⁰⁵ Viotti and Kauppi, *International Relations Theory*, p. 211.

¹⁰⁶ Osterhammel, *Colonialism*, pp. 117-119.

As Kwame Nkrumah, leader of Ghana, says, neocolonialism could be described as the worst type of imperialism. Anti-colonial struggles aimed to get a new level of agency by the colonized people against their living conditions. This new level of agency was to get their independence and self-determination. Although, the colonized people gained their independence, they could not gain their economical independence. As an example, although some African countries could gain their political independence and had their own resources like cocoa, coffee, gold, diamond or oil, their markets were controlled by their previous colonizer countries.¹⁰⁷

Spivak concludes that the civilizing mission is a general justification of capitalism just as development is a general justification of neocolonialism by the once colonizing powers.¹⁰⁸ According to Warren, neocolonialism is a complicated period, a repeated performance of colonialism; dependence between rich and poor states preventing and distorting economic development.¹⁰⁹ So, we could conclude that, colonialism and imperialism changed into neocolonialism and still continue in other ways in the postcolonial era.

¹⁰⁷ Young, *An Historical Introduction*, pp. 43-45.

¹⁰⁸ Gayatri Chakravorty Spivak, *A Critique of Postcolonial Reason: Toward a History of the Vanishing Present*, Harvard University Press, 1999, pp. 356-366.

¹⁰⁹ Bill Warren, "Extracts from Imperialism: Pioneer of Capitalism", In Peter J. Cain and Mark Harrison (Eds), *Imperialism: Critical Concepts in Historical Studies*, Vol. 2, Routledge London, 2001, p.207.

CHAPTER TWO

THE THEORETICAL FRAMEWORK

2.1. The Place of Postcolonial International Relations Theory

The mainstream IR theories have dominated the IR for a long time but the second critical group theories have aroused later and challenged, criticized the first group. So, after the end of the Cold War, when the bilateral system has ended, the IR theory or the critical theories were born. Critical theories were critical to mainstream theories and aimed to provide alternative ideas to the mainstream theories. Postcolonial theory became popular during this time and tried to give the message that mainstream theories were unable to explain the whole world capacity.¹¹⁰

Although, the critical theories were challengeable to the mainstream IR theory ontologically, we notice that methodologically they stand closer to its traditional and postpositivist ideas. Namely, in social sciences or IR discipline it is impossible to reach to the objective knowledge free from scholars' own judgements. So, there is no value free social science or IR discipline.¹¹¹

Postcolonialism has become a popular study area between some scholars recently. Postcolonial IR theory is a type of Economic Structuralist theory categorized as post-positivist, reflectivist, constitutive and non-mainstream IR theory, which posits a critical thinking to dominant International Relations theories like Realism or Liberalism.¹¹² After the focus on Realism and Liberalism, scholars tended to change their working areas and new assumptions have born leading to lively debates. Postcolonialism is one of these new approaches emphasizing an interdisciplinary perspective with its economic, political, social and cultural aspects of decolonization and highlighting the importance of race, gender and ethnicity in understanding anticolonial struggles.¹¹³ With the Postcolonial theory, we notice that

¹¹⁰ Tepeciklioğlu, "Decolonizing International Relations Discipline", pp. 80-97.

¹¹¹ Ibid, pp. 80-97.

¹¹² Tepeciklioğlu, *The Development of Postcolonial Theory*, pp. 25-27.

¹¹³ Viotti and Kauppi, *International Relations Theory*, p.209

a great deal of scholars became interested in the examining the impact of decolonization on both the colonizer and the colonized. Thus, we also notice that, Postcolonial theory includes Wallerstein's capitalist world system and influence of critical theory and postmodern critique. The scholars examine the academic disciplines ranging from history, political science, economics, sociology, cultural anthropology and linguistics within this Postcolonialism.

Furthermore, we notice that Postcolonial IR theory offers a critical thinking to dominant IR theories while focusing on the main concepts and terminology used in IR literature.¹¹⁴ It could be categorized as a part of Critical Approach and it mostly deals with literature, borning in the once colonized territories, like Caribbean, Africa and Asia. Most scholars claim that this theory became part of the critical toolbox in the 1970s with the Edward Said's influential book *Orientalism*. This theory challenges Western-centered, Eurocentric thinking and their theories. It puts itself into a different category by differentiating between Eurocentric ideas that focus on powerful states and imperials by claiming that their ideas never mention about the Third World and subaltern classes.

Postcolonial IR theory is limited between the politics of structure and totality on the one hand, and on the other hand it is the politics of the fragment. Namely, Postcolonial theory is situated between Marxism and Postmodernism, Poststructuralism. Postcolonialism takes its roots from the Third World and the contestations here. Postmodernist and Poststructuralist scholars argue that, Postcolonial theory is criticized of lacking method and theory. This criticism is mostly made by Marxist and Materialistic critics.¹¹⁵

Postcolonialism is greatly influenced by Marxism and Poststructuralism as it also draws attention on political economy approaches like Marxism and the cultural and linguistic analyses like Poststructuralism. However, the politics of Postcolonialism differ from other perspectives and its radicalism rejects established

¹¹⁴ Tepeciklioğlu, *The Development of Postcolonial Theory*, pp. 10-20.

¹¹⁵ Leela Gandhi, *Postcolonial Theory A Critical Introduction*, Sydney, Allen & Ulwin Publishing, 1998, pp. 167-170.

agendas or accostomed ideas. Actually, postcolonialists challange the meaning of development that meant the colonial North is advanced and progressive whereas the South is backward, degenerate and primitive.¹¹⁶

When it comes to relation between Postcolonialism and Feminism, it is known that Feminism has never been anti-imperialist. Feminism tends to fight its own battle against masculinity at home. Women in the Third World struggled in anti-colonial compains, but thir efforts were not taken as serious as men's.¹¹⁷

Postcolonial IR theory also criticizes Marxism, which is a body of thought inspired by Karl Marx, emphasizing the dialectical unfolding of historical stages, the importance of economic and material forces and class analysis, rather than focusing on labour and production. In order to explain Marxism, our starting point should be with Marx's main theory for the development of capitalism: historical materialism. Most simply, historical materialism asserts that human beings – including their relations with each other and their environment, are determined by the material conditions in which they can survive and reproduce. We could conclude that, Marxism asserts that material conditions can be changed by the actions of human beings as well as by events, which depends on physical phenomena as well as human behaviour. Namely, these material conditions are historical, they change over space and time. So, Marxism stresses that IR is not just about states' foreign policy or the behaviour of politicians, but more about survival or more broadly, life, reproduction, technologies and labour. So, if this is correct, the seperation between the political and economic, or public and private, is problematic because those categories hide the ways in which states and foreign policies are determined by the social relations and structures of the global economy like, multinational corporations or international financial institutions.¹¹⁸

¹¹⁶ Cherley, Mc Ewan, *Postcolonialism, Feminism and Development: Intersections and Dilemmas*, Progress in Development Studies, 1(2), University of Birmingham. School of Geography and Environmental Sciences, 2001, pp. 94.

¹¹⁷ Rukundwa & Aarde, "The Formation of Postcolonial Theory", p. 1175.

¹¹⁸ Mala Pal, "Marxism", *International Relations Theory*, Eds. Stephen McGlinchey, Rosie Walters & Christian Scheinpflug, Bristol, E-International Relations Publishing, 2017, pp. 42-45.

According to Marxism, capitalism always needs a peripheral region that provides the means for the core to sustain a high level of consumption and security. Therefore, relations of dependency and inequality are essential to capitalism and cannot be significantly reduced.¹¹⁹

Although Marxism has inspired the Postcolonialism, as they both challenge capitalism, Marxism was actually interested in the international system and great Powers. In fact, Marxism didn't mention about Third World, which had more disadvantages than the white laborers in Western countries. According to postcolonialists, Marx was justifying Western Imperialism by pointing to its potentially progressive effects. Marxism is also similar to other theories as it is Eurocentric and focuses on the imperialist, powerful states.¹²⁰

Moreover, while comparing Marxism and Postcolonialism, we notice that, both have heterogeneity subjects of analysis than is revealed in the most polemical attacks against each other. They both consider culture versus political economy and they consider the categories of hegemony, modernity and resistance. On the other hand, sometimes it's concluded that, Marxism and Postcolonialism has produced new thinking and writing on world systems. Namely, these new products are developments in the primitive accumulation of capital as an ongoing process and, in literary studies, on the questions of 'world literature' and 'Third World' aesthetics, opening up fresh ways of thinking the relationship between capitalism, modernity and aesthetic form. These new products and ideas show that, neither Marxism nor Postcolonialism are stable categories, in contrast they are evolving positions, responding both to events and processes in the world, and challenges, internal and external.¹²¹

¹¹⁹ *Ibid*, pp. 42-45.

¹²⁰ Mgonja and Makombe, *Debating International Relations and Its Relevance to the Third World*, p. 32.

¹²¹ Sunir Sinha, Rashmi Varma, "Marxism and Postcolonial Theory: What's Left of the Debate?", *Critical Sociology*, 43(4-5), 2017, pp. 545 – 558.

2.2. Postcolonial International Relations Theory from Scholars' Views

Actually some postcolonialist literature studies were studied after the WWII, when the freedom movements started. But during this period, Postcolonialism or Postcolonial IR theory was not pronounced between scholars. Postcolonial IR theory was started to be pronounced in the 1990s, when the critical theories started to challenge the mainstream theories systematically. In the 1990s, we notice that there was an explosion in postcolonial literature studies.¹²²

The term “postcoloniality” is also derived from postcolonial and it focuses on materialistic and cultural conditions in order to create the global system for the postcolonial nations' position in the new global system of Group of Seven (G7) powers, international capitals.¹²³

Young categorizes postcolonialism in some periods, the first period starts with the Cold War, when states aligned with each other. During this time some precolonial countries' leaders (Nasser, Nehru, Sukarno and Tito) participated in the Bandung conference in 1955 in order to announce their non-alignment to any groups. The second period of Postcolonialism started after the collapse of Union of Soviet Socialist Republics (USSR) in 1991. So, with the collapse of Soviet bloc the world started to be controlled by capitalist economy that about all states had no choice but to get adapt. Actually postcolonialism is a critical answer to the conditions new world system. Postcolonialism is a struggle for real independence, autonomy and self-determination.¹²⁴

It is hard to give a date of when the postcolonialism was born, but most of the postcolonialist scholars start their studies with Fanon's works. Fanon was the person who faced colonialism and freedom movements directly. Fanon takes colonialism as

¹²² Tepeciklioğlu, “Decolonizing International Relations Discipline”, pp. 80-97.

¹²³ Young, *An Historical Introduction*, pp. 56-60.

¹²⁴ *Ibid*, p. 60.

a source of violence and focuses on this violence's effects on physiology of the colonized people.¹²⁵

Postcolonialist scholars were also influenced by Foucault, who claimed that some main ideas and decisions dominate on people's ideas in time. Then, we notice that, most postcolonialist writers mention the relation between knowledge and power. They claim that, the West has the knowledge, books, ideas on the Orient and became the hegemony on the East with its knowledge.¹²⁶

Postcolonial theory, which is gaining much interest day by day, is the biggest surprise of the assessment of citations that receives astronomical and relatively recent citations compared to other IR texts that shows an appeal across disciplines and across international academies. In fact, that has also started the question of what sort of theory policymakers tend to draw on and why, and whether this is because a particular theory appears pragmatic and representative or whether policy-makers are merely acculturated to power. The answer to such questions is that it is a fair comparison. The reason is that, the origins international relations is supposed to include a range of issues, peoples, sources, and dynamics, not to mention post-colonial policy-makers and scholars who would no doubt consider themselves to be concerned with matters pertinent to IR. Another point is that common IR theories are sympathetic to power whereas Postcolonialism speaks truth to power.¹²⁷

Postcolonial IR theory is described in the context of multiplicity of perspectives, traditions and approaches to questions of identity, culture and power. Postcolonialism takes its origins from multiple regions; Africa, Asia, Australia, Latin America and the New World. These regions were a scene of different forms of control, economies and conquest at the same time.¹²⁸

¹²⁵ Tepeciklioğlu, "Decolonizing International Relations Discipline", pp. 80-97.

¹²⁶ *Ibid*, pp. 80-97.

¹²⁷ Oliver P. Richmond, "Citing Old and New IR: From Positivism to Post-Colonialism", *Turkish Journal of International Relations*, 11(3), 2012, pp. 60-71.

¹²⁸ Siba N. Grovogui, "Postcolonialism", Tim Dunne, Milja Kurki, and Steve Smith (Eds.), *International Relations Theories Discipline and Diversity*, Oxford University Press, 2013, pp. 247-251.

The term Third World is frequently used by defining Postcolonialism, however, defining the Third World is a debatable task. Third World as a postcolonial perspective could be defined as; derived from a nation of shared history and identity due to colonisation and decolonisation. Besides, we can not explain the situation of Thailand, Ethiopia, Liberia where the colonization period was never complete. Moreover, there are some Western states like Australia, Canada, New Zealand and America, which have colonial experiences, could also be considered as Third World states in this way. On the other hand, Third World territory includes Latin America, Africa and Asia; however, Japan, which is categorized as a Western state, is also situated in Asia. Another complex situation of Third World term is the economic and capitalist situation of those countries. However, the first problem with such a basis of categorisation is that some of Third World societies appear to be existing the periphery and joining the core. For example South Korea, Singapore, Hong Kong, Mexico and Brazil are so much different from some African or other Third World countries.¹²⁹

Postcolonial IR theory is assumed as an alternative approach to the Eurocentric stance and concepts of classical IR theories. Postcolonialism challenges to the Western theorizing and tries to decolonize that. Eurocentrism is a term used interchangeably with Western-centrism referring to the practice of viewing the world from a Western perspective, with an implied belief, either consciously or unconsciously. Eurocentric idea believes that Western scholars tend to dominate most of the scholarly works and the world politics and overgeneralize their findings, considering the rest of the world without paying attention to local circumstances.¹³⁰

Eurocentrism could gain different forms when it is viewed from security of Eurocentrism. We notice that, according to Realists, a general theory of international politics is necessarily based on the great powers, which are Europe and West in the

¹²⁹ “International Relations and the Third World”, Nicholas Julian Dietrich, *International Relations theory and the ‘Third World Academic*, <https://scholar.sun.ac.za/handle/10019.1/1683>, (accessed on 10 September 2019)

¹³⁰ Mgonja and Makombe, *Debating International Relations and Its Relevance to the Third World*, pp.27-37.

modern history. On the other hand, liberalists seek to regulate conflict and alleviate its humanitarian consequences through a turn to domestic and international institutions and norms. Therefore, international organisations like the League of Nations, the United Nations and the nuclear non-proliferation regime are largely the product of interstate diplomacy dominated by Western great powers. Furthermore, liberal democracy and the ethical principles that inform liberal opinion are the product of purportedly European histories and intellectual trajectories. When it comes to constructivists, we could conclude that, they share similar commitments as in attempts to make sense of international order in Hobbesian, Lockean or Kantian terms. However, according to postcolonialists, each of these traditions all rest on profoundly Eurocentric and racist assumptions.¹³¹

The most important nature of Postcolonial IR theory is that it's not a single theory but a set of different theories focusing on different issues such as literature, art, music, linguistics, slavery, migration, discrimination, historiography and it discusses different kinds of subjugation like racism, gender, nationalism and identity. According to a doctoral thesis written by Zehra Sayed in Jönköping University, Postcolonial IR theory is closely associated with poststructuralism and incorporates a nebulous range of discursive practices, such as slavery, dispossession, settlement, migration, multiculturalism, suppression, resistance, representation, difference, gender and sexuality, class, otherness, place, diaspora, hybridity, ethnicity, identity and specific genres of literary activity. In addition, we could notice that most common scholars like Said, Spivak, Bhabha and Young could achieve highlighting the problems of the current metadiscourse and knowledge formation, and some of their insights have been summarised as a set of “analytical tools” or “strategies of analysis”.¹³²

¹³¹ Tarak Barkawi and Mark Laffey, “The Postcolonial Moment in Security Studies”, *Review of International Studies*, 32(2), 2006, pp. 329-352.

¹³² “Postcolonial and Third World Knowledge”, Zehra Sayed, *Postcolonial Perspective on International Knowledge Transfer and Spillover to Indian News Media From Institutional to Third Space*, <http://hj.diva-portal.org/smash/get/diva2:906818/FULLTEXT02.pdf>, (accessed on 3 May 2019)

According to Homi K. Bhabha, who is known as one of the leading postcolonialists, in the language of international diplomacy; there is a sharp growth in a new Anglo-American nationalism, which he implies as, increasingly articulates its economic and military power in political acts that express a neo-imperialist disregard for the independence and autonomy of Other peoples and places, largely in the Third World. He even gives an example of the America's 'backyard' policy towards the Caribbean and Latin America, the patriotism of Britain's Falkland Campaign, or the triumphalism of the American and British navies patrolling the Persian Gulf. He states he is further convinced that such economic and political domination has a profound hegemonic influence on the information orders of the Western world, its popular media and its specialized institutions and academies.¹³³

Bhabha states that a knowledge can only become political through an agonistic language-game namely these are dissensus, alterity and otherness becoming the discursive conditions for the circulation and recognition of a politicized subject and a public truth.¹³⁴

Moreover, they frequently underlined their difference between Marx, Lenin and Hobson by claiming that the interest in the impact of capitalism of the Third World can't be limited to their ideas who protested capitalism but were not interested or haven't mentioned the situation of the Third World countries.¹³⁵ One could infer that the Marxist thought had paid a great deal of attention to the oppression of women, however, it failed to point out the forgotten specificity of gender oppression. For Marxism, class is emphasized as primary but for postcolonialists, the world is split along racial lines. Although Marxism is considered as a model of moral ideas that takes attention to economic equality and tries to take our attention on the badly treated working classes, postcolonialism claims that white working classes could display as much racism as their masters.¹³⁶

¹³³ Homi K. Bhabha, "The Commitment To Theory", *new formation*, 5(1), 1988, pp. 8-9.

¹³⁴ *Ibid*, pp. 8-11.

¹³⁵ Viotti and Kauppi, *International Relations Theory*, pp. 211.

¹³⁶ Loomba, *Colonialism/Postcolonialism*, p. 42.

Marxism criticizes Postcolonialism too by claiming that Postcolonialism reduces the space for critique and dissent within the academy because of its focus on the diversity and difference in the university although neoliberalism could answer such questions according to Marxism. Although these two critical ideas are interested in the capital and the capitalism, Postcolonialism is assumed as a kin of Poststructuralism.

Till Said's challenge in 1978 with his influential work *Orientalism*, colonialism or anti colonialism was dominated by Marxism. Said discussed the concept of "Orient" and argued that it was used as an object by the Western powers that could be manipulated for their political and economic purposes.¹³⁷

Postcolonialism is a challenge to hegemonic economic imperialism, history of colonialism and imperialism. It also has some common ideas with non-Western Marxism and Third World Feminism.¹³⁸

From Postcolonialism side, although Feminism pretends to promote rights of non-hegemonic people and disadvantaged gender, its applicability to non-Western women is questionable as it seems like it only addresses the Western women.¹³⁹ This is also mentioned brilliantly in Spivak's influential work *Can the Subaltern Speak*, as she clearly identifies the situation of Third World women. Subaltern is mostly cited by postcolonialist writers and this term refers to "inferior rank", adopted by Gramsci to explain the groups that are subject to the hegemony of the ruling and rich classes in the society. Actually this term implied peasants, workers and other groups denied access to hegemonic power, but according to postcolonialists, this word refers to the Third World classes that are considered as "other" in a society. Spivak claims that the question of women seems most problematic in the subaltern context. So if you are poor, black and female you get the situation of being disadvantaged three times, you are at the bottom and your situation is worse than a Western female; such as a

¹³⁷ Huddart, *Homi K. Bhabha*, pp. 3-4.

¹³⁸ Young, *An Historical Introduction*, pp. 56-60.

¹³⁹ Mgonja and Makombe, *Debating International Relations and Its Relevance to the Third World*, pp. 33-34.

female factory worker in the 19th century. She continues explaining the situation of Third World, subaltern women by claiming that if the context is a colonial production, the subaltern has no history and cannot speak, the subaltern as female is even more deeply in shadow.¹⁴⁰

There are some postcolonialist scholars who emphasize the important role of capitalism in terms of the development of modern world claiming that while ancient empires came and went, those empires could conjunct the rise of capitalism, exhibit unique characteristics on technology and scientific innovations. These were mostly highlighted with modernity, termed as New Imperialism and associated with the U.S. these days. As an example, weapons technology, firepower are important factors in explaining success of imperialist policies also taken as intellectual and ideological claims.

Young is a good example to this point of view. According to Young; Postcolonialism aims to change dominant relation ways between Westerns and non-Westerns. This means to upside down the world. This means to look at the world from the other side and trying to understand the other side.

Young indicates that one can't claim colonialism as a means of modernity. The difference between the old powerful states and the ones after colonialism are totally different, so as their style of getting bigger. The history of colonialism was different in global dimension. The globalization effect of Western imperial power led the entire world be controlled. This also led centrally controlled economies as today. The entire world today operates in the same political, military, cultural power and economic system. So this situation also proves political liberation did not let those once colonized countries economic liberation. So this also means there is no political liberation.¹⁴¹

Actually western countries carried out their expansion in the name of moral justification that it was of benefit for colonized countries' civilization. This way of

¹⁴⁰ Spivak, *Can the subaltern speak?*, p. 15.

¹⁴¹ Young, *An Historical Introduction*, pp. 5-6.

understanding was accepted during the two world wars and in the much of the 20th century.

Young also claims that, Postcolonial IR theory analyses the political and cultural history of colonialism and tries to find answers to its contemporary effects in Western and tricontinental cultures by connecting between past and present politics.

¹⁴²

On the other hand, another scholar Sheila Nair states that Postcolonialism examines how societies, governments and peoples in the formerly colonised regions of the world experience international relations. In addition to that, the use of ‘post’ by postcolonial scholars by no means suggests that the effects or impacts of colonial rule are now long gone. Furthermore, it highlights the impact that colonial and imperial histories still have in shaping a colonial way of thinking about the world and how Western forms of knowledge and power marginalise the non-Western world. We conclude that according to Nair, Postcolonialism is not only interested in understanding the world as it is, but also as it ought to be. We could understand that it is concerned with the disparities in global power and wealth accumulation and why some states and groups exercise so much power over others. Thus, by raising issues such as this, Postcolonialism asks different questions to the other theories of IR and allows for not just alternative readings of history but also alternative perspectives on contemporary events and issues.¹⁴³

In Nair’s view, Postcolonial IR theory has some basics by specifically drawing attention to IR theory’s neglect of the critical intersections of empire, race, gender and class in the workings of global power that reproduce a hierarchical IR. Moreover, she states that, this hierarchy is centered not on striving for a more equal distribution of power among peoples and states but on the focus” of power.¹⁴⁴

¹⁴² *Ibid*, pp. 6-8.

¹⁴³ Sheila Nair, “Postcolonialism”, *International Relations Theory*, Eds. Stephen McGlinchey, Rosie Walters & Christian Scheinflug, Bristol, E-International Relations Publishing, 2017, pp. 69-71.

¹⁴⁴ *Ibid*, pp. 69-71.

Postcolonial IR theory is also criticized by some scholars too. One of them is Mark Neufeld, who asks questions to find the difference between Postcolonial IR theory and critical traditions, claiming there are no much differences. According to Neufeld, Postcolonial theory is not all of a piece and he claims that so-called Western critical theory has many similarities with Postcolonial theory not needing to make a big difference but some internal differences like feminism, modernist, postmodernist forms. As a result, he concludes that, there is no need for this plurality. The writer's second claim is that, Postcolonial IR theory is not wholly other, namely if Marx exists in the world there is no need to read Fanon and Guevara so deeply, or if there is Gramsci, so there is no need to read Said too much. Furthermore, if there is Foucault, there is no need to read Spivak or Bhabha too much. The reason for the writer is that the ways the latter are taken up by the former are distinct. Furthermore, Neufeld criticizes some postcolonialists like Said claiming that there is an absence of passion in his works which means it is not neutral and signs the significant weakness, oriented theorizing of its power. In addition to that, he criticizes the Postcolonialists as being political too. Moreover the writer adds that Postcolonial IR theory can also learn from other critical traditions. He claims that Marxism is still well-known and valid. He continues by adding, the neo-Gramscian emphasis on "totality", on the dialectical interplay and interdependence of "ideas, institutions and material capabilities". These might offer a more productive and certainly less reductive way of conceptualizing the relationship between, for example, the discourse of orientalism and the practices of colonialism and imperialism.¹⁴⁵

2.3. Describing Postcolonial International Relations Theory

The term "postcolonial" was first used after the WWII in the 1950s and 1960s. Postcolonial is a dialectical concept and it could be defined as coming after colonialism, once colonized territories or nations positioned in the imperial atmosphere of hegemonic global economical system.¹⁴⁶ Postcolonial culture was

¹⁴⁵ Mark Neufeld, "Beyond (Western) International Relations Theory: The Post-Colonial Tradition and the Restructuring of (Critical) IR Theory: Five Thesis", *Working Paper CSGP Trent University*, 2009, p. 10-20.

¹⁴⁶ Young, *An Historical Introduction*, pp. 56-60.

born from this new sovereign atmosphere and is an answer to this new political circumstance.¹⁴⁷

Postcolonial IR theory is created from the colonial experiences of people that participated in liberation struggles around the world. These struggles took place in the tricontinental countries in Africa, South Asia, Southeast Asia and Latin America. Postcolonial theory bears witness to constant cultural forces in order to represent itself. Postcolonial IR theory helps people that come from socio-political and economic domination to reclaim their negotiating space of equity. At the same time, Postcolonial theory doesn't declare war on the past but it challenges the consequences of the past. Furthermore Postcolonial theory highlights self – consciousness with revolutionises the minds of the colonized and the colonizer in order to create a new society of liberty and equity.¹⁴⁸

Postcolonialism declares that during colonialism period ethnographers created an understanding of castes of mind. Moreover, it claims colonial understanding with its racism and alternate forms of natural history; divided humanity into races, ethnic groups, heathens and barbarians.¹⁴⁹

Postcolonialism challenges Western dominance and it is basically framed within cultural discourses that originated from the West. Postcolonialism tries to occupy sites of cultural production outside the Euro-American region that is global, oriented with the origins of central sites of Euro-American culture. So, postcolonialism isn't interested in producing fresh knowledge on the Third World.¹⁵⁰

Postcolonialism tries to find the truths that advance justice, peace and political pluralism. This means it contests rationalist, humanist and other universalist

¹⁴⁷ *Ibid*, p. 60.

¹⁴⁸ Rukundwa & Aarde, "The Formation of Postcolonial Theory", p. 1175.

¹⁴⁹ Siba N. Grovogui, "Postcolonialism", Tim Dunne, Milja Kurki, and Steve Smith (Eds.), Third Edition, *International Relations Theories Discipline and Diversity*, Oxford University Press, 2013, pp. 247-250.

¹⁵⁰ Acharya, A., Buzan B. (Ed.), *Non-Western International Relations Theory Perspectives on and beyond Asia*, Routledge, 2010, pp. 15-16.

views to make the sense of the world. Moreover, postcolonialism is interested in the local memories, arts and sciences in history, literature and philosophy.¹⁵¹

The concepts regarding Postcolonial IR theory have different meanings between scholars that also makes it so difficult to give a full definition of Postcolonialism. These concepts that I've mentioned before are colonialism and imperialism; imperialism doesn't consist of capitalism which was born after colonialism. On the other hand another side of colonialism today is called 'mental colonialism'. Some strategies have developed to retain western power and influence before and during the decolonization process and are still in existence today in the postcolonial world, although formal empires are disintegrated. So in the early years colonizers designed approaches to maintain power and today they are supplemented by more subtle mechanisms of domination ranging from the use of the International Monetary Bank (IMF) to the manipulation of language designed to encourage this mental colonialism.¹⁵²

Postcolonial IR theory is viewed optimistically and pessimistically. From the optimistic point of view, this theory is a tool of defiance by which any exploitative and discriminative practices. From the pessimistic point of view, this theory is ambiguous, ironic and superstitious. Postcolonial theory is criticised as it lacks consensus and clarity.¹⁵³

2.3.1. Postcolonialism and Postcolonial International Relations Theory

Postcolonialism was born after the second half of the 20th century and it is included in the decolonization period. Postcolonial term has different meanings in various contexts. One of the most frequently used reference is that, it explains neocolonialism period's economic, political and cultural dominations. Another frequent meaning is that, if a territory or state is no longer colonized and becomes independent again, it is also called as postcolonial. Postcolonialism's main details are

¹⁵¹ Siba N. Grovogui, "Postcolonialism", pp. 247-248.

¹⁵² Rajiv Malhotra, "The Axis Of Neo-Colonialism", *World Affairs: The Journal of International Issues*, 11(3), 2007, pp. 40-45.

¹⁵³ Rukundwa & Aarde, "The Formation of Postcolonial Theory", pp. 1171-1173.

questioned by postcolonial critique. On the other hand, postcolonial critics criticize Postcolonial theory as it rebuilds the Western powers' domination on the ex-colonized countries.¹⁵⁴

Postcolonialism is a term that means historical, psychological, economic and political condition after the decolonization period and the second half of the 20th century.¹⁵⁵ Postcolonialism may refer to a period of time, when the colonial ruling has ended in that land. Besides, postcolonialism may also refer to symbols including historical practices, values of past and present regarding colonialism.¹⁵⁶

It is stated that Said has initiated the development of Postcolonial IR theory and postcolonialists criticize Postcolonial IR theory for reconstructing the Western powerful states' domination over the ex-colonized states. As an example; in Said's "Orientalism", the people in the Orient stood passive towards colonizers invasion and colonizing activities. Postcolonial theory is still a developing theory that is created inside cultural studies.¹⁵⁷

Postcolonialism is a dialectical concept that concentrates on historical facts of colonialism and imperialism and after.¹⁵⁸ Postcolonialism was created by colonial discourse analysis by theorists like Fanon and Said who lived in colonial rule. According to Fanon the colonized accepts its colonizer's education, culture but will never be equal to its colonizer in the end. Decolonization requires not only political, economical change but also psychological change.¹⁵⁹

¹⁵⁴ Efsun Çelik Yücel, *The EU and the Mediterranean: A Postcolonial Analysis*, Doctorate thesis, Marmara University EU Union Institute, EU Politics and IR Department, İstanbul, 2018, pp. 23-25.

¹⁵⁵ Joha Uraizee, "Decolonizing the Mind: Paradigms for Self Definition in Nayantara Sanghal's *Rich Like Us*", In John. C. Hawley (Ed.), *Writing the Nation: Self and Country in the Post-Colonial Imagination*, Atlanta GA, Amsterdam, 1996, p. 162.

¹⁵⁶ John McLeod, *Beginning Postcolonialism*, Manchester University Press, Manchester, 2000, p.5.

¹⁵⁷ Arif Dirlik, "The Postcolonial Aura: Third World Criticism in the Age of Global Capitalism", *Critical Inquiry*, 20(Winter), Winter, 1994, pp. 329-356.

¹⁵⁸ Young, *Postcolonialism: An Historical Introduction*, pp. 56-57.

¹⁵⁹ Frantz Fanon, "On National Culture", In Patrick Williams and Laura Chrisman (Eds.), *Colonial Discourse and Postcolonial Theory: A Reader*, Columbia University Press, New York, 1994, pp. 45-46.

Postcolonial theory emerged and developed after the events of the Cold War and reemergence of identity politics. Postcolonial theorists focused on Western imperial politics, relationship between colonizer and the colonized.¹⁶⁰

2.4. Postcolonialism and Some Related Concepts: Globalization, Subalternity and Orientalism

2.4.1. Globalization

When talking about Postcolonialism, we shouldn't skip the concept of globalization, which is criticized as it's a new stage of imperialism and the postcolonial era. Globalization includes Western imperialism deepening racial, class and gender hierarchies and inequalities. Some scholars view globalisation as bringing opportunities to all the peoples in the world except the ones in dominant power countries. However, some scholars think just the opposite and view globalisation might bring economic interdependence but the world is breaking into blocks characterized by different forms and mutations of capitalism.¹⁶¹

Globalization is claimed to be as one of the best hope for human well-being and at the same time seen as the end of the history. It's well known that, nations share unequal standards in global prosperity like famine, genocide and war. With the emergence of globalization, there also emerged cultural hybridities.¹⁶²

Globalization of culture is viewed as an image of Western industrialized countries, mainly American culture in the entire world. This is achieved through the mass media like television, internet.¹⁶³ The mass media that is a contested issue in international communication theory and research had powerful effects over audiences.¹⁶⁴

¹⁶⁰ Young, *Postcolonialism: An Historical Introduction*, pp. 60-63.

¹⁶¹ Viotti and Kauppi, *International Relations Theory*, p. 213.

¹⁶² Dear & Burrige, *Cultural Integration and Hybridization at the United States-Mexico Borderlands*, pp. 301-318.

¹⁶³ Marwan Kraidy, "Globalization of Culture Through the Media", *Encyclopedia of communication and information*, Ed.J. R. Schement, Vol. 2, New York, Macmillan, 2002, pp. 353-363.

¹⁶⁴ *Ibid*, pp. 359-363.

As already mentioned with the explanation of colonialism through Loomba's ideas, Postcolonialism is not regarded to former imperial countries like Romans, Ottomans, British and French empires. The reason is that, capitalism didn't interfere with colonialism during these periods and the imperialism didn't meet settler colonialism during those time before 15th century.

In sum, we could conclude from the above info, postcolonialism still exists today as the new global order doesn't necessarily depend on the direct rule but instead it may allow economic, cultural and political influences on some countries by the powerful ones. So once colonized countries could become postcolonial today. At the same time, although the age of colonialism has already ended, the people from once-colonized have spread all over the world so, the whole world is postcolonial today.

2.4.2. Subalternity

Postcolonial IR theory has also brought another field of study named "subaltern studies". Subaltern studies is a term of study area that emerged after decolonization and it could be said that Postcolonialism has given a birth to this study. The term was first used by Antonio Gramsci referring to subordination of class, caste, gender, race, language and culture to signify the centrality of the dominant and dominated relationships in the history. Subaltern has a meaning of lower in position or secondary.¹⁶⁵

In the 1970s, eight young scholars and with leading of Ranajit Guha who is an Indian historian later taught in Sussex University, suggested to publish a journal on subaltern studies in India. This journal included writings of Indian history and society in 1982. The journal started being published in three volumes of essays by Oxford University Press in New Delhi first. Oxford University Press in New Delhi agreed instead to publish three volumes of essays called Subaltern Studies: Writings on South Asian History. It became an impressive study and expanded to Australia,

¹⁶⁵ Antonio Gramsci, *Selections From Political Writings (1921-1926)*, Southhampton, The Camelot Press, 1978, pp. 30-298.

United Kingdom too. Postcolonial theorists of diverse disciplinary backgrounds were too much interested in the series. All the contributions for these Subaltern Studies were also regarding orientalism, postcolonialism, contemporary critiques of history and nationalism. At the same time, there have also been discussions of this new study area, Subaltern Studies by many scholars in history and social sciences. Selections from these Subaltern Studies series have been published in English, Spanish, Bengali, and Hindi and are in the process of being brought out in Tamil and Japanese. As a result of this inspiration, in the North America, scholars established the Latin American Subaltern Studies Association in 1992.¹⁶⁶

Ranajit Guha accused the dominant historiography of Indian nationalism of leaving out the subaltern classes and groups constituting the mass of the labouring population, called just “people”. He underlined the big difference between the total Indian population and the elite in his works. The elite was mostly referred to the Western who claimed that the history of the West should be the main subject of this field as it was the only worth history to be studied.¹⁶⁷

So what is the aim of the subaltern studies, why such scholars study this area? Actually during the colonial era and the struggle against colonialism, people were naming those strugglers as nationalists, however; Subaltern Studies wants to show the difference of subaltern studies and nationalism. Subaltern Studies tries to produce historical analysis in which the subaltern groups were viewed as the subject of the history. They are viewed as the makers of their own destiny. Guha, the establisher of Subaltern studies retired from the editorial team of Subaltern Studies in 1988. In the same year, an anthology named “Selected Subaltern Studies” was published in New York. Said and Spivak contributed to this new selection too. On the other hand subaltern studies has expanded among so many influential scholars and made them write and develop Subaltern Studies in their very influential books, articles.

¹⁶⁶ Dipesh Chakrabarty, “Subaltern Studies and Postcolonial Historiography”, *Nepantla: Views from South*, 1(1), 2000, pp. 9-32.

¹⁶⁷ Ranajit Guha, *Subaltern Studies VI: Writings on South Asian History*, New York, Oxford University Press, 1989, p. 1-86.

2.4.3. Orientalism

If we are to talk about subaltern studies we can't skip Orientalism. Orientalism which was studied influentially by Said is the study of the strength of the West and weakness of the East expressed by the Occident. It's the learned study between the Orientalists. To Asia which is referred to Orient by the Orientalists are given the feelings of the emptiness, loneliness also it challenges the Occident once. Europe is powerful and articulate and Asia is defeated and distant. Although the West looked upon the Orient, they always tried to get the Orient because of its wealth by using their own tactics in their poems, missionary activities. The Oriental was the other so there was another group themselves called "us". An Oriental was an Oriental that could never be changed and his status was always as the second man.¹⁶⁸

The Occident has invaded and colonized the East in their belief of "white men saving black women from black men" with the Westerns view on the Sati practice in India. The Occident justified his manner, colonizing structure with his own assumes. The basic claim and opening statement of *Can the Subaltern Speak?* is that Western academic thinking is produced in order to support eastern economical interests. Spivak stresses that knowledge is never innocent and that it expresses the interests of its producers. For Spivak knowledge is like any other commodity that is exported from the West to the Third World for financial and other types of gain. On the other hand, Spivak points her wonder that how can the Third World subject be studied without cooperation with the colonial project. Spivak points to the fact that research is in a way always colonial, in defining the "other", the "over there" subject as the object of study and as something that knowledge should be extracted from and brought back here too. Basically we're talking about White men speaking to White men about Colored people. Spivak's difference from Guha is that she not only criticizes the hegemony of the West over the Orient and colonialism, but also she brings new ideas on subalternism; namely, subalternity of the black women. The question of the women is the most problematic area in Subaltern Studies context. It's assumed by some scholars that subaltern or being as the second is always attributed

¹⁶⁸ Said, *Orientalism*, pp. 40-70.

to the black man or the labourers in the Western factories, however if you are poor, black and women you will be at the bottom of all classes.¹⁶⁹

After the Cold War, the decline of the socialism, critical attacks on the public sector widened what many scholars began to see as a permanent rift between people and states. For example Ronald Reagan and Margaret Thatcher fought to bring the condition of their states in its previous position. The capitalist organisations like IMF and World Bank forced poor countries to open their markets internationally. Global capitalism, which was no more about nationals but about huge firms, beat states for power over national resources. These non-governmental organisations were being valourised to dominate nations to use their own resources for their interests.¹⁷⁰

Regarding all the info above, we could make a conclusion on Postcolonial IR theory. Postcolonial theory produces its critique from social histories, cultural differences and political discrimination that are practiced and normalized by colonial and imperial forces. At the same time postcolonial critique recognises anti-colonial movements as its starting point. However, there are some misinterpretations of postcolonialism regarding with the territories. As an example, we can't define New-Zealand, Canada or Australia as postcolonials no matter what their differences with their mother country, White peoples there didn't face genocide, economic, political, social exploitation or cultural discrimination. Even those elits who won the wars of independence from Spain in America can't be considered postcolonials, since those elits are Europeans themselves or still value European values and retain White supremacy. However, anti-colonial struggles in parts of Africa and Asia can be considered as postcolonial, as they tried to gain their own independence, economic, social, cultural freedom from the colonizer.

¹⁶⁹ Spivak, *Can the Subaltern Speak?*, pp. 1-20.

¹⁷⁰ Sharon Beder, "Corporate Propaganda and Global Capitalism -Selling Free Enterprise?", *University of Wollongong*, in Lacy, MJ and Wilkin, P (eds), *Global Politics in the Information Age*, Manchester University Press, 2005, pp.5-7.

CHAPTER THREE

THE CONCEPT OF HYBRIDITY IN POSTCOLONIAL INTERNATIONAL RELATIONS THEORY

3.1. The Journey of the Concept of Hybridity

3.1.1. Hybridity

According to the Cambridge dictionary “hybrid” has a meaning of a plant or animal that has been produced from two different types of plant or animal, especially to get better characteristics. This product could be a strawberry with large-fruited hybrid. Or it could be an animal like a mule, which is a sterile hybrid of a male donkey and a female horse. Even it could be a type of music; hybrid music, combination of popular and classical music.¹⁷¹

Hybridity has been witnessed since time immemorial. Many civilizations like Sumerians, Egyptians, Greeks all shared similar ideas, philosophies. However, in the ancient times hybridity was not known and hybridity happened peripherally between civilizations unlike today. In today's world especially after the end of colonialism, hybridity is conceptualized, reflected and discussed deeply.¹⁷²

When it comes to the usage of “hybridity” we find that it was first used during colonialism period around in the 19th century. Especially during this period of time White Europeans needed to categorize different races and put boundaries between themselves and others. The White Europeans felt a necessity to categorize hybrid people composed of different races especially White, Black and/or other/colonized people. It was necessary to set the boundary between pure and impure. So, after the beginning of the 19th century, with the decolonization period, hybridity has gained new meanings especially in the USA. People from Spanish descendants were called as “mestizaje” and the term was used to differentiate

¹⁷¹“Hybrid”, Cambridge, Cambridge Dictionary, <https://dictionary.cambridge.org/dictionary/english/hybrid>, (accessed on 20 April 2019).

¹⁷² Amar Acheraïou, *Questioning Hybridity, Postcolonialism and Globalization*, Springer, Palgrave Macmillan, 2011, p. 87.

between the Indigenous origins and Spanish origins. Later after the 20th century, with the postcolonial era and the globalization, hybridity gained new understanding with the postcolonial period. Postcolonial theorists like Bhabha pointed out on the cultural and social discrimination of subaltern minority people in the majority. Hybridity signs assimilation, culture of postcolonial modernity, subalternity, xenophobia too.¹⁷³

“The Jewel in the Crown” novel by Paul Scott written in 1966 draws a good picture of hybridity.¹⁷⁴ In this novel, Hari Kumar, who is an Indian origin young man that grew up in Britain and educated well in Britain had to come to India when he lost his father and everything. Although he had Indian origins, he felt superior to India and was totally different from Indians except from his color. He spoke very fluent King English, he had English manners, he knew Britain but didn’t have any ideas on India. He was shocked by the bad living conditions of Indians and the well conditions of Britain, by the distinction between Indians and the British, by the discrimination of British against Indians. Hari Kumar was a totally hybrid example of India.

Optimistically, hybridity is free of xenophobia. Hybridity, syncretism, creolization and métissage are all considered common in cultural, literary and postcolonial studies. Pessimistically, hybridity is bound to the power. So the powerful culture is in the centre during the exchange of cultures.¹⁷⁵

Hybridity is an ambiguité word as it’s origin is not from postcolonial studies and it has gained different meanings till now. At the same time hybridity is a debatable concept as it’s also true that every culture is to some extent hybrid, so with the label of hybridity we exchange experiences, cultural practices and identities from each other. Sometimes we see very similar dishes, words, sayings in different countries that had some relations in their history or that have close territories. When

¹⁷³ Kraidy, “Hybridity in Cultural Globalization”, pp. 316-339.

¹⁷⁴ John Scott, *The Jewel in the Crown*, Penguin Books, 1966, pp. 1-100.

¹⁷⁵ Jan Nederveen Pieterse, "Hybridity, So What? The Anti-hybridity Backlash and the Riddles of Recognition", *Theory Culture & Society*, 18(2-3), June 2001, pp. 219-245.

it comes to the concept of hybridity in the postcolonial studies, the topic has deep, long and bitter story, that Bhabha underlined well. Bhabha describes hybridity as the situation of the Other who desires to be reformed, elite but is also unsuccessful in doing so and stays just similar to his Lord.¹⁷⁶ After colonialism, White England created a class of people who had Indian blood but behaved, thought like English. Those people spoke fluent English and had English manners, taste, intellectual but they were not quite English of course, as the subalterns in England.

During the colonial period, large parts of non-European world was written, described with the force of art, literature and philosophy and shown as the Other and created as a distinct, marginal place. So, there were two categories, the civilized one with the culture and the savage one, which was cannibal, without culture.¹⁷⁷

3.1.2. Different Meanings of the Concept of Hybridity in History

Hybridity term had a long journey in history with different meanings. This dissertation focuses on its meaning in Postcolonialism. Early in the 18th century, during the interracial contact as a result of the overseas conquests and population displacements in Britain, France and the United States, hybridity had a biological meaning of “miscegenation” and “amalgamation” meanings in order to justify the White racial superiority and prohibit the interracial breeding.¹⁷⁸

There are some findings that betray Western cultural arrogance or Eurocentrism from the ancient times. During Romans, Greeks ages, there was an understanding of strict civilization versus barbarian model of interpretation with its reductive representations of cross-cultural encounters. Studies show that Greeks and Romans were accepted as the sole civilizers or providers of universal lights, but the so called barbarians; Persians, Indians and others were mere receivers and consumers of Greek and Roman enlightenment. So, scholars after Romanization and Hellenization

¹⁷⁶ Bhabha, *The Location of Culture*, p. 58.

¹⁷⁷ “Postcolonial Hybridity”, Jarica Linn Watts, *Colonial Language and Postcolonial Linguistic Hybridity*, https://collections.lib.utah.edu/dl_files/49/53/49536910068ce6e9a87146a581775b1fd28f7304.pdf, (accessed on 19 March 2019).

¹⁷⁸ Kraidy, “Hybridity in Cultural Globalization”, pp. 318-319.

have reflected that the Greek and Roman cultures weren't influenced from foreigners because of arrogance and Eurocentric view. However, recently some evidences that prove the opposite have been proved by scholars. There has been a focus on the syncretism and mutual influence on the Hellenization and Romanization. Scholars today stress the dialogism and hybridity of ancient cultures and the Greek cultural diversity and cross-cultural interactions. Actually the term "Hellenism" was used to refer to the cultural tradition of the Greek-speaking parts of the Roman Empire and the impact of Greek civilization on Rome and other regions like Persia, Egypt and India. Besides, "Hellenization" term means mixture of Greek civilization across colonies that came under Greco-Macedonian control. As a result, today it is accepted that, Greek culture was not monolithic or monological, but multiple and dialogical, shaped through collaboration and competition.¹⁷⁹

However, there are also some evidences that prove colonizer and colonized states exchanged their culture and linguistics between each other. For instance, some Eastern empires in history didn't change previous situation, cultural habits, order of the conquered places. As an example, Alexander conquered Egypt in 332 B.C. and he based his administration of Egypt on the former pharaonic socio-political organization. He didn't try to change previous culture but maintained an intricate relationship with Egyptian society.¹⁸⁰

So in order to sum up hybridity in ancient times, was commonly associated with power and domination and geared to the political and ideological subjection of foreign peoples. However, in the 5th and 4th century B.C., ancient Greek scholars and philosophers like Plato, Aristotle assumed their culture as social prestige, recognized non-Greeks as racially inferior, although they wore Persian style of clothes.¹⁸¹

No culture can claim of purity after the cultural, postcolonial studies and contemporary approaches. Hybridity of a culture means that cultures contact with each other via trade, marriages, wars and they become transformed. It is also a

¹⁷⁹ Watts, *Colonial Language and Postcolonial Linguistic Hybridity*, pp. 10-16.

¹⁸⁰ *Ibid*, pp. 17-20.

¹⁸¹ *Ibid*, pp. 38-42.

common acceptance that powerful and dominant cultures as in colonialism ages, are more likely to influence on the less powerful and dominated cultures. The colonizer used some methods to impact the colonizer, like coercion, collaboration, negation and incorporation of difference. When we take a deep look on colonial politics, we notice that the colonizer called himself as the aristocrat or elites, whereas the colonized was seen as marginal natives. This dominating attribution also led denial of political, social and economic rights of the colonized. This behaviour and understanding went hand in hand in history. For instance, French and British empires marginalized the colonized people and imposed their own languages, and literature of their own curricula. So if you were French or British, that meant civilized, worthy, qualified, supreme, aristocrat and elite.¹⁸²

Moreover, Westerns disregarded the intellectual and epistemic value of the colonized that proves cultural and racial arrogance. It's known that English language has borrowed many idioms, terms from Indian since the 17th century. The *Oxford English Dictionary* lists Indian originated 900 English words. Here it seems clear that there was a mutual exchange between the colonizer and the colonized. On the other hand, in spite of this obvious hybridity, the colonizing nations deny the non-European contribution to the modernity in any field.¹⁸³

Europeans preserved their overseas colonies also by displaying cultural arrogance and military domination. Actually this situation is true also for today's globalized world, as the maintaining of neocolonial privilege enjoyed by Western societies is broadly predicated on power inequality, negative portrayal, and geopolitical marginalization of non-Europeans. Manifestly, Westerns unwilling to recognize non-Europeans as active, worthy contributors to civilization from the 15th century. This way of othering non-Europeans established a hierarchy that justified social, economical injustice and rapes as a means of improving the biology of the natives. Rapes as also a metaphor and a colonial reality is considered with the

¹⁸² Acheraiou, *Questioning Hybridity, Postcolonialism and Globalization*, pp. 12-15.

¹⁸³ Ibid, p. 60.

Western imperial race politics. For instance, French colonialism included policy of assimilation that aimed to turn its colonized subjects into neo-French citizens.¹⁸⁴

Ancient civilizations stand in front of hybridity as they were against difference, other peoples and new technologies but they were not aware of their hybrid situations.¹⁸⁵

When it comes to the 19th century hybridity has gained new meanings especially with the Charles Darwin's experiments with cross-fertilization in plants in 1837. The concept of hybridity gained purely biological dimension and suggested fixed essence. The question of race was a fundamental question since the 16th century. Hybridity concept was discussed in racial purity and being a White was seen as the most important source to be moral. After these dimensions and with the highest periods of Western colonialism hybridity concept was discussed in race political areas and it meant racial degeneration and hybridity concept defined the sociopolitical order in the society. These ideas brought classification of peoples too. So racial degeneration was caused by the mixture of Whites and Blacks. Hybridity concept was discussed and supported by the literary texts and it became easier to rule colonized with the racial idea of colonialism. So strategic imperial hybridity rejected interracial hybrid births but at the same time this horror politics was used as a useful tool to show hegemony of Whites on the colonized Blacks. As a result we could conclude that 19th century's hybridity continued also in the 20th century and was totally different from the earlier hybridity, gaining a new and original meaning during this period.¹⁸⁶

Finally, while explaining the meaning of today's hybridity, we notice that since two decades with the post-colonial era, the meaning of hybridity shifted again with new discussions and dimensions. Unlike 19th and 20th centuries hybridity dominating racial and biological assumptions, in postcolonial hybridity biological conceptions of race are elided and cultural issues and identity politics are given prior

¹⁸⁴ Ibid, p. 67.

¹⁸⁵ Ibid, p. 87.

¹⁸⁶ Ibid, p. 89.

importance. So that means, postcolonial hybridity has moved to strictly semiotic, discursive and cultural realm. Actually Bakhtin was an important scholar who initiated this semiotic and cultural inflection in postcolonial studies. Then Bhabha, Said and Spivak filled the most of the blanks in postcolonial hybridity concept. Foucault's and Derrida's ideas on hegemony and power relations all influences such postcolonial scholars.¹⁸⁷

Edward Said was the first postcolonial critic, who closely scrutinize colonialism's discursive practices by bringing to light the rhetorical and representational schemes through which the West constructed and manipulated the representations of the Orient to imperialist ends. He initiated the Postcolonial studies with his seminal work of *Orientalism*. After Said some other scholars also studied on Postcolonialism, but their ideas were in some dimensions different from Said's. Bhabha is a postcolonial writer, who challenged Said's idea on colonialism and against Said in his analysis of colonialism as a hegemonic, monolithic structure of representation and rule. But according to Bhabha colonial discourse and power were homogenous and hegemonic. Bhabha also made a new definition on culture, discourse and identity as fluid and ambivalent rather than fixed and one-dimensional. Bhabha thinks that cultural hybridity is a form of radicalism, an alternative and better way of conceiving culture. Most of the postcolonial scholars think that hybridity is a conduit of revolutionary politics of identity and cultural relationships.¹⁸⁸

Historical evidences show that hybridity had negative meanings till today and it was during its highest in the 19th and 20th centuries. However, in contemporary postcolonial ideas on hybridity, we notice that the issue of race and racism has been undermined just like the histories of colonial genocides and exploitation of non-Europeans. At the same time, postcolonial conceptualizations became the historical manipulations of hybridity discourse intended to uphold hegemonic imperial power structures. Postcolonial scholars abstracted hybridity discourse from its earlier racist biases and as a result turned it into a sanitized trope. Those scholars' approach on

¹⁸⁷ Ibid, p. 90.

¹⁸⁸ Ibid, pp. 90-100.

hybridity includes a clearly rehabilitative discursive idea that is paradoxical in a discipline whose ambition is to contest, challenge and dismantle the myths of purity.¹⁸⁹

Hybridity has always included a dimension of class consideration in history. Also in Postcolonial studies there was a neglect of class. Postcolonialism promoted cross-cultural and interracial solidarity, found revolutionary class politics undesirable or unfeasible. However, this idea doesn't mean that disengagement from class and race politics could be entirely innocent or accidental. Rather, it was accepted as a strategy and prediction on theoretical, social, ideological and political interests.¹⁹⁰

W.B. Stevenson's interesting book on his experiences in the colonized new world is one of the most well-known books as the author categorized different races and hybrids in a chart within his book in 1827.¹⁹¹

On the other hand there is a similar categorization from those years by Robert Brown. In his "Races of Mankind" explains his experiences in the New World; America. He categorizes different nations of Indigenous people including those people's photographs or pictures in his book. Brown writes about how these Indigenous people were bad behaved ones and their daily lives that they were trying to kill each other or Whites. According to Brown, these people were wild, demon, beast like, childish and too much different from their White owners.¹⁹²

Although there existed an American racial theory, which was claiming the need to bring civilization to the savage, sometimes it was named as whitening, washing the Blacks, this theory just existed to justify or rationalize the slavery in America till the Civil War. Hybridity meant racial difference or degeneration and increased cultural pessimism in the West after the late 19th century. But actually

¹⁸⁹ *Ibid*, pp. 101-110.

¹⁹⁰ *Ibid*, pp. 111-130.

¹⁹¹ William B. Stevenson, *A Historical and Descriptive Narrative of Twenty Years' Residence in South America: Containing Travels in Arouco, Chile, Peru and Coombia with an account of the Revolution, Its Rise, Prozes and Results*, Vol. 3, Longman, 1829, p. 285.

¹⁹² Robert Brown, *The Races of Mankind: Being a Popular Description of the Characteristics, Manners and Customs of the Principal Varieties of the Human Family*, Cassell, Petter & Galpin, 1873, pp. 42- 43.

when one looks closer at each new racial ramification of miscegenation, he will notice historical trajectory of the colonized country and people. Even India was believed to have castes because of the mixture between Black and Whites. Moreover Aryan identity was used as a tool of diasporic power, or justification tool of an expansion of imperialism, giving a status for natural law, absorption and therefore linguistic and racial mixing. However, all these attempts just gave rise for the decolonization period.¹⁹³

As Satoshi Mizutani has also stated, in the late colonial India, the British presence in India had reasonable aims according to himself. They had the racial prestige that enabled them go and bring capital, science, set in motion of labour and develop colonized territory's resources. So every White was an agent of colonial development and executor of progressive transformation. This White man was able to categorize those Black people into different racial categories although it had always stayed extra racial and extra environmental for himself. The horror anxiety was his being influenced, acculturated or miscegenated from this territory. So he had to put a blank with himself and the other group.¹⁹⁴

After the colonization period there existed a new generation which could be called as "Euroasians", which had the origins from Asia but lived in the West, Europe. This mixed decent group was assumed as degenerative and were inferior to the non- mixed White population both physically and morally. The paradox was that they were resembling to the Whites but not quite enough White. So this hybrid group was taken as mimic men that couldn't be fixed, stayed alone identity by himself. This hybrid group was not accepted by the pure White group and were assumed as false nations that had the courage to be seem as equal as the real White ones.¹⁹⁵

¹⁹³ Robert Young, *Colonial Desire Hybridity in Theory, Culture and Race*, Routledge, 1995, pp. 161-169.

¹⁹⁴ Satoshi Mizutani, "Hybridity and History: A Critical Reflection on Homi K. Bhabha's Post-Historical Thoughts", *Ab Imperio*, Vol. 4, 2013, pp. 27-48.

¹⁹⁵ *Ibid*, pp. 27-48.

3.2. Hybridization

Hybridization could be observed in many cultural domains and also in language too. Hybridization is actually a process in which separate and disparate entities create another entity sharing its original entity's features but at the same time not pure composition anymore. So, when it comes to talking about hybrid languages, we could notice that, different levels of language like speech sounds, words and texts may face different aspects of hybridity; formal, semantic, functional, etymological and communicative hybridity.

Hybridization had a negative meaning of mixed breeding in the biological context till the 19th century because of the racist theorists or assuming of infertile of hybrid organisms. Hybridity was also taken negatively as it didn't gain its meaning of distinction between different categories till the 19th century. The concept of hybridity started to gain its different dimension after Russian literary and linguistic scholar Mikhail Bakhtin. He implies hybridity as the process of assimilating the real historical time and space.¹⁹⁶

Later it was developed with other scholars and gained new aspects not only on linguistics but also some other old terms like syncretism and creolization.¹⁹⁷ Syncretism generally means any mixture of two or more religions. As an example in Hellenistic syncretism was created and influenced mutually by several religions. In addition, syncretism may have a meaning of accepting one religion's elements without basically changing its characters. Another example is that there is a relation between the modern prophetic movements in Africa and African Christian traits. Most of the influences are indirect and some of the influences and changes in religions may be reactions to the influences too.¹⁹⁸

¹⁹⁶ Mikhail Bakhtin, *The dialogic imagination: Four essays*, University of Texas Press, Austin, 1975, (2010, 17th edition) pp. 40-70.

¹⁹⁷ Christina Sanchez Stockhammer, "Hybridization in Language", *Conceptualizing Cultural Hybridization: a Transdisciplinary Approach*, Ed. P. W. Stockhammer, Springer, Berlin, 2012, pp. 134-135.

¹⁹⁸ "Syncretism", Karl Hoheisel, *Syncretism*, <https://journal.fi/scripta/issue/view/4684>, (accessed on 10 April 2019).

There are different attitudes on hybridity between postcolonialist writers, however, in order to understand hybridity holistically, focusing on the regimes of reading and writing in a national or mother language will be helpful. As an example; recently we see a proliferation of diverse social literacies inherent to multiple languages operating in our postcolonial modern world. Namely, a national language is only a special case within the plurality of world-wide languages and voices. When a person looks from the perspective of the idea that; hybridization is a passage from multiculturalism to interculturalism with its intersections and transactions among in different identities. Then hybrid literacies play an important role for the deconstruction of colonial discourse and the subsequent reconstruction of postcolonial literacies and literature. Literacy is the group of reading and writing strategies on specific knowledge. Although national language means a unique category of a language in the plurality of worldwide languages, we can't skip scientific, technological and artistic literacy that could be used in all over the world. However these type of literacies are totally different from hybrid literacies as they can't be understood only as the juxtaposition of Western and Eastern literacies. So in order to understand hybrid literacy one should understand the social, cultural agents not only by reading and writing in their own cultures and in an abstract way but also interpreting the meanings of everyday communication acts in a more concrete way in the post-colonized cultures.¹⁹⁹

3.3. Creolization

Creolization is a word that refers to mixing of different cultures and creating new identities. The origin root of this word is "creole" first used in Portuguese in the 16th century referring to the "black born in the New World". It was used for any plant, animal or person that had its origins from Europe (Spain, Portuguese..etc) but born in the New World. This term creole was used to distinguish Blacks born into slavery in the Americas, whose parents transported from the Africa to the New

¹⁹⁹ "Hybridization and Postcolonialism", Pedro Andrade, *Hybridization and postcolonialism*, https://www.researchgate.net/publication/282249834_2014_Hybridization_and_Postcolonialism_In_I_V_International_Congress_on_Cultural_Studies_Colonialisms_Post-Colonialisms_and_Lusophonies_Univ_Aveiro_28-3042014523-7, (accessed on 22 May 2019).

World from Spanish or Portuguese origin births in the New World. In the 19th century with the intermarriages between the Indigenous people, Blacks and Europeans, creole word gained much more importance to make distinctions between these races. If a Spanish couple had a child born in Spain and the second child born in South America, the second child was called creole and the second child was thought to be lazy, disease ridden because of the climate and the region. Later it was used to talk about non-Europeans or slaves. Most of the Creole languages are derived from European languages. It's known that Haiti, French Guiana, Louisiana and the Lesser Antilles Creoles are French originated. On the other hand, West Africa, Camerons, Sierra Leone, Jamaica, Trinidad, Tobago, British Guiana, British Honduras, Barbados, St. Lucia, St. Kitts, Anguilla, Nevis, the Netherlands' Antilles, Surinam, Georgia and South Carolina Creoles are English originated. Creole languages have replaced original Indigenous languages and most of them have become endangered. This linguistic creolization has become a linguistic genocide that led to erase a culture's own identity too.²⁰⁰

Colonization movements have created new nations in South – North America, Asia and Africa. In American continent these new nations name is called “creole”. New comers met the Indigenous people and some of them mixed, some of them didn't mix with each other.²⁰¹

Portuguese mixed with the Indigenous unhesitately and helped creoles creation. Most of the Spanish mixed with the indigenous people but at some point marriage with American Indians became forbidden.²⁰² But English people had the idea of racism and celebrated the noble English prestige. They were the most important race and saw the other whites and the Indigenous people down. They believed that they had to educate and train those indigenous races. This idea expanded in Europe and later became that Europeans were the races that were civilized and had the right to combine West laws with Christianity. Europeans

²⁰⁰ Dwivedi, *School of Languages & Literature*, pp. 12-13

²⁰¹ Ferro, *Sömürgecilik Tarihi: Fetihlerden Bağımsızlığa: 13. Yüzyıl-20. Yüzyıl*, pp. 11-20.

²⁰² *Ibid*, pp. 20-25.

defined the civilization and protected only the European rights against Asia or new world. As an example in India the English Crown defined some Indian groups as “guilty tribes”, in order to legitimate their interventions. The English created Criminal Tribes Act in 1871 and Criminal Castes and Tribes Act in 1911 laws in order to dominate on Indians.²⁰³

Today, we notice that creole studies has been mosly studied in linguistics. Creole studies on creole languages history and formation has become popular since the late 19th century. After the late 19th century, we notice that some scholars like Lucien Adam, Adam Coelho, D. C. Hesseling, Addison van Name, Auguste de St-Quentin, Hugo Schuchardt, and Leite de Vasconcelos became interested in language contact and studied the circumstances of emergence of creole languages. Within many researches, we notice that creole languages documentation goes back to 1700s, when different nations contact necessitated a common language in colonization time. The first simple and individual common language was “pidgin”. The pidgin language wasn’t an organized and documentated language. Later these pidgin language became mother tongue and were developed and expanded as systematic languages of wider communication and became creoles. Creoles are taken as mother tongue or native languages. Actually creoles emerged during colonization and economic expansion of Europe in other lands. One could notice that, creoles arouse during religious missions, colonial enterprises, indentured labour, plantation economies, inside multilingual urban setting, multiethnic schools or similar economical expansion activities.²⁰⁴

Brian Stross, who is the professor of Antropology at the University of Texas at Austin, concludes that biological and cultural hybridity have relationships and moreover, biological concept of hybrid could be applied to the cultural realm of hybridity. The writer explains this hybridity by comparing it purity, so pure is a relatively more homogeneous in biology in character, having less internal variation.

²⁰³ *Ibid*, pp. 50-55.

²⁰⁴ Peter Bakker and Aymeric Daval-Markussen, “Creole Studies in the 21st Century: A Brief Presentation of the Special Issue on Creole Languages”, *Cognitive Creolistics project*, Acta Linguistica Hafniensia, Aarhus University, 2014, 45(2), pp. 1-10.

Whereas, hybrid is the opposite and has more heterogenous in character, having more internal variation. From the point of humans, it is more clear than biological view that social considerations are involved in the hybrid categories. During colonial times, there existed a social construction in Mexico and framed as part of a biological model of interbreeding that resulted in some complex social categories like “Salta atras” a product of “Chino” man and “Indian” woman. However, the Chino man is also a product of Morisco man and Espanola woman. Moreover, “Morisco” was a result from the union of “Mulato man” and “Espanola woman”, and “Mulato” was also a hybrid product from Espanola man and Negro woman too. So, the question, which components are hybrid and which are pure is a difficult one to answer. One could conclude that, hybrid plants or animals belong to their parents and also don’t belong to either. Similarly, human beings culture experience the same situation. Especially with the cyber language, we human beings interact with each other and a new type of language to show emotions may occur which could be considered as hybrid. In addition, we human beings are social creatures and we gain different cultures, gestures, mymics, style of speaking within our social interaction and become socially hybrid too. Once Chinese foo dog species must have been considered as a hybrid one and later it was brought to Europe by Dutch traders as a pure breed type. Later it was united with English bulldogs and a new hybrid type pugs was created. Similarly, as a cultural hybridity’s example; today jazz music is considered as a pure type, however, it was used to be known as a hybrid type of music, a combination of European and African music traditions in the environment of U.S. As a result, hybridity is a circulation process and what we now consider pure was actually a hybrid product before.²⁰⁵

The writer is interested in the usage of culture in politics and stresses on the uncertainty, hybridity, fluidity and contestation in our globalized world aim to expand its capital and consumer capitalism. Moreover if there is a lack of any identification with our culture then it will render us different to our culture’s fate,

²⁰⁵ Brian Stross, “The hybrid metaphor: From biology to culture”, *Journal of American Folklore*, 112(445), 1999, pp. 254-267.

indifferent to our culture future possibilities as much as to our culture past injustices.²⁰⁶

However, creole also gained meaning of purity again after the new independence movements like in Haiti, as they expelled the creoles or White population there. So as you see the meaning of creole has gained different meanings with the colonial, decolonization and postcolonial eras.²⁰⁷

3.4. Homi Bhabha and the Postcolonial Concept of Hybridity

This dissertation focuses on the more recent usage of hybridity which has been reappropriated by social and cultural critics. As racist authorities claimed their origins of being pure, there emerged some cultural and social critics, who criticized this idea and highlighted the hybridity by examining the post-colonial cultures of immigrants based on fusions and translations of existing elements. Hybridity or postcolonialist concept of hybridity is in the interest of several schools of thought and many practitioners of literature to be one of the main weapons against colonialism. Especially some postcolonialist scholars like Said and Bhabha have contributed to this idea a lot. The most well-known theorist on hybridity Bhabha; claimed that hybridity refers to the process of the emergence of a culture, which tries to adopt itself according to Western culture to be able to seem more reformed. So Bhabha challenges existing forms of cultural authority and representation.²⁰⁸ Apart from Bhabha, there are more other critics on hybridity but Spivak could be recognized in another category. Spivak doesn't behave holistic for hybridity, namely she doesn't accept hybridity concept for one group postcolonials but she categorizes more disadvantaged groups according to their genders, social classes or locations.²⁰⁹

²⁰⁶ Nikolas Kompridis, "Normativizing Hybridity/Neutralizing Culture", *Political Theory*, 33(3), 2005, pp. 318-343.

²⁰⁷ Charles Stewart & Holly K. Norton, "Creolization: History, Ethnography, Theory", *African Diaspora Archaeology Newsletter*, 12(1), 2009, p. 34.

²⁰⁸ Bhabha, *The Location of Culture*, p. 1-2.

²⁰⁹ Gayatri Chakravorty Spivak, "A Literary Representation of the Subaltern: A Woman's Text from the Third World", *Other Worlds: Essays in Cultural Politics*, 3(105), 1988, pp. 241-68.

Critics who study colonialism have focused on colonial agency, especially violent anti-colonial struggle and the result; decolonization, has born after long struggles and rebellions against authority. However, Bhabha brings a new different idea to this perspective and challenges to the dominant authority. He assumes that, the colonized is doubled and despite of its power and authority it also consists of anxiety too.²¹⁰ According to Bhabha, unlike other critics, colonizer is not successful in dominating but opposite it seems so. The reason for that may be from his point of view for hybridity. The colonizer finds the sameness between himself and the colonized. This sameness is simultaneously recognized and repudiated. So the tension between the illusion of difference and the reality of sameness brings anxiety.²¹¹

3.5. Globalization and Hybridity

3.5.1. Globalization

Actually no one knows when the globalization has started and who are the main actors. Globalization stems from the worldwide circulation of goods. This worldwide circulation of goods created globalization during the early globalizing times with the widespread adoption of clothing, weapons, alcohol and today continues with electronic devices, media and communication technologies too. With the globalization and hybridity there is an unequal relationship within the cultural contacts. So it is concluded that Western culture in non-Western contexts undergoes a process of fragmentation. It's known that societies justify and prove their existence by its recognizable and distinguishable roots. So this idea means that, cultural diversity is related with purity deciding the character of uniqueness of the selected roots. On the other hand the twentieth century brought new cultural concepts free from distinct identity of pure cultures and led the replacement of purity with the idea of the worldwide circulation of goods, institutions and norms, namely described as world society. Global and local concepts are opposite things like homogenizing and

²¹⁰ Huddart, *Homi K. Bhabha*, p. 2.

²¹¹ *Ibid*, pp. 3-4.

heterogenizing. The idea of “Westernization” has renewed the ideas on the appropriation and resistance. Globalization relates to creation and incorporation of locality. In addition homogenization and heterogenization are not opposing trends, but they are considered as simultaneous, complementary and interpenetrative trends. Shortly, globalization is not just the exchanging of good but exchanging of cultures and even benefiting from each other too.²¹²

The existing borders are crossed by people and result in global culture, ideas, products, technology, sciences, communication and people. As an example the border between America and Mexico, or borders between Europe. In all over the world, there is a flooding between borders.²¹³

Cultural differences become important and noticeable between people after the presentation of other cultures. This also can result with racism, xenophobia and hatred as people feel insecure of losing their own culture. Globalization means borders of nation states lose their importance and governance become internationalized, so culture is seen the only significant representative of minority groups globally. On the other hand to be understood internationally needs a common language and it should be standard. As a result in order to represent the differences in culture, requires global categories such as language, ritual, religion. Using a common global language to represent a culture is a need and this later brings integration of new forms and practices partially or mixing other culture with own culture, which is accepted as hybrid relation.²¹⁴

3.5.2. The Concept of Hybridity and Globalization

Cultures are vulnerable to interaction and discourse as they are fluid and in motion. So cultures are also vulnerable to hybridization and generating new characteristics and distinctions even making new connections. Globalization has

²¹² Hahn, *Circulating Objects and the Power of Hybridization as a Localizing Strategy*, pp. 28-33.

²¹³ Toro, *Globalization–New Hybridities–Transidentities–Transnations: Recognition–Difference*, p. 19.

²¹⁴ Anna Bernhard, *Dynamics of Relations Between Different Actors when Building Peace. The Role of Hybridity and Culture*, Berghof Foundation Operations GmbH, p. 15.

contributed to this process and promoted certain new dimensions without changing the nature of the process.²¹⁵

It's believed that with the rise of the globalization there will emerge a new global culture that could be single or homogeneous. Moreover, with the rise of the postcolonialism, the concept of hybridity has become an important debate about global culture in the social sciences. There are some examples of the hybridization of the hybrid in cultural products as imitation, borrowing, appropriation, mutual learning and representation. Globalization's global culture is a give and take experience among cultures. But the most important debate on this experience is who has given and taken what, what are the results and the implications of the answers to these questions.²¹⁶

In the context of globalization; hybridity means possibility to use some disciplines like theatre, literature, communication, history, antropology, ethnology, sociology or philosophy. So hybridity could be described as a matter of transversal relations of disciplines. Hybridity has different dimensions; transdisciplinary, transculturality and transtextuality. Hybridity is related to different disciplines as mentioned above which means it is transdiscipline. Hybridity is related to diverse models of culture, that are not part of the base of the home culture. Hybridity is transtextual as there are some cultural signs of recodifications and reinventions and no one knows where it comes from and where the original and the authentic is.²¹⁷

The effects of globalization had two faces that could be described as ambivalent. The first face could be described as the expansion of capital markets that are legitimated by an increasingly hegemonic neoliberal ideology and that resulted with exploitation of periphery labor by Western capital. Moreover, globalization has created a big gap between individuals and groups in the context of global expansion of communication and media. Namely, those groups integrated into cultural and

²¹⁵ Georgette Wang & Emilie YuehYuYeh, "Globalization and Hybridization in Cultural Production: A Tale of Two Films", *East-West Identities*, Brill, Boston, 2007, pp. 77-98.

²¹⁶ Wang, *Globalization and Hybridization in Cultural Production: A Tale of Two Films*, pp. 77-98.

²¹⁷ Toro, *Globalization–New Hybridities–Transidentities–Transnations: Recognition–Difference*, p. 19-21.

economic global expansion, share more with their Western counterparts than their own nation. According to these global groups globalization promises modernization and equality, even these promises are criticised as utopia market.²¹⁸

The second face of globalization is its creation of hybridization of cultures. The new global order created new circuits of cooperation and collaboration in the case of unlimited encounter of nations. The free movement of economic goods, labor, democratizing knowledge, expansion of political ideas all serve for this hybridization of cultures too. Globalization not only led to hybridization but also syncretization of Western cultural symbols within hybrid cultures. Hybridization prevents the conflicts between central and periphery cultures. Furthermore, it opens up a new space for new identities. One of the most well-known example is the film industry, in which an international audience is created well.²¹⁹

The world is accostomed to acquiring new cultural forms and practices. As hybridity claims every culture is hybrid because of the interaction and hybridized cultural forms. Globalization has made hybridity a bigger issue as cultural forms and practices became more diverse in international encounters. Actually the mixing is not new, but in contrast already hybrid cultural forms become mixed and new in the context of globalization.²²⁰

Hybridity is categorized as a concept since it doesn't contain categories but it contains mized grey areas. So, one has to focus on the grey areas between categories and their interfaces in order to work on hybridity.²²¹

According to hybridity there is no authority of tradition but indirectly there are differences in cultural roots. Moreover, there are tensions, violence and unequal power conditions. In addition, hybrid societies don't have permanent cultures and

²¹⁸ Brent Smith, "Re-narrating Globalization: Hybridity and Resistance in Amores Perros, Santitos and El Jardín del Edén", *Rupkatha: Journal of Interdisciplinary Studies in Humanities*, 2(3), pp. 268-281.

²¹⁹ Smith, *Re-narrating Globalization: Hybridity and Resistance in Amores Perros, Santitos and El Jardín del Edén*, pp. 272-280.

²²⁰ Bernhard, *Dynamics of Relations Between Different Actors When Building Peace. The Role of Hybridity and Culture*, p. 13.

²²¹ *Ibid*, p. 15.

they are vulnerable to any changes with the globalisation. As Bhabha also mentions there is no location of culture and no limit to the mixing of cultures. Surprisingly, it is impossible to guess which societies are the part of hybrid cultures and which have chosen to stay as their beginnings.²²²

Multiculturalism is accepted as an attempt to have people accept the ideology globalisation in a peaceful way. Multiculturalism is a complex system as cultures are intermingled and mixed on uneven terms. It has a relation with the idea of cultures coexist at one place, but it can't explain the way cultures mesh, intertwine and interlock. Hybridity is mostly about difference rather than diversity in contrast to Bhabha. Calling hybridity as the domination of Western cultural traits is a weak description. Hybridity includes mimicry, which is a cunning imitation under the pressure and appearing temporarily.²²³

Although there are some critics who offer ideas that hybridity is a meaningless subject study area and it has no grounding, adding that all culture is hybrid, it still needs a clarification of its definition. Moreover, even in order to tackle the ambiguity of hybridity, we need to name and develop contextual tools for hybridity. Intercultural mixture leads the idea of all cultures are hybrid, however, one can't deny the existence of the popular Western culture, or American popular culture that non-Western people try to achieve. As Marwan W. Kraidy also points out in his article that focused on the cultural globalization; in 1998 Washington Post published a series of articles named "American Popular Culture Abroad" that mentioned the Western technology, mass-mediated culture and the non-Western desire. According to these series of articles there were some very common, simple but influential sayings like "Bob Dylan of Malaysia". Actually, this saying means that Malaysian singers are not sophisticated, talented enough to be unique or authentic, so knowing and imitating American popular culture gives an opportunity to those hybrid people to own similar culture but it will of course not be so quite.²²⁴

²²² Bhabha, *The Location of Culture*, pp. 1-25.

²²³ Hahn, *Circulating Objects and the Power of Hybridization as a Localizing Strategy*, pp. 35-36.

²²⁴ Kraidy, *Hybridity in Cultural Globalization*, pp. 316-339.

3.6. Conceptualizing Hybridity

Hybridity includes not only cultural and social anthropology but also it includes archeology, art history, linguistics, literature studies, political studies, philosophy and business administration. All these disciplines have their own perception of hybridization and contribute to its operation in specific cases in order to generate multidisciplinary view of this concept; hybridity.²²⁵

Hybridity is connected and explained with purity, as it is accepted as the opposite of purity, we can never skip purity when we talk about hybridity. Hybridity is taken as a concept since every discipline argues about hybridity and assume some other fields pure. If they don't assume purity, then everything would be hybrid and hybridity would be a redundant term not a conceptual one. Purity is related with xenophobia and racism, so it's not an epistemological approach. On the other hand hybridity has three dimensions within itself. The first one is its construction and perception which means assuming of purity created hybridity. The second one is its being a metaphor, which means that hybridity is a result of the assumptions from cultural purity aiming to analyze and deconstruct asymmetric power relations. The third dimension of hybridity is the basis of methodological approach in order to analyze transcultural encounters.²²⁶

Hybridity is deeply connected with historicity, which presupposes that history is assumed and written locally and individually. As a result world histories are all appropriated locally leading to hybridization. Furthermore, historical perspectives are considered as diachronic that are connected with change. And change means connected to cultural hybridization too.²²⁷

Till the 19th century, hybridity was used as mixing different origins or lowering the quality pure origin with a lower qualified one and it was used in biological terms. However, after the 19th century ambiguous word hybridity, has

²²⁵ Stockhammer, *Questioning Hybridity*, pp. 1-3.

²²⁶ Ibid, pp. 1-3.

²²⁷ Ibid, pp. 1-3.

gained a racial meaning changing from biological to cultural metaphor. Fertility and intermarriages led to the discussion of hybridity. Later hybridity gained its being of a concept and its academic journey after the 20th century, when it was included in sociology, anthropology and history. On the other hand, hybridity gained its meaning as a postcolonial concept during the 1980s with the postcolonial studies. Said (1935-2003), Spivak (b. 1942) and Bhabha (b. 1949) all contributed to postcolonial studies concepts and dealt with some debates like “the Other”, which resulted with the birth and development of the concept of hybridity. Hybridity debate was a result of the questioning of identity and difference.

Most of the Postcolonialist critics especially dealing with the concept of hybridity, have something in common. They were born in previous colonized territories and later moved to colonizer countries metropolises. They are also examples of national cultures becoming minorities, subalterns in the West.²²⁸

Hybridity has become a popular concept with the efforts of postcolonial literary critics, focusing on analysis of texts, suppression and resistance of social and cultural minorities in this global world. So it can be concluded that hybridity has developed with globalisation, which is also an ambiguous and slippery subject as hybridity. For globalisation the main question is “what is not globalisation and when did the globalisation start?” and for hybridity the main question is “which culture is not hybrid and have pure cultures ever existed?” Till the 14th century, the so called “Orient” like; Roman Empire, Islamic Spain or Ottoman Empire, was a fantastic and adorned place to be influenced by the “Occident”. In addition to that, historians have identified some hybrid or syncretistic sides in Western history, like Hellenization; a mixture between Greeks and Romans, Renaissance influenced by Byzantine, Jewish and Muslim contributors, reformation an exchange between Catholics and Protestants.²²⁹

²²⁸ Ackermann, *Cultural Hybridity: Between Metaphor and Empiricism*, pp. 5-11.

²²⁹ *Ibid*, pp. 13-14.

As mentioned already, hybridity is also defined in different metaphors. The first metaphor borrowing is related with economics. However, in cultural theories it means assimilating or imitating other cultures. The second metaphor mixing is related with the idea of melting pot or syncretism and it is seen as a kind of disorder. The third one translation, is explained as the cultural translation. It is related with the so-called 'linguistic turn' with the idea of culture as a text. And creolization describes the situation of former lingua franca of a language developed from a previous mixed culture.²³⁰

In addition to that, hybridity is also defined with combination of different cultures. As for example, in Spain there are some churches that have Islamic styles probably done by Muslim architectures. The famous Renaissance style of art has many derivations from Hindu, Islam and Inca traditions. As for music, styles such as Reggae, Salsa or Bossa Nova are combinations of styles from colonized and colonizers. As for language, the term creolization could be an example. As for sports, Trobiand Cricket which is a combination of English and Malaysian style of cricket.

In addition to the objects of hybridity, there are some situations, contexts and localities that could affect the hybridity.²³¹ So in order to sum up all these facts of hybridity mentioned above, hybrid phenomena could be analyzed in four areas according to their being of objects, context, situations and responses. The first area is its being of biological or linguistic hybridity. Biological hybridity means, we are confronted with fears or celebrations of miscegenation and linguistic hybridity results in a search for the subversive potential of a counter-culture. The second area of the hybridity is its being of organic or intentional hybridity. Organic hybridity leads us to decide whether the phenomena in question will be interpreted as everyday unconscious fusion. Intentional hybridity on the other hand, leads us to decide whether the phenomena in question will be interpreted as deliberate, provocative aesthetic challenge to an implicit aesthetic, social or political order and identity. The third area of the hybridity is its aimed type of metaphor; borrowing, mixing or

²³⁰ Ibid, pp. 14-18.

²³¹ Ibid, pp. 18-22.

translating as mentioned above. The last area of the hybridity could be categorized as which research area hybridity addresses. This means, hybridity regards with objects, situations or responses, so as to account aspects of power; equal, unequal powers, or in conflicting claims of authenticity. All these areas remind us that hybridity is a developing area of study especially within the present context of globalization.²³²

3.7. Analysis of the Postcolonial Concept of “Hybridity”

According to Bhabha, private and public, past and present, the psyche and the social all create an interstitial intimacy. All these divisions are accepted as opposite divisions and they are linked through an “in-between” temporality showing an image of world history. This aesthetic difference creates a double edge for people and their understanding. For example South Africa is a symbol of hybridity as it is a good example of “in-between” reality. Hybridity also requires attention from the political as a pedagogical, ideological practice to politics as the stressed necessity of everyday life. So the homeless postcolonized people have to know where they can sit, how they can behave because of their violence racial society is careful enough on these details.²³³

Bhabha mentioned that, colonial time was not only a straightforward oppression, domination, violence but it was also a complex and varied cultural contact and interaction. Bhabha combines cultural, literary theory with colonial archives. His one of the most famous and most cited idea is the “hybridity” that he was too much influenced by Said. Bhabha could be categorized as the Indian cultural theorist that shaped the hybridity as a concept inside cultural studies. He studied on postcolonial studies, a branch of cultural studies and focused on contemporary Indian societies too.²³⁴ Bhabha describes hybridity as; multiculturalism taking its roots from

²³² Ibid, pp. 18-22.

²³³ Bhabha, *The Location of Culture*, pp. 13 -16.

²³⁴ Hahn, *Circulating Objects and the Power of Hybridization as a Localizing Strategy*, pp. 5-25.

colonialism and colonial history and culture and transforming our understanding cross-cultural relations.²³⁵

His difference from other Postcolonial critics is that he mentions that colonizer's power is not secure as it seems. Moreover, Bhabha thinks that the colonizers authority and ideas are full of anxiety enabling the colonized to fight back. Bhabha mostly mentions the unexpected forms of resistance that exists in the colonized's history, and similarly unexpected anxiety within the dominant colonizers.²³⁶ Bhabha, is actually interested on hybridization rather than hybridity. Hybridity of cultures is simply about mixedness or impurity of cultures, so long as we don't imagine that any culture is really pure. Bhabha thinks that hybridity is an ongoing process namely hybridization is important for Bhabha. For Bhabha, cultures are the consequences of cultural hybridities.²³⁷

Bhabha opposes rejection of cultural diversity or historylessness and wants to give meaning to historical specificity and disturbed by the translations that erase any essentialist claims for the inherent authenticity or purity of cultures. Moreover, he thinks that this situation is a hybrid gap, which produces no relief, that the colonial subject takes place, its subaltern position is dislocated in European metaphysics.²³⁸

Bhabha clarified that, the subaltern or metonymic are neither empty nor full, neither a part nor whole, which means the hybridity of subalterns position today. He raises a solution that the subaltern or once colonized should rethink himself/ herself, who once undermine immediacy and autonomy of self-consciousness. Moreover, he concludes that this may not be the end but opposite the beginning.²³⁹

The concept of hybridity that Bhabha maintains, doesn't necessarily resolve the difference problem between identity or culture, however; this hybridity recreates colonial representations of differences and discriminations. Namely these groups are;

²³⁵ Huddart, *Homi K. Bhabha*, pp.1-8.

²³⁶ *Ibid*, pp.1-8.

²³⁷ *Ibid*, pp.5-8.

²³⁸ Bhabha, *The Location of Culture*, p. 58.

²³⁹ *Ibid*, pp. 64-65.

European and non-European culture, metropole and its colonies, colonizer and colonized, self and other, all such identities created by colonialism.²⁴⁰

Bhabha clearly tries to find an answer to hybridity question that questions intervention that has been haunting other critics. He concludes that the resistance to the colonial structures are prohibited within the ambivalence of colonial authority system. In addition, Bhabha makes a clear distinction between fetishism and hybridity and points out that fetishism includes fiction taking place prior to the perception of difference. However, hybridity was born after colonial intervention when differences and distinctions could be seen in the non-European territories. So fetish doesn't necessarily resemble its authority whereas, hybrid resembles its authority a lot. To sum up, hybridity is a product of European colonialism.²⁴¹

Young underlines the understanding of Englishness of the past, in his book "Colonial Desire Hybridity in Theory, Culture and Race", which means fixity, of certainty, centeredness, homogeneity, as something unproblematically identical with itself. Apart from this understanding of Englishness, it always needed an Otherness to define Englishness, it was sick for its desire for the Other. It needed an Other since it was never such noble but just the opposite it needed to mask its uncertainty or real identity.²⁴²

Young underlines that so beloved the 19th century brought hybridity, grafting, of forcing incompatible entities with violence and corruption. This situation developed with the cultural movement produced by capitalism in the 19th century simultaneously with its unification and differentiation process. This was followed by the globalization of imperial capitalist powers that was single integrated economic and colonial system and led dislocation of peoples and cultures. However, this was not welcomed well by the European dwellers and its result was either the disruption of domestic culture or the increasing anxiety about racial difference and the racial amalgamation. Both of these consequences were taken as negative, since it was

²⁴⁰ *Ibid*, p. 112.

²⁴¹ *Ibid*, pp. 115-116.

²⁴² Young, *Colonial Desire Hybridity in Theory, Culture and Race*, p. 2.

undermining the cultural stability of a more traditional organic society and turning it into a irretrievably lost society or from homogenous to heterogenous society. Moreover, the new comers were reflected as less socialized, less powerful, less cultural societies. When it comes to today, dominant groups are focusing on the separateness and motivate people for intercultural exchange and socialization with other groups. All these interactions, cultural, language or sex interactions are characterized with the term “hybridity”. Although the term “hybrid” was born in the nineteenth century in order to describe a physiological phenomenon, in the twentieth century today it is used to describe cultural products.²⁴³

In the 19th century the hybridity question was really hard to imagine since the colonizer categorized people according to their colours. Even the African people were placed in the category with apes according to the hierarchical scale. There was a dominant view that human beings have different species and origins, although in the Bible, which Europeans believed in, it was opposite and all human beings belong to a single family.²⁴⁴

During the 19th century only the colonizer or Whites or Westerns could share their ideas about hybridity, as the colonized, Easterns or Blacks were assumed as an object, the Other or didn't or couldn't attempt to talk about itself. But after the 19th century, there occurred some new ideas from the colonized/ once colonized or subalterns in the Western cities Said, Fanon, Spivak or Bhabha were some of them who could dare to talk about postcolonialism, hybridity or subalternity.

Young underlines that hybridity is actually the condition of a language's fundamental ability which is simultaneously the same but at the same time different. Moreover, the hybridity, which is a part of colonial discourse reverses the structures of domination as in the colonial situation. Young describes hybridity as a process where the single voice of the colonial authority undermines the colonized potential inscribing and disclosing the trace of the Other and it reflects itself as a double-

²⁴³ *Ibid*, pp. 4-5.

²⁴⁴ *Ibid*, p. 6.

voiced. The product of the colonialism is not only the authorised colonialist and silent native nations but the result is the hybridity. Young indicates that, recently Britain is reflected as including a notion proposed of a new cultural hybridity, in which British culture is transmuted into a compounded, composited into a mode. This transformation is accepted as a model where cultural and ethnic differences are preserved into a degree. Hybridity is a fusion and symbolizes a dialectical articulation. This situation of hybridity makes it a type of syncretism shaping all postcolonial literatures and cultures.²⁴⁵

Syncretism, means mixture of different beliefs and blending practices of schools of thought. Syncretism includes the merging or assimilation of original discrete traditions of theology and mythology in religions uniting and including all those thoughts in one group. Syncretism is also found in arts, culture and politics too. So, from this point, few religions are totally pure or homogenous and free from elements of syncretism or traces of an encounter with other religions. As an example, “Assyro-Babyloan religion” is actually a mixture of Sumerian and Semitics elements and they are often too difficult to distinguish as they seem to have come from an organic totally.²⁴⁶

Understanding hybridity is still difficult since people still continue to inflect hybridity partially and locally and emphasize it a homogenous. Although there may be some objections, hybridity focuses on the prior existence of 19th century theorists of race, pure, fixed and seperate antecedents. Today hybridity is repeating its past cultural origins. Although it may have accepted Black cultural theorists, or hybridity has been deployed against the very culture that invented, all these are just to justify its devisive practices of slavery and colonial oppression.²⁴⁷

Hybridity is associated with degeneration of pure culture and heterosexuality. The anxiety about hybridity reflected the desire to keep races seperate focusing on the mixed race offspring that resulted from interracial breeding, the poliferating,

²⁴⁵ *Ibid*, p. 22.

²⁴⁶ Hoheisel, *Syncretism*.

²⁴⁷ Young, *Colonial Desire Hybridity in Theory*, p. 23.

embodies, living legacies leading to sexual identification. So, in some cases hybridity and homosexuality were accepted in the same category and identified as degeneration.²⁴⁸

In the 19th century, it was believed that mixed race groups would eventually relapse to original races. As a result misgenetaion was characterized as temporary and unnatural in its very nature. Hybridization means forcing of a single entity into two or more parts or turning sameness into difference or difference into sameness.²⁴⁹

Regarding this idea; hybridity is also identified with creolization as a means towards a critical contestation of a dominant culture threatened by degeneration and decay around a raceless chaos. As also mentioned in the previous pages, creaolization is the process that some cultures emerge in the New World with 16th century's geographical discoveries. Creaolization implies the mixture among people of Indigenous American, West African and European descent. This mixture later brought new identities different from those cultures they have inherited.²⁵⁰ Actually this word had different meanings before it gained a meaning of mixed cultures. The root of "crealization" word "creole" was first used in Portuguese "crioulo" during 16th century, and it was first used in similar meaning today in Spanish in 1590 .It meant Spanish people born in the world or Black slaves born in the new world. Then it was used in the meaning of any plant, animal or human being born in the New World. Till the increased intermarriage among Blacks and Whites and Indians, creole had a meaning of "pure" culture in Latin America and Caribbean. Later these creaolization led independence movements in the Americas, requiring forging a unified national identity as "local" as opposed to the European and colonial power.

Creolization has gained different and complex meanings in different countries during colonial and postcolonial periods. There was an opposition between the metropolitans and colonial-born subjects in the early colonial period too. As also mentioned before, there was an important distinction even within the same couples'

²⁴⁸ *Ibid*, p. 23.

²⁴⁹ *Ibid*, p. 25.

²⁵⁰ Stewart & Norton, *Creolization: History, Ethnography, Theory*, p. 34.

children and this distinction was about the geography and climate not only about intermarriages. Creoles were assumed as lazy, disease ridden, promiscuous, physically deratured and morally degenerate.²⁵¹

Young concludes that culture and race are two categories bound to each other and they developed together. Moreover, he continues that the nightmare of the ideologies and categories of racism still continue and repeat in our lives today.²⁵²

Culture has always been a part of hybridity and has gained different meanings during time, gained external and internal divided meanings. It was in race, gender, class subjects and were never essentialist too. The reason for this is that, it is always a dialectical process, inscribing and expelling its own alterity. It is free from conflictual divisions but a part of complex, hybridized economy.²⁵³

According to the Oxford English Dictionary the word “culture” denotes accepted and valued various arts and manifestations coming from ideas, customs and social gestures of groups of people. The origins of culture word comes from English referring a cultivated piece of land. It was used as a noun originating from French culture or directly from Latin culture “growing, cultivation”. Moreover its verb meaning comes from obsolete French culture or medieval Latin culture, both based on Latin ‘tend, cultivate’. Later its Middle English meaning was used as the cultivation of the soil and after the 16th century its meaning arosed as the cultivation of the mind, faculties, or manners.²⁵⁴ After the 16th century the meaning of culture was refered as the cultuvation of the mind. And in the 18th century, it was used to represent the intellectual side of the civilization, namely the intelligible as against the material and refered cultivation to be carried beyond a certain point, that requires leisure. After these periods, this social reference of cultivation was the distinction between the civil and the savage, and to be civilized meant to be a citizen of the city

²⁵¹ Stewart & Norton, *Creolization: History, Ethnography, Theory*, p. 34.

²⁵² Young, *Colonial Desire Hybridity in Theory, Culture and Race*, p. 26.

²⁵³ *Ibid*, pp. 25-30.

²⁵⁴ “Definion of Culture”, Oxford dictionaries, <https://en.oxforddictionaries.com/definition/culture>, (accessed on 20 March 2019).

living in a nice building, however; the savage; the wild man, lived in an open area. This situation created a two different polars, the city people became the cultivated ones and the opposite group the hunters, savages were the ones who lacked culture, agriculture, civil and intellectual, which later created civilization word too.²⁵⁵

Civilization meant the enlightenment which was dominant sense to be achieved. Moreover it was the end-point or the advancement of humanity. It was the culmination of this long historical process, an achievement of refinement and order and all these process. So the prehistory of savagery and barbarianism, the Ancient World, Medieval and Renaissance Europe were all the steps of this long civilization process.²⁵⁶ So, how this process became related with hybridity is that, all this process was interpreted from the European point of view and civilization became a Eurocentric interpretation, culture became a part of a group, which was assumed as civilized, intellectual, having improved minds, educated and trained. On the other hand a savage group, The Other, had aroused during this process which was just the opposite of this elite group. So mixing this group with the elite one was a dangerous task that would lower their intellectuality, education or civilization. Young clearly underlines that all these process created a materialist tension between civilization and culture. Also, culture meant a conflictual, antagonistic product of capitalism. Actually racism's coercive site mixed and interpreted with culture and class that created the differentiation in race theory.²⁵⁷

Young concludes that colonialism was a mirror and a consequence of the economic exchange that included at the beginning exchange of property, then visiting slave ships, which meant bodies of goods, or rather of bodies as goods, marriages, economic and sexual exchanges. So hybridity was also a result of a merchantalism inside colonialism's power relations of sexual and cultural diffusion's dominant position too.²⁵⁸

²⁵⁵ Young, *Colonial Desire Hybridity in Theory, Culture and Race*, p. 29.

²⁵⁶ *Ibid*, 30.

²⁵⁷ *Ibid*, 35.

²⁵⁸ *Ibid*, p. 172.

According to Fanon, decolonization has and will be always a violent phenomenon despite different descriptions like national liberation, national renaissance, the restoration of nationhood. Decolonization aims to change the order of the world despite its difficulties. Decolonization wasn't born from a magic, natural shock or a friendly understanding, in contrast it was hard to achieve. It's a historical process born between two opposite forces by their nature; settler and the native. The settler assumes himself that he has the right on the native as he brought the native into existence perpetuates his existence, so he has the right to own the native and his place. This situation brings a conflict and an unbalanced situation. After long struggles and process, decolonization, which never takes place unnoticed, becomes fundamental and has brought a new creation situation. At the same time it brought a creation of a new men.²⁵⁹

Frantz Fanon points out on the psychology of the colonizer and the colonized clearly. As mentioned above with Robert Brown or W. B. Stevensons, it is understood that the Indigenous or the Natives were childish like creatures not totaly humanbeing but something between human and animal or debatable humans, in the eyes of colonizers and Westerns. Frantz Fanon as a psychiatrist focuses on these ideas and attributions. He focuses on the natives, who were treated as animal like creatures and were dying of hunger by the settlers. Fanon stated that the native was put in a miserable situation who need to turn into a humanbeing.²⁶⁰

Furthermore, Fanon indicates that a nation's culture is its fundamental claim of being a nation. If the culture of a nation is splendid then, there will be no nation or a country anymore. So if a nation hardly touches its legitimacy, then it will not continue to exist and it will not be a real nation. Colonialism always tries to disarm national wishes with its economic doctrines. So if the colonized people don't focus on their national culture the colonizer will never give a chance for that.²⁶¹ The colonizer achieves its aims first of all by pretending to help the colonized people and

²⁵⁹ Frantz Fanon, *The Wretched of the Earth*, pp. 33-36.

²⁶⁰ *Ibid*, p.139.

²⁶¹ *Ibid*, pp. 206-207.

their problems, with its some spectacular measures like opening centers of work for the unemployed in many places, as a result delaying consciousness of the colonized for a few time. Sooner or later the colonized will notice that it doesn't have its own decisions to put into practice of an economic projects or social reforms in order to satisfy its aspirations. As an example, concerning the food supplies, colonialism stays silent and gives its reasons of how it is incapable of supplying that. So, according to Fanon, hunger with dignity is better than bread eaten in slavery.

The colonialist country, which pretends to be the other of the colonized doesn't try to protect her child from a hostile environment, but instead she unceasingly restrains the colonized fundemantally perverse offspring from committing suicide or from giving free rein to its evils. Colonialism has never seen any difference between the Algerian or the Nigerian but called them all the same name *negro*. And the whole vast continent was only the place of savages, riddled with superstitions, fanaticism, destined for contempt, weighed down by the curse of God and a country of cannibals too. The native intellectual decisive to fight against colonialism will eventually realize that he has to concentrate on the existence of the Negro culture and prove his own culture at first.²⁶²

Although Frantz Fanon lived between 1925 and 1961, when hybridity in its postcolonialism meaning had never been used then, we could find some indicators that Fanon implies hybridity. Actually such situations are the indicators, results and beginnings of todays hybridity situation too. The West Indian, Martiniques were categorized as Blacks but not Negros that the West Indians felt comfortable and joined their situation, pretended to be Whites. Before 1939, in Martinique a scale of colors existed but no discrimination of Negro and White and the intervals of colors were easily passed by. So one could have children with someone less black than oneself was enough, no racial barrier, no discrimination but ironic spice. But in Africa, the situation was just the opposite on one side there were Negros and on the other side there were Whites. The natives were assumed as dirty, the black, deserved to be rejected, despised and cursed and no humanity existed there. However, The

²⁶² *Ibid*, pp. 220-213.

West Indian himself was not Indian but pretended to be White, its literature was White's literature, he adopted a White man's attitude till Césaire. However after 1939 The West Indians pretending was accepted as absurd, incorrect, alienating after the European racists. So in 1945 The West Indians became Negro again within the eyes of the West.²⁶³

The group of people who have been grown up with culture think of themselves to have the courage to dominate on the nature and the other group, that is raw and not cultured and can't have structure of moral value too. So this means there is a big gap between the ones with culture and the ones without cultures.²⁶⁴

Spivak concludes that in the materialistic sphere, the Western civilization included the most powerful science, technology, rational forms of economical regulations, modern state methods that gave the power to Western countries dominate on the non-Western ones and ruled the whole world with their these qualities. If the non-Western countries or the colonized countries want to get rid of their situations, they should learn and adapt these qualities with their own cultures. The most important thing is that they shouldn't imitate and adapt all these qualities without any national, cultural changes, or else they will eventually delete the difference between the West and the East and their self identities will be vanished in the history.²⁶⁵

²⁶³ Frantz Fanon, *Toward the African Revolution Political Essays*, Grove Press, New York, 1967, p. 27.

²⁶⁴ Gayatri C. Spivak, *A Critique of Postcolonial Reason: Toward a History of the Vanishing Present*, Harvard University Press, 1999, p. 14.

²⁶⁵ *Ibid*, p. 61.

CONCLUSION

The most well-known and influential IR theories have been the Eurocentric theories focusing on the power, economy, and Western states that didn't mention the Third World. This dissertation tries to search and outline the perspectives and dimensions of Postcolonialism in terms of the concept of hybridity. This dissertation tries to highlight the Postcolonial IR theory in world politics and history. It also questions the long journey of the concept of hybridity in Postcolonial IR theory, that Bhabha has introduced to us. The concept of hybridity gained many meanings in time, however; with postcolonialism, it symbolizes "almost the same but not quite". This means that the Western culture is the original one and the others are considered as hybrid. The concept of hybridity in Postcolonial IR theory was discussed by many Postcolonial scholars and writers. Furthermore, globalization has made this concept more popular as global world is vulnerable to hybridization. Postcolonial IR theory takes hybridity as the shifting the Indigenous identity and simultaneously to fix the colonizers' culture and language in order to secure the pure and original identity of the authority.²⁶⁶

Postcolonial IR theory, which is considered as a critical approach to IR, intends to explain IR theory from Third World countries' perspectives. Explaining Postcolonial IR theory is a hard task since it is newer than the most well-known theories and some Eurocentric theorists even don't consider it as a real theory. Whereas, recently much of the scholarly literature and debate included Postcolonial IR theory.²⁶⁷

According to Postcolonialism, the IR has stayed silent to the colonization, decolonization and neocolonization periods. Postcolonialists are interested in those histories, their political, economical, social effects on the international system today. Postcolonial IR theory is categorized in Economic Structuralism approach and dates back to the end of colonialism following the WWII and continues up to now. It is a

²⁶⁶ Rashad Al Areqi, "Hybridity/Hybridization From Postcolonial and Islamic Perspectives", *Research Journal of English Language and Literature (RJELAL)*, 5(1), 2017, p. 56.

²⁶⁷ Viotti and Kauppi, *International Relations Theory*, p. 190.

postpositivist, reflectivist, constitutive and non-mainstream IR theory, which posits a critical thinking to dominant IR theories like Realism or Liberalism.²⁶⁸ Postcolonialism was born after Realism and Liberalism as a new approach emphasizing an interdisciplinary perspective with its economic, political, social and cultural aspects of decolonization. It was a result of anticolonial struggles that highlighted the importance of race, gender and ethnicity.²⁶⁹

In addition to that, economic structuralism is a new approach trying to explain the international relations by concentrating on the comparison of different countries' economies and trying to find the reasons of why there are so many Third World capital poor states in Latin America, Africa and Asia. Colonialism is not a period in the past or it's not over, in spite of the victories within decolonization period. So postcolonial scholars examine the academic disciplines ranging from history, political science, economics, sociology, cultural anthropology and linguistics related to all colonialism, anticolonialism, neocolonialism and postcolonialism periods.

Postcolonial IR theory is a set of different theories focusing on different issues such as literature, art, music, linguistics, slavery, migration, discrimination, historiography. Postcolonial IR theory deals with different kinds of subjugation like racism, gender. In addition it has dimensions in different fields like literature, arts, gender and sociology studied by scholars. Postcolonialism focuses on the history and the past and on the present day of the international system. It opens an equal perspective to the international system via criticising the social history, cultural differences and political discrimination practised and normalised on the Third World, underdeveloped, undeveloped territories.

“The other” is a concept of Postcolonialism, despite of its colonial legacy and it receives political and ethical concerns. As a political concern, “the other” concept achieves a unique assemblage of political concern for effective intervention in

²⁶⁸ Tepeciklioğlu, *The Development of Postcolonial Theory*, p. 15.

²⁶⁹ Viotti and Kauppi, *International Relations Theory*, p. 209

Postcolonial societies that are still organized along discriminatory lines. The reason for this assemblage is the time of hybridity that neither belongs to the past nor the present but only to the future. Hybridity is related with future, as future means an absolute opening towards the non-determinability, future is discontinuous, irreducible to the present.²⁷⁰

Bhabha, is the Postcolonialist writer and the leading contemporary critic that has tried to disclose the contradictions inherent in colonial discourse. As a result he could highlight the colonizer's "ambivalence" respect to his position towards the colonized "other". Simone Drichel argues on the concept of the "other" by pointing out the impossibility to conceptualize an indigenous identity without trading on the same old stereotypes that we are used in arguments on previous othered peoples.²⁷¹

On behalf of this information, this dissertation also focused on the concept of "hybridity", which has become one of the most mentioned concepts in Postcolonial IR theory. It means foreclosing the diverse forms of purity encompassed within essentialist theories. The concept of hybridity refers to the creation of new transcultural forms within the colonization periods. It has many forms like linguistic, cultural, political, racial, etc. The idea of hybridity is different from uncontroversial in Postcolonial Studies although hybridity promises of freedom and includes association with ethics. Hybridity owns its meanings from its 19th century origin, Victorian racism and neo-colonial racism of today.²⁷²

Hybridity is studied in three metaphors; borrowing, mixing and translating in its cultural forms.²⁷³ Besides, hybridity is also studied within different types according to variety of situations, contexts and localities. So geography, chronology and sociology as well as different powers, equal, unequal may affect hybridization.

²⁷⁰ Simone Drichel, "The Time of Hybridity", *Philosophy & Social Criticism*, 34(6), 2008, p. 610.

²⁷¹ *Ibid*, p. 590.

²⁷² *Ibid*, p. 595.

²⁷³ Ackermann, *Cultural Hybridity: Between Metaphor and Empiricism*, pp. 14-18.

Hybridity also has many variations of artefacts combining different types of arts in one like raggae music, Trobiand cricket etc.²⁷⁴

Hybridity is a developing area study within the context of globalization. Hybridity is interpreted in four areas of analysis according to their being of objects, context, situations and responses. In biological and linguistic hybridity we notice the understanding of misgenation. Organic and intentional hybridity leads us to decide whether the phenomena in question will be interpreted as everyday unconscious fusion.²⁷⁵

In fact, hybridity does not concern the racial dimension of miscegenation. We conclude that it is not intended to serve as a moral ground for favouring racial mixture over the imperialist ideology of racial purity. In addition, it is not a concept to underline colonial histories, their objective, sociological realities about miscegenation. Actually, the sense of mixture of this concept is mostly used metaphorically.²⁷⁶

Hybridity has been in the interest of many theorists like in literature as a main weapon against colonialism in order to challenge existing forms of cultural authority and representation.²⁷⁷ At the same time hybridity has many definitions between different scholars. It is everywhere in many instances meaning the victory of the postcolonial or the subaltern over the hegemonic. Hybridity is also not everywhere, which means only the elites know hybridity and talk about this concept. Hybridity includes slavery, colonialism, rape and race discrimination when carefully considered deep inside itself.²⁷⁸ If we examine hybridity in connection with an

²⁷⁴ *Ibid*, pp. 20-21.

²⁷⁵ *Ibid*, pp. 18-22.

²⁷⁶ Mizutani, *Hybridity and History: A Critical Reflection on Homi K. Bhabha's Post-Historical Thoughts*, 27-48.

²⁷⁷ Bhabha, *The Location of Culture*, pp. 1-5.

²⁷⁸ Anjali Prabhu, *Hybridity: Limits, Transformations, Prospects*, State University of New York Press, Albany, 2007, p. 31.

identifiable social ground, we notice it sought out a totality and the movement toward such totality is thought through contradiction.²⁷⁹

Bhabha's "hybridity" concept draws a clear approach for us to understand some dimensions of postcolonialism. Homi Bhabha underlines that nations have lost their origins in time and they realize only their horizons in their minds. The images of the nation is reminded via literature or political thought and emerges as a powerful historical idea.²⁸⁰ So, this means that, every culture is hybrid and none of the cultures could protect their origins.

Hybridity has been used in different meanings in time in the West. In the 18th century it was used only biologically in the meaning of "miscegenation or amalgamation". Then in the 19th century decolonization period brought new meanings and especially in the USA, people used this word to differentiate between the Europeans especially Spanish, Indegenous and the mixture people from the first two origins. Later in the 20th century with the Postcolonial era and globalization, hybridity was used to refer to social discrimination of subaltern minority in the majority. Today, hybridity signs assimilation, culture of Postcolonial modernity, subalternity, xenophobia too.²⁸¹

Besides these, Postcolonial theorists' and critics' ideas on the concept of hybridity and hybridization is different from cultural perspective and its consequences, connotations. The reason is that while the cultural perspective think hybridity is normal and positive, Postcolonial perspective find this sort of change as a deliberate transformation into the third space that combines between two or more cultures.²⁸² Actually this situation is a result of colonialism, as hybridity is a colonialism product; that means some cultures prevailed, controlled the Indigineous identities. There is a relationship between colonial hybridity and postcolonial hybridity that will consequently bring into dialogue colonialism, slavery, indenture

²⁷⁹ *Ibid*, p. 53.

²⁸⁰ Homi K. Bhabha, *Nation and Narration*, Routledge, New York, 2013, p. 1-5.

²⁸¹ Kraidy, *Hybridity in Cultural Globalization*, pp. 316-339.

²⁸² Al Areqi, *Hybridity/Hybridization From Postcolonial And Islamic Perspectives*, p. 4.

and other forms of labour under colonialism, racial discrimination, immigration and the administration of colonial peoples. Moreover, this relationship reveals the connection between hybridity in metropolises and in ex-colonies through global capitalism.²⁸³

The concept of hybridity is also related to globalization debate. Acquiring new cultural forms and practices have become common in all over the world. Every culture is considered as hybrid as a result of interaction and hybridized cultural forms. With the globalization, we notice that hybridity has become an important issue. With globalization cultural forms and practices become more diverse in international encounters. The truth is that, mixing is not new, but already mixed cultures become mixed again in the context of globalization.²⁸⁴

Globalization means a process of integration and interaction among people, companies, governments with the help of international trade, investment and information technology. The mankind have been interacting with each other via transportation, then telecommunication, telegraph, then internet that all composed globalization. Globalization has been used as a term since the mid-1980s. Especially since the mid-1990s after the end of the Cold War it has started to rise in the world.

Globalization had two important effects. The first one could be described as ambivalent, hegemonic ideology resulting periphery labor by the Western capital. In addition, big gap between individuals and groups in the context of global expansion of communication and media was also another ambivalent effect.²⁸⁵ The second main effect was its creation of hybridization of cultures. In fact, globalization not only led to hybridization but also syncretization of Western cultural symbols within

²⁸³ Prabhu, *Hybridity: Limits, Transformations, Prospects*, p. 61.

²⁸⁴ Bernhard, "Dynamics of Relations Between Different Actors When Building Peace. The Role of Hybridity and Culture", p. 13.

²⁸⁵ Brent Smith, "Re-narrating Globalization: Hybridity and Resistance in Amores Perros, Santitos and El Jardín del Edén", p. 273.

hybrid cultures. Hybridization prevents the conflicts between central and periphery cultures.²⁸⁶

So in order to sum up, it is clear that the concept of hybridity in Postcolonialism has been a recent debate between theorists. Hybridization is a tool to dominate on the Indigenous own cultures' and take their larger space of daily lives by changing the identity of the Indigenous people. The Western cultures denied the existence of the Indigenous culture too. However, in spite of all those dominations, hybridity itself uncovers the survival of the Indigenous culture. The colonized nations' culture exist together with the Western culture in a fragmented and ambiguous way.

According to Bhabha, in the language of international diplomacy there is a sharp growth in a new Anglo-American nationalism. Bhabha concludes that most of the Third World territories imply their hybrid situations under economic and military power in political acts. As a result; such economic and political domination had a profound hegemonic influence on the Third World, its popular media and its specialized institutions and academies.²⁸⁷

Later, new problems will occur; like recognition of the relationship between identity and class and recognition of social justice. Another new debate of hybridity of Postcolonialism is the identification the boundaries of "other" and the differences between the "others". The problem is that Postcolonialist theorists have set a scene on colonialism and the concept of hybridity. However, there are new questions and there are new disadvantaged groups between the colonized peoples.²⁸⁸ This means the focus on "the other" without considering the most disadvantaged within "the other group" is another important problem that needs to be considered too.

²⁸⁶ *Ibid*, pp. 268-281.

²⁸⁷ Homi Bhabha, "The Commitment to Theory", *New Formations*, 5(1), 1988, pp. 8-9.

²⁸⁸ J. N. Pieterse, "Hybridity, So What?", pp. 219-245.

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2010 - 2012 LDV “Move Free and Prosper”

2012 - 2014 Grundtvig “Let’s Play, Sing and Dance Together”.