



CYCLICALITY OF TIME IN SOCIOLOGY OF COLONIALISM

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Any attempt on the explanation of colonialism is generally based on merely economical foundation and in this process, the subject of society as a starved and its peculiar dynamics disregarded. Especially, for western powers or in other words leading force of colonist capitalism, colonialism as a market has rich raw materials so they filled the phenomenon with economical paradigm in terms of explanation of it. The circumstance of being colonial is masquerade ceremony for them. They illuminate that only the colonialism provides development and improvement for less-developed or underdeveloped countries so the process called as “foreign capital inflows”. The main objective of the study is that to investigate colonialism through sociological perspective by reason of it gives a chance for inner research. Furthermore, methodologically, the relationship between construction and subject will be redefined as part of colonialism. In this point of view, this study will be examine that the traumatic and conflictive relationship between colonialist and its colony as a becoming not ending status.

Keywords: Colonialism, Sociology, Capitalism, Civilization.

Introduction

Sociology like every interdisciplinary sciences, is worth to investigate as it includes meaningful description and dominant statement for public concern. Especially in colonial research, sociology as a science gives detailed information for both the identity of colonizer (exploiter) and colonized (exploited). Changes in capitalist internal dynamics caused to colonization of the country and also caused that nations getting into relationship based on mutual interest within the unity of opponent. In other words, trying to understand the dynamics of the colonial issue in its own intrinsic material, sociology which has different perspectives and a distinctive power can be able to examine the relationship. As for that from time to time, colonialism may sometimes seen in over the land or sometimes in labor or in market itself. Colonialism firstly began because of as an economical reason in colonial lands and later it is continued to demolish psychological, economical, cultural, political and even sociological and instead of these, foreign “developed” things fulfilled into colonial experiences. Then, the process moved to the next stage within constantly renewing itself. In other words, colonialism is not just about economic subjugation, but about the ability to change the rule of game. The cosmology of colonialism sociology is now so complex like that in Machiavelli seen cities as woman because of the complexity of both of them.

In modern times, although the perception of time proceed instantaneously where the cosmic time did not change the perception of time evolved from broad comprehension to congesting understanding. From the point of the linear time changes in this asynchronous which appears in the combination of time, space and culture modified exploitation through sociological perspective as well. Now, exploiter countries focused on how exploitation can be done in consistently not in the dynamics of changes. In this

circumstance, the feelings of exploited ones as a silent sigh are no longer visible because capitalism wants not only labor but also human spirit. The colonial sociology looks like neither to identical capitalism exactly nor basically independent from it. It is a paradoxical term which transfers figurative things to experimental things in the uniqueness era of both rebellion and hope.

The term colonialism and exploitation can be taken into consideration as historical determinants of class struggle through social eyes. In this sense, first of all, the formation of colonialism covers a historical process. The phenomenon of colonialism can be seen in many countries where capitalism works as a ruling system. Colonialism in terms of religious, cultural, economical and political- with a group of people is not just limited with the land property, it can be foregone conclusion where the conditions of capitalist production system occur. In generally, when the sociological dimension of colonialism analyzed rather than its formal dimension the output of colonialism is institutionalized as the formation of community spirit.

What or Who Is Colonialism

Throughout the history, empires firstly established armies to protect themselves from any attack then, it was not enough for them and they chased new conquests and searching for new lands so that they established their own colonies. In other words, powerful western empires established colonies in “less civilized” countries because they already believed that these countries should be democratization by more civilized ones. The term colonialism refers to the processing of a foreign land and the settlement of migrant there. In this sense, the use of term colonialism can date back to Ancient Greek (Hellenic) period; however, colonial society studies predate 1960s (Pels, 1997:165). Colonial era is a process to break colonized rules and establishes new communities for colonizer ones and also this process can bring trade, profits, war, genocide, bargaining, slavery and rebellions in new lands (Cambaz, 2008: 8). Colonialism can be defined from many distinguished ways and many written papers, books and researches can be found in the literature of colonial studies. Jean-Paul Sartre who lived in the time of French occupation of Algeria and totally against to this process defined that colonization is neither a series of chance occurrences nor the statistical result of thousands of individual undertakings. According to him, colonialism is a system which was put in place around the middle of the nineteenth century, began to bear fruit in about 1880, started to decline after the First World War, and is today turning against the colonizing nation (Sartre, 2005: 9). Similarly, Ronald J. Horvath who has made significant contribution to the colonial studies defined colonialism as:

It seems generally, if not universally, agreed that colonialism is a form of domination- the control by individuals or groups over the territory and/or behavior of other individuals or groups. (Colonialism has also been seen as a form of exploitation, with emphasis on economic variables, as in the Marxist-Leninist literature, and as a culture-change process, as in anthropology; these various points of departure need not conflict, however, and the choice of domination as a focus here will not exclude the culture-change dimension of the phenomenon.) The idea of domination is closely related to the concept of power (Horvath, 1972: 46).

Ania Loomba who is clearly famous with her “Colonialism/Postcolonialism” book draws attention to the meaning of the word colonialism which is derived from the Latin word “colonia” and she believed that this term looks like unintelligible. According to her, almost every definition on the word colonialism discharges the meaning of the term and hides to any hints to evoke conquest or domination between different communities or societies (Öztürk, 2012: 45). Nonetheless, Aimé Césaire who is one of the leading writers on anti-colonial studies focused on what is not the definition of colonialism rather than what is the definition of it. He strongly claimed that the meaning of colonialism is not to learn Bible or a charitable venue, or the desire of narrow the limits of ignorance, disease and tyranny neither a project for the glory of God nor the efforts of the expanding legal order. He actually examined that how colonialism reduce the level of civilization of colonizer. According to him, because of colonialism, colonizer ones

become wild and dastard and also colonialism reveals hidden distinct, greed, tendency to violence, racial hatred and moral corrosion of colonizer (Césaire, 2007). Similarly, Martinican political writer Frantz Fanon who conceptualizes colonialism through psychiatric exams argues that even colonial issue, which “in all objectivity and all humanity” ought to be perceived as utterly beneficial, is perceived by the colonized as just another part of colonial oppression (Celarent, 2011: 2065). Even for the process of decolonization, historical background is again important process that implements what is going on for real. With his Fanon words:

Decolonization, which sets out to change the order of the world, is clearly an agenda for total disorder. But it cannot be accomplished by the wave of a magic wand, a natural cataclysm, or a gentleman's agreement. Decolonization, we know, is an historical process: In other words, it can only be understood, it can only find its significance and become self coherent insofar as we can discern the history-making movement which gives it form and substance (Fanon, 2004: 2).

The very idea of colonialism discourse actually depends on the way of Western knowledge. Analysis of colonialism and its legacies necessarily calls for attention to its prominent ideological cornerstones: race and ‘culture’ (Okazaki, David and Abelman, 2008: 92). Known and eminence for “Orientalism” book Edward W. Said argued that the concept of knowledge and power (Said, 1978: 40). It is true that Edward Said was a famous writer on postcolonial studies. According to him,

Postcolonialism is mainly based on what he considers the false image of the Orient or the East that has been fabricated by western explorers, poets, novelists, philosophers, political theorists, economists, and imperial administrators since Napoleon's occupation of Egypt in 1798. According to Said, these have always shown the Orient as the primitive, uncivilized "other", in an attempt to create it as the contrast to the advanced and civilized West. In his highly influential work, *Orientalism*, Said considers that "Orientalism is a style of thought based upon an ontological and epistemological distinction made between "the Orient" and (most of the time) "the Occident". Said believes that such discourse has been used either in preparation to military campaigns and colonialism against the Orient, or as a justification for the occupations and horrors that accompany them. He goes further, contending that it is quite misleading to consider that such horrors came to an end with the end of direct colonialism (Hamadi, 2014: 40).

In his researches and books, Said mainly concentrates on French and British Orientalism in terms of investigation of colonialism. He said that all modern cultures believed in the White race to save the world (Jouhki, 2006: 9). However, in Saidian way of thinking on Orientalism depends on non- Western world. He usually did not use the word east or colonization instead of these he generally used the terms orient or orientalism to identify the process. Last significant aspect of Said works can be pointed out that its dependence on the discursive coherence of colonial relations; through which the Orient/Orientalist relation is introduced as fixed binaries (Abuhilal, 2013: 31). Colonial movements arise from any Western product that marked a soul-shattering in human kind history. Colonial activities which are not simply explain by seizure to economical resources it includes cultural changes, psychological and sociological cores and activities of daily living.

Through Pierre Bourdieu’s Lens

Pierre Bourdieu (1930- 2002) who examined Algeria in colonial times (1830- 1962) has also valuable studies on colonialism. French sociologist Pierre Bourdieu’s opinion on colonialism is worth to be addressed because his ideas give special attention to the features that relate to sociology of colonialism. Perhaps more than anything, Bourdieu’s emphasis on the link of sociology and colonialism has crucial importance. He also advocated for the constitution of sociology of sociologist that would investigate the cognitive and social role of colonial culture (Mitrović, 2005: 39). The main point of Bourdieu is not the dynamics of changes it is that how the colonialism works. In this context, he deals with the colonialism

process as an antagonistic way. Bourdieu identified with the concept of *Habitus* which was basically tried to understand how is human action regulated (Swartz, 2002: 615) particularly focused on the issue of sustainability of inequality. Moreover, he strongly refused equally all internal, subjectivist, or voluntarist ideas of human action that would represent individual preference inflicting from some form of human subjectivity, quite independent of any social influence (Swartz, 2002: 625). According to him, the term habitus is a rule of manmade that functions in a practical state in terms of the norms of science without having these norms as its explicit principle (Bourdieu and Wacquant, 1992: 223). Within the outcome of his Algeria studies in colonial context, he said that:

It is not by happenstance if colonialism found its ultimate ideological refuge in the integrationist discourse; indeed, segregationist conservatism and The French in Algeria, Algerians in France: Bourdieu, colonialism, and migration assimilationism are opposed only in appearance. In the one case, one invokes de facto differences in order to deny the identity of rights, and in the other case, one denies de facto differences in the name of the identity of rights. Or else one grants the dignity of man, but only to the virtual Frenchman; or else one sees to it that this dignity be denied by invoking the originality of North African civilization-but an entirely negative originality, defined by default... politicians and administrative or military officials can conceive of no greater generosity than to grant to Algerians the right to be what they ought to be, thus to be in the image of the European, which amounts to denying what they are in fact, in their originality as a particular people, participating in a singular culture. This being the case, one can, in the name of the same rationalizations, leave them to what they are, abandon them in order to subordinate them, or grant them the dignity of being on condition what they cease to be what they are (Loyal, 2009: 409).

Another famous concept that identified with Bourdieu is *Reflexivity* to analyze the partial and positioned nature of knowledge produced by actors within intellectual fields (Maton, 2003: 57). Thanks to these terms, Bourdieu did in fact offer a general theory of systematic understanding the colonialism within its effects and logics (Go, 2013: 49). In addition to this, he explained the law of demolition and reconstruction which was derived from colonization process (Gülsoy, 2012: 9). Colonial rules and codes have turned Algeria into an extensive farm for colonial powers. Like Sartre, Bourdieu's central credo aims to show that how landed property and power became concentrated in a few hands (Haddour, 2009: 395). That means the landed property became a part of colonial structure. As is typical in all colonial societies, today are characterized as entrenched dependencies, in physical, psychological and financial terms, on the very people and institutions that have caused the near erasure of our existence and who have come to dominate to colonized ones (Alfred, 2009: 42). Furthermore, every forms of colonialism include a political, cultural, and more importantly psychological violation on the colonized or less developed countries. Nevertheless, the species of native policy implemented by the colonizer or developed countries may make a significant distinction for the colonized ones (Steinmetz, 2008: 2).

Conclusion

Colonialism is a case of mutually changing with both economic and social structure. It has a historical, ideological and political core. On one hand, colonialism blessed to civilization and democracy sneakily but externally; on the other hand, it penetrated itself to spirits and minds of societies as a whisper of like taking cues from Erebus. Societies which are fascinated and dedifferentiated with the assembly line impact of colonialism continue to dream of equality and democracy in a kind of way. The heart of the new colonial policies now is re-beating in where the cyberspace and urban space merged. This process opens a new bracket a new era in society: Digital Orientalism. Nowadays, we can see that colonial structure or colonial internal aspects changed for the countries but it is still alive in digital spaces such as in the internet and networks, smart phones, any kind of machines, and even digital systems. This kind of asymmetrical power between human being and other human being or human being and digital-being falls into a new time slot that we already attempted in our daily lives.

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