

The relationship between language and power in colonial discourse is central to the project of imperial domination and the construction of colonial subjectivity. Language was not merely a tool of communication in the colonial enterprise—it was a vehicle for control, subjugation, and epistemic violence. Postcolonial theorists such as Edward Said, Ngũgĩ wa Thiong’o, Homi Bhabha, and Gayatri Chakravorty Spivak have extensively critiqued the ways in which language has been instrumentalized in the service of colonial power.

### **1. Language as a Tool of Domination**

Edward Said’s *Orientalism* (1978) laid the groundwork for understanding how colonial discourse functions as a regime of representation. Said argues that the West constructed the “Orient” as the Other through a discourse that essentialized, infantilized, and exoticized colonized peoples. This construction was not neutral—it was deeply embedded in language. Through academic texts, travelogues, and bureaucratic documents, the colonial language produced knowledge that justified imperial rule. As Michel Foucault (a major influence on Said) posits, knowledge and power are inextricably linked; thus, to speak of the “Orient” was already to dominate it through discourse.

### **2. Language and Cultural Erasure**

Ngũgĩ wa Thiong’o, in *Decolonising the Mind* (1986), explicitly argues that language is the carrier of culture, memory, and identity. He critiques the imposition of colonial languages (like English and French) on African societies, asserting that this linguistic colonization alienated people from their own cultural heritage and histories. For Ngũgĩ, the domination of language is a form of mental colonization—a continuation of imperialism in the realm of thought and self-perception. He famously chose to abandon English in favor of writing in his native Gikuyu, a political and cultural act of resistance.

### **3. Hybridity and the Subversion of Colonial Language**

Homi Bhabha introduces a more ambivalent view in *The Location of Culture* (1994), where he discusses the concept of hybridity. According to Bhabha, the colonial subject often appropriates and reconfigures the colonizer’s language in unpredictable ways, thus undermining the authority of colonial discourse. The mimicry of colonial language—while seemingly reinforcing it—can also destabilize it, revealing its constructedness and internal contradictions. Bhabha’s theory complicates a purely oppositional view of language and power, showing how resistance can emerge from within the colonial structure.

### **4. Can the Subaltern Speak?**

Gayatri Chakravorty Spivak’s seminal essay “Can the Subaltern Speak?” (1988) interrogates whether the voices of the oppressed—particularly colonized women—can ever be heard within dominant structures of representation. Spivak critiques the way Western intellectuals, even with good intentions, often “speak for” the subaltern, further silencing them. Language here is not just

# Subject People And Colonial Discourse

**Sandy Farquhar, Peter Fitzsimons**



## **Subject People And Colonial Discourse:**

*Subject People and Colonial Discourses* Kelvin A. Santiago-Valles, 1994-01-11 Critically drawing on recent theorizations of post structuralism feminism critical criminology subaltern studies and post coloniality he examines the mechanisms through which colonized subjects become recognized contained and represented as subordinate [A Postcolonial Reading of Mark's Story of Jesus](#) Simon Samuel, 2007-04-18 This unique contribution to Markan studies reads Mark's story of Jesus from a postcolonial perspective It proposes that Mark need not necessarily be treated in an oversimplified polarity as an anti or pro colonial discourse Instead it may be treated as a postcolonial discourse i e as a hybrid discourse that accommodates and disrupts both the native Jewish and the Roman colonial discourses of power It shows that Mark accommodates itself into a strategic third space in between the variegated native Jewish and the Roman colonial discourses in order to enunciate its own voice As an ambivalent and hybrid discourse it mimics and mocks accommodates and disrupts both the Jewish as well as the Roman colonial voices The portrait of Jesus in Mark which Samuel shows to be encoding also the portrait of a community exhibits a colonial postcolonial conundrum which can neither be damned as pro nor be praised as anti colonial in nature Instead the portrait of Jesus in Mark may be appreciated as a strategic essentialist and transcultural hybrid in which the claims of difference and the desire for transculturality are both contradictorily present and visible In showing such a portrait and invoking a complex discursive strategy Mark as the discourse of a subject community is not alone or unique in the Graeco Roman world A number of discourses historical creative novelistic and apocalyptic of the subject Greek and Jewish communities in the eastern Mediterranean under the imperium of Rome from the second century BCE to the end of the first century CE exhibit very similar postcolonial traits which one may add to be not far from the postcolonial traits of a number of postcolonial creative writings and cultural discourses of the colonial subject and the dominated post colonial communities of our time **Minorities in "Little Britain". Ethnicity, Race, Gender and the Creation and Function of Otherness**

Dennis Schmidt, 2015-10-07 Seminar paper from the year 2015 in the subject English Language and Literature Studies Culture and Applied Geography grade 3.0 Ruhr University of Bochum course British Humour language English abstract Little Britain is one of the most popular comedy productions But what makes it that popular and funny Without any doubt one considerable reason are the minorities in British society who become the butt of jokes Immigrants homosexuals transvestites people with special needs or those of different ethnicity Making fun of minorities however also evokes criticism Johann Hari 2005 commentator of The Independent for instance claims that Little Britain is cluttered with ugly prejudices Thus the question occurs if Little Britain really entertains on behalf of minorities implying racism and hate towards minorities In this paper I will try to answer this question by introducing Homi K Bhabha's theory of defining ethnic and racial minorities and by asking if consolidated views on Asians and Africans become the humoristic substance for two main characters in Little Britain the Asian lady boy Ting Tong Macadangdang and Marjorie Dawes the leader of a weight loss support group In the next

chapter I will focus on gender minorities who will be introduced by Judith Butler's work on sex and gender. Her performance and performative theory shall help to analyze the two transvestites Emily and Florence and the young homosexual man named Daffyd Thomas from a small Welsh village. Chapter four summarizes the findings and tries to answer the question how exactly *Little Britain* works with making fun of minorities.

***Colonial and Anti-Colonial Discourses*** Ena C. Vulor, 2000-12-20

*Colonial and Anti-Colonial Discourses* underscores the relationship between literature history and politics. The comparative historical cultural analysis of the works of Albert Camus, Mouloud Mammeri, Mouloud Feraoun and Mohammed Dib provide not only interesting perspective from which to re-evaluate Camus fiction but also an extremely valuable insight into the colonial history and politics of Algeria. The author examines the ideological parameters colonial history, French assimilationist practices, politics of citizenship etc. that provide a generative context for the birth of Algerian Literature in French. The work's strength and contribution to scholarship particularly to the growing field of post-colonial cultural critique lie in its attempt to read the fictions of Camus from the perspective of North African literary tradition as opposed to a French literary tradition. It brings his writings into a mutual dialogic interrogation with those of Indigenous North African writers whose fictions articulate a state of cultural heterogeneity at the very moment when they confront the problem of Western, particularly French hegemony. This book is of interest to scholars and graduate students of French literature, Francophone African literature and Cultural Studies.

***Subject People and Colonial Discourses*** Kelvin A. Santiago-Valles, 1994-01-11

This book rethinks the social processes that violently refashioned Puerto Rican society in the first half of the twentieth century. Santiago Valles explores how the new regime's socio-economic, political and signification systems socially constructed the laboring poor of this Caribbean island as wayward subjects. Critically drawing on recent theorizations of post-structuralism, feminism, critical criminology, subaltern studies and post-coloniality, he examines the mechanisms through which colonized subjects become recognized, contained and represented as subordinate. He analyzes the structures of social control in Latin America by focusing on the evolving definitions of deviance, social unrest and economic development. At issue are the cultural practices that necessarily accompanied and aided U.S. colonialist enterprises in Puerto Rico during a shift in the world capitalist market and in geopolitical hegemony with the Caribbean.

***Little Britain in America*** Carol Szabolcs, 2009-03-30

Seminar paper from the year 2008 in the subject English Language and Literature Studies, Culture and Applied Geography, grade 2.0, University of Cologne, Englishes Seminar, course Minorities language, English abstract.

Without any doubt, *Little Britain* is one of the most observed British comedy productions of this decade. For three seasons, the audience has been entertained by witty remarks about minorities in British society: immigrants, gays, lesbians, transvestites, people with special needs or people of different race and ethnicity. All of them became the butt of jokes. On the contrary, classic jokes about, for instance, politics and politicians, celebrities or the Royal Family appeared as support to the main characters rather than being core topics of the sketches presented in each episode. Along with such a success, criticism and questions arise concerning the

alleged concept that the writers Matt Lucas and David Walliams follow entertainment on behalf of minorities Johann Hari 2005 commentator of The Independent criticizes that the show is cluttered with ugly prejudices Fergus Sheppard 2005 of The Scotsman exclaims that Little Britain is not busting down prejudice it s probably just reinforcing it Does Little Britain truly entertain on behalf of minorities Do the jokes imply hidden racism contempt and hate towards minorities which consolidate biases towards the minor parts of society Because of its success in and outside of the United Kingdom the BBC and the producers have decided to launch this comedy program in the United States too Although it would be interesting to ask whether Little Britain will be able to maintain its concept in front of the American viewers this work will not intend to make any predictions Instead it will project the concepts of the sketches and take a look at minorities that could become the butts of jokes and name prejudices towards minorities in the United States that need to be dismantled

**Addresses, Speeches, Lectures, and Letters Upon Various Subjects** Hugh McCulloch, 1891 Third World Women and the Politics of Feminism Chandra Talpade Mohanty, Ann Russo, Lourdes Torres, 1991 This book presents provocative analyses of the simultaneous oppressions of race class gender and sexuality as well as the role that imperialism plays in the productions of knowledge and of persons a powerful collection Speeches on Commercial, Financial and Other Subjects Elijah Ward, 1877

**Building the Railways of the Raj, 1850-1900** Ian J. Kerr, 1995 In the Indian context Empire Club Speeches Empire Club of Canada, 1907 Biodiversity, Local Knowledge and Sustainable Development Yot Santasombat, 2003

**The Castration of Livingstone and Other Stories** Isabel Hoving, 1995 **Developing India** Benjamin Zachariah, 2005-08-18 This unusual work delves into the underlying nations of progress self government and nation building in developmental goals articulated in India in the late colonial period The author considers how ideas of development in India took shape in the 1930s and 1940s driven by immediate political battles yet inspired by a vision of the future that incorporated notions of freedom and equity He carries the narrative into the fifties drawing on a variety of intellectual resources The book opens up a new arena in the historiography of South Asia that of an intellectual history of late colonialism in India and of the nationalism that succeeded it It will attract scholars and students of history sociology politics urban studies and cultural studies as also historians of science and technology

**BOOK JACKET** *The Problematic of the Kaleidoscopic Postcolonial Discourse* Khaoula Chakour, 2018-07-20 Seminar paper from the year 2018 in the subject Cultural Studies Miscellaneous Sultan Moulay Sliman University language English abstract Postcolonial Literature is generally concerned with the demystification of the repercussions of colonialism with regard to individuals societies and cultures Indeed all of these culminate in the psychological implications colonialism has on colonial subjects Besides there has recently been a proliferating trend to evaluate the postcoloniality of literary works in terms of their consistency vis vis feminist and ecocritical issues as inextricably integral components of the postcolonial discourse In this regard this paper is concerned with assessing the degree of postcoloniality in Margaret Atwood s *Surfacing* Anita Desai s *Fire on the Mountain* and Chinua Achebe s *Things Fall Apart* by

perusing their approaches to the colonial psychological traumas their representation of women within postcolonial systems of patriarchy and their rendering of nature as a colonial subject This will be conducted through a meticulous analysis of the main protagonists thought and behaviour patterns      *Overcoming the Two Cultures* Richard E. Lee, Immanuel Maurice

Wallerstein, Volkan Aytar, 2004 Explores the split between science and the humanities what caused it and the cultures that have grown out of it      **Philosophy of Early Childhood Education** Sandy Farquhar, Peter Fitzsimons, 2008-02-04 This

book provides an insightful reflection on contemporary issues theories underpinning early childhood education The essays penned by an international group of educators are both critical transformative offering new insights on the practices policies within early childhood education      **Dance & Human Rights** Congress on Research in Dance. Conference, 2005

**Albanian Journal of Politics** Arolda Elbasani, Ridvan Peshkopia, Ada Hyso, 2008 The Albanian Journal of Politics AJP is a peer reviewed academic publication of the Albanian Political Science Association ALPSA The purpose of the Journal is to provide a publication venue and an academic forum for the study of Albanian politics and society AJP seeks to provide political insight on important problems as it emerges from rigorous broad based research and integrative thought AJP is published by Globic Press in Chapel Hill North Carolina Volume IV 2008 includes contributions from Luisa Chiodi Gezim Alpion Fatmir Haskaj Pinar Akcali and Enis Sulstarova on subjects such as civil society in Albania on how brain drain has affected most countries in Central South East and Eastern Europe and especially Albania Kosovo independence and sovereignty and Albanian nationalist discourse in modern history of Albania as well as book reviews by Ada Hyso Henriette Riegler Claire Smetherham Dejan Stjepanovi      *Speeches & Documents on Indian Policy, 1750-1921: India as a British dependency 1858-1914* Arthur Berriedale Keith, 1922

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