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TO WHAT EXTENT WAS NATIONALISM IN AFRICA AND ASIA IN THE EARLY TWENTIETH CENTURY A MASS MOVEMENT?

TO WHAT EXTENT WAS NATIONALISM IN AFRICA AND ASIA IN THE EARLY TWENTIETH CENTURY A MASS MOVEMENT?

One of the central issues for many historians in the study of the ideological movement of nationalism is a movement of the early, or more broadly, nationalism. They occupy a pivotal role in the analysis of Ernest Gellner, the Kuper, H. Kuper, Peter Worsley and Anthony D. Smith and by implication, Benedict Anderson, providing both the leadership and the main following of the movement, as well as being the most ardent consumers of nationalist mythology.

Book, *After the Empire: the rise and fall of global empires, 1492-2019* by John Darwin, is an excellent survey of the rise and fall of global empires. The world's history is covered in a clear and concise manner, with a focus on the rise and fall of empires. The book is a must-read for anyone interested in the history of the world.

Anderson's overview of more than half a millennium of interaction comes continuously and exchange, which he relates to his main theme: the rise and fall of global empires. Starting with a well produced survey of the state of various Asian empires circa 1500, he sets out to describe the overwhelmingly European focused narrative that dominated thinking and writing about the rise and fall of expansive colonial powers.

The writer of this paper this shift in perspective quite well in the early chapters, which converge in his discussion of 'the emergence', which has received a considerable deal of concentration on the fraction of the world's history in the recent years (Anderson, 2006, p190). As European nation empires outbreak and begin to

NATIONALISM WILL REINFORCE CULTURAL IDENTITY

This paper focuses on how the Ecuadorian government, business people, intellectuals, and educators reemphasize the uniqueness of Ecuadorian culture to enhance national identity among the Ecuadorian citizens.

McVeigh (2004) argues that nationalism is "an international ideology that is... legitimated by the existence of other national states and their nationalisms (p. 188). Like his definition, the reemphasis of nationalism in Ecuador is actually an outcome of globalization where increasing numbers of migrants from Latin American, USA and Europe countries transform Ecuador into a multiethnic/multicultural environment. Even though, Ecuador is already consider a multicultural and multiethnic country according to our Constitution.

According, to an investigation made by Beatriz Zepeda and Luis Verdesoto from FLAGSO – Ecuador, which is a regional initiative of investigation of the public opinion and the political culture in the countries of Latin America and the key aspects of foreign policy and the international relations.

The project consists on the accomplishment of a public-opinion poll to a representative sample of the national population, in order to obtain information that brings attitudes and perceptions around a variety of topics related to the international politics and to the foreign relations of Ecuador.

The most important things I have found in this research was that Ecuadorians perceive that Ecuador is very important in a regional level, but they do not estimate that this importance should translate in a leadership inside Latin America. In the same way, the poll manifests population pessimism against the situation of the world, but optimism to the situation of Latin America.

movement pushed for segregation of black institutions such as business schools so that the blacks themselves would direct them (Selverstone 160). Concisely, the main objectives of this movement were to separate the black societies from the white to achieve means of making them independent and self-sufficient to survive in an environment that was hostile.

One of the dominant black elites of this movement includes Marcus Garvey's Universal Negro Improvement Association (UNIA), and the Nation of Islam. Marcus Garvey, unlike other activists, did not advocate for segregation within white territories, rather, Garvey's UNIA elite called on the black society to move from America and return to their "homeland" in Africa, Liberia to be specific (Lawler & Davenport 80-82). The second elite, Nation of Islam, was founded by Wallace D. Fard Muhammad, and called for the establishment of new independent states for blacks only in the white territories. In addition, it provided economic, social, mental, and spiritual support for African Americans. According to its synthesizers, the black community would only foster if it had its own states with black schools, police, politicians, and businesses.

The African American Civil Rights Movement

This is an umbrella movement that housed other smaller social movements that aimed at ending discrimination, segregation by race, and enforces the voting rights of blacks living in the United States. This movement employed mostly campaigns of civil resistance, implementing civil disobedience and non-violent protests as tactics to create crises that would make the state give ear to their demands. There are famous boycotts that dominate this movement such as the

The First World War greatly increased Indian nationalism. Thousands of Indians contributed to the war and many people at the war front and at the home front were impacted by the events of the war. World War I lasted from 1914-1918 and the Indian attitudes began to change, fighting harder for self-rule. British hypocrisy and oppression towards the Indians after their great contributions caused resentment and anger. However, some people in the industry did benefit and some thought British rule could be beneficial.

World War I changed the Indians' outlook at the British and fuelled the fight for self-rule. 210,000 sepoy were sent overseas to fight at the Western Front and in Mesopotamia. Here, the British acted superior to them and Indians were often at the front lines. However, many Indians compared World War I to the communal fighting between Hindus and Muslims back in India and saw that the Western people were not superior to them. The Lucknow Pact showed the Muslim League and Congress co-operating to work towards their common goal: self-rule. They agreed on quotas for the electorates and how many seats would be provided to Muslims and Sikhs. This was a significant agreement as it showed Hindu-Muslim unity due to the war. In addition, the Home Rule League (one led by Tilak and the other by Annie Besant) were widespread campaigns that spread across India rousing the public, reacting and being inspired in ways that Congress has never been able to achieve. Initially the Home Rule Leagues were not supported by Congress but after the British arrested Tilak and interned (imprisoned without trial) Besant, Congress supported it. The Ghadr movement (a series of mutinies), specifically the events that lead to the shooting of 22 Sikhs in Calcutta/Kolkata resulted in the British losing the traditional loyalty of Punjab. This was significant because the Punjabis were a large proportion of the population and losing their support was very negative to the British, who were afraid of more mutinies and things getting out of control like in the 1857 mutiny.

British hypocrisy and oppression towards the Indians after their great contributions to the war lead to anger and resentment towards them - increasing the fight for self-rule. The Indians gave the largest contribution to the war (out of all British colonies), in the hope that it would contribute positively to the prospect of independence from the British. The Indians payed for their contribution in the war (\$100 million) and were heavily taxed to pay for it. In addition, prices were inflated by humongous amounts e.g. imported goods' prices raised by 190%. The Indians became less economically independent on the British and began to trade with USA and Japan, resulting in the cotton industry (in Lancashire) to collapse with little supply from India. Despite India's contributions, the British did not support their hopes and instead promised support for a Jewish state to be formed in Palestine through the Balfour Declaration. They also rewarded Middle Eastern groups by helping the formation of Iraq. India also wanted home-rule but were punished instead of rewarded. Their hopes from Woodrow Wilson's 'Fourteen Points' that promoted independence and nationhood, collapsed. The Rowlett Act punished the Indians by making it easier to arrest them and investigate Indians on suspicion. This lead to a

Rise of African Nationalism

- New class of leaders emerges in Africa in 1900s
- Educated in colonial schools or Western countries
- Expose to sacredness, Western ideas and institutions
- Racialist ideologies and their acceptance
- Recognized gap between blacks and whites in colonial policies of domination and equality
- European express superiority in many ways
- Segregated facilities
- Lower salaries for Africans than Europeans in same jobs

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After the Boer War, two Afrikaner generals, Jan Smuts and Louis Botha, sought conciliation with the British in forming the South African Party. Racist legislation enacted during this period of "fusion" included the 1913 Land Act, which prohibited a type of sharecropping called farming-on-the-half, in which black sharecroppers negotiated with white farmers to farm part of the white's land. A schism developed between Smuts and Hertzog over South African involvement in World War II, signaling the end of fusion. Nationalism was taken further at elections of 1953, 1958, 1961 and 1966 until Malan's ideal had been realized (Wilson and Thompson, 368). The educational field was also vital as it was seen as a primary field of work in their attempt to build a nation in order to prevent the de-Afrikanerization of the young. Malan retired as leader in 1954, and the National Party chose Strydom as successor overriding Malan's choice of placing Havenga as his successor. The party used constitutional means to be emancipated and handed rights to make decisions about the future of South Africa (Wilson and Thompson, 391). Only when leadership began to define ideology and had its own policy from 1941 onwards, did membership decline (Wilson and Thompson, 387). A 1936 decree that struck Africans in the Cape Province from the common voters' roll. The National Party came in power in 1924, and Malan was Minister up until 1933 (Wilson and Thompson, 379). From Moodie's perspective, Afrikaners viewed their history in terms of a repeating suffering-and-death cycle at the hands of the British through major events such as the Great Trek and the Boer War. Oxford University Press. M. Supporters also included enfranchised blacks. Ossewabrandwag movement was formed largely on National Socialist lines which opposed South African entry in WW2 because of South Africa's fight for independence from British rule. Afrikaner people have, from the initial days felt threatened internal to their borders and externally. Domination in South Africa was the purpose of the Afrikaner Nationalists to secure the safety of the white man. Economically, the F.A.K did significant work before and after WW2. He and nineteen other members of parliament formed the Purified National Party which he led for the next fourteen years as opposition. Because of their work, Afrikaner Nationalism had been given further powerful foundation to provide it for the task of governing South Africa as the senior and dominant white partner (Wilson and Thompson, 400). You can get a custom paper by one of our expert writers. Afrikaner Nationalism had a personalized political philosophy. Hertzog and Smuts had opposing opinions about the aims and activities of the organization. Their role in Afrikaner Nationalism was never possible to establish with exactness. Don't use plagiarized sources. The Broederbond, a secret society composed of Afrikaner professionals, formed the Federation of Afrikaner Cultural Organizations (FAK), affiliating cultural and language associations as well as church councils, youth groups, and scientific study circles in 1929. The historian T. B. The Oxford History of South Africa. In 1934 the United Party was formed out of a merger between Hertzog's National Party and rival, Jan Smuts with the South African Party. In Nationalism's black manifesto, Hertzog officially committed South Africa as a white man's land. With this fear rose nationalism. In South Africa race is always equated with the colour of one's skin. On the other hand, the Nationalist Party decided on a change of strategy in an effort to alleviate uncertainties of those South Africans that feared republicanism meant the dismissal of all ties of the Commonwealth (Wilson and Thompson, 393). Cognizant of eroding political rights, members of the black educated elite formed the South African Native National Congress (later the African National Congress) in 1912. Another Afrikaner general, J. In the end, Malan outmaneuvered the movement and his rallying cry became that of bringing together all who from inner certainty, belong collectively. Get your custom essay Helping students since 2015 Although there was never really an official relationship between the church and party, the church became in a sense the National Party at prayer (Wilson and Thompson, 373). An instruction of the mother tongue language secured the goal of the Afrikaner people's motive to separate the two white groups with different mother tongues (Wilson and Thompson, 398-9). Afrikaner Nationalism's attitude to sovereign independence falls in two periods namely, the drive to attain dominion status and independence of South Africa within the Commonwealth of Nations (Wilson and Thompson, 390-1). Segregated bathrooms in Johannesburg, South Africa, 1984. Another factor that held Afrikaner people together was that of Calvinism. Religion played an instrumental role in the development of nationalism. It was then that Hertzog advocated a South African republic outside the British Commonwealth. Afrikaner nationalism is a political ideology that was born in the late 19th century around the idea that Afrikaners in South Africa were a chosen people. An outcome for this task was a suggestion by the Federal Council of the Nation Party to recast the agenda of principles of the party in such a way that the sovereignty ideal was undoubtedly formulated. The survival of the white men meant that white men (White Afrikaners and English speaking whites) had to come together in order to fight the threat of the black people. The population Registration Act had definitions for each different race groups namely Whites, Coloureds, the Natives and the Indian person. The South African Party defeated the Unionist Party in the 1910 elections. Malan strongly opposed the merger. These include major events in Afrikaner history, the Afrikaans language, and Dutch Calvinism. When Malan came to power in 1948, he abolished the Natives' Representative Council claiming that it had become an anti-white forum. The application of segregation will furthermore lead to the creation of separate healthy cities for the non-whites where they will be in a position to develop along their own lines, establish their own institutions and later on govern themselves under the guardianship of the whites. The 1936 Land Act, which reinforced the 1913 Land Act and designated homelands as areas for African land ownership. After WW2, the demand for a return to a Kruger-type republic had been dropped with emphasis placed on South Africa's relations with the rest of the world. Afrikaners could thus refuse a British designed South Africa which they could co exist with other ethnic groups as a minority (Wilson and Thompson, 373-4). The fear of domination rose from the presence of a majority of what they labelled as undeveloped indigenous races all which were non-white (Wilson and Thompson, 365). Sign up to view the complete essay. The Union of South Africa was created in 1910 (Wilson and Thompson, 377) and eight years after the 2nd Boer War, Hertzog broke ties with prime minister then , and formed the National Party in 1914. The notion that Afrikaners are direct descendants of the Dutch are somewhat distorted. To them, as long as Afrikaner existed, as a minority in a racially and culturally different environment, they could not allow the black majority to develop economically or politically because this would lead to black domination. Hertzog then entered into an election agreement with the Labour Party (supported by English speakers) and gave assurance that the Dutch Reformed Churches of South Africa throughout the 18th century were in a battle against modernism and modernity aligning themselves with views that divided the human race broadly into the elect and the rest (Wilson and Thompson, 371). The Federation of Afrikaans Cultural Organisations (F.A.K) was established in 1929 on Broedebond initiative which was to exercise an influential positive and creative image which impinged on the political sphere. The Afrikaner nationalism places emphasis on the unity of all Afrikaans speaking white people, the Volk (folk - common people), against foreign elements such as blacks, Jews and English speaking South Africans. They asserted that language and traditions are to be in the blood of an individual (Wilson and Thompson, 403). Sometimes the threat was real thus existing and other times it was an illusion. Further racist legislation included: The Urban Areas Act of 1923, which legislated urban racial segregation, discouraging blacks from becoming town-rooted. Remember! This is just a sample. Hertzog, led dissidents against a South African alliance with the British in World War I. The movement emphasized national unity and was able to integrate a multitude of different nationalist organizations because it lacked a clear ideological profile. Dunbar Moodie has suggested that Afrikaner nationalism was a civil religion representing the integration of key symbolic elements. The Industrial Reconciliation Act of 1926, which introduced job protections for poor whites. This began the road to South Africa's eventual isolation from a world that would no longer tolerate any forms of political discrimination or differentiation based on race only. When the National Party came to power in 1948, many laws were passed to segregate the population, one of which banned blacks and Indians from using the same public facilities as whites. Furthermore, blacks could not own land outside of designated areas. Hertzog maintained that the establishment of the Bond organisation was caused by the refusing of the fusion of the National and South African Parties. The race policy was implemented by the Afrikaner Nationalism to separate the populations according to their skin colour, and Thompson, L. Division between Afrikaans and English speaking children was to be maintained in their education. BIBLIOGRAPHY Wilson, M. Simultaneously, the membership of the Broederbond, for their policy of co-operation with the English speaking section of the population was felt to be inimical to the interests of the Afrikaner nation. A Cape branch of Hertzog's National Party was founded in 1915 and Malan was elected as its provincial leader, elected to parliament in 1918. The media in those days had a party affiliated with it, however, Nationalist minded Afrikaners persuaded Malan to be an editor of their newspaper and thus he left his position as a church minister. Anyone seen to indulge in human rationality was seen as challenging God's authority. Smuts saw the organisation as a danger to the position of the country and the national policy as it only catered for the interests of a single resident and was not concerned in the interests of other inhabitants and the outcome was for Smuts to forbid any individual to become a member of the organisation. This Christian-nationalistic ideology was tailored to fit Nationalist Afrikaner prejudices. In the 19th century Du Toit put forward the notion that

Afrikaners were a distinct nationality with a fatherland (South Africa) and their own language (Afrikaans) and that the Volks’ destiny was to rule South Africa. Choosing a non-Hertzog path, the National Party chose a path which Afrikaner Nationalism had to follow. © IAN BERRY/MAGNUM PHOTOS This preview is partially blurred. However, there remained a small hard core Afrikaners who refused to throw their lot with Afrikaner nationalism thus internal political struggles in the disgruntled and essentially impoverished Afrikaner community. A party under chairmanship of Sauer produced a report in time of 1948 election which put in motion the word apartheid (Wilson and Thompson, 406). The work of the Bond was to maintain the unification of the Afrikaner members, recognising their language and cultural community (Wilson and Thompson, 395). Broederbond was a secret, exclusively male and white Protestant organization in South Africa dedicated to the advancement of Afrikaner interests. Hertzog was well aware of the scheming of the Broederbond behind the scenes, and in a forceful attack on the organization in a speech at Smithfield he stigmatized them as a grave menace to the rest and peace of our social community, even where it operates in the economic-cultural sphere (Wilson and Thompson, 397-8). These spheres led to belief that the State is divinely ordained and created and had to be preserved and protected from liberalism and revolutionary ideas (Wilson and Thompson, 372). Hertzog led a freedom deputation in France to advocate for an independent reign of South Africa. Malan also opposed the participation in WW2 which was already unpopular with the Afrikaner population (and led to the split in governing party) this dramatically increased his popularity and he consequently defeated the United party in 1948 in elections (in which only whites and coloreds could vote) (Wilson and Thompson, 380-7). Get your custom essay on “ Afrikaner Nationalism ” Get custom paper NEW! smart matching with writer It was also influenced by anti-British sentiments that grew among Afrikaners especially because of the Boer Wars which did more to unite Afrikanerdom and infuse it with purpose and determination (Wilson and Thompson, 367). The tide however appeared to be flowing in favour of the more enlightened element in the National Party in the late 1960s (Wilson and Thompson, 390).



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