

Colonial Economic Policies in East Africa. A Case Study in Uganda During Colonial Period



Ssendagire Sinani¹, Leo Agung², Purwanta H.³

^{1,2,3}History Education Post graduate Program, Sebelas Maret University, Jl.Ir.Sutami No 36, Surakarta, 5712

ABSTRACT: This research investigates East African colonial economic policy, using Uganda as a case study. Following the introduction of Europeans in East Africa, policies aimed at assisting their administration in the region were developed. The colonial economy in Uganda was largely centered on cash crop cultivation and other extractive sectors, while local economies and peoples were neglected. Local communities were displaced from their land, which was subsequently exploited for cash crop cultivation as a result of the policies. In this study, documentary analysis was utilized as a research approach, which entailed evaluating written or recorded records to analyze social phenomena in East Africa's colonial economy. This resulted in the extinction of traditional livelihoods and the devastation of local economies. The colonial rulers also instituted a forced labor system, which was employed to construct infrastructure like as roads and railways. Uganda is still affected by colonialism, and correcting the inequalities and injustices brought about by these economic practices would need a concerted effort. The article finds that colonial economic policies in East Africa had a considerable influence on the region's economy and society, and that colonialism's legacy may still be felt today.

KEYWORDS: Colonialism, Economic policies, Cashcrops, Exploitaion, Uganda.

I. INTRODUCTION

Prior to the arrival of Europeans, Africa had two sorts of societies: centralized and dispersed. Centralised societies included the Buganda and Bunyoro kingdoms in Uganda, as well as the Zulus, Dahomy, and Mandika in South and West Africa. Decentralised societies, on the other hand, featured communities with no apparent structure of administration. In the East, examples are Iteso, Kikuyu, Nyamwezi, Akamba, and Masai. When Europeans arrived in East Africa, they intended to construct policies that would assist their administration in the region, which is why they launched on the development of a variety of policies for successful administration.

The Berlin Act of 1885 legally assigned opposing imperial powers the area of the interior on the condition that they establish effective administration over it. 2020 (Kassim et al.)

The Scramble increased the need of locating a low-cost technique of exercising political power over remote territory. Not only were metropolitan governments compelled to create formal administration under the conditions of the Berlin Act, but they also faced pressures from economic operators in the colonies, frequently their own constituents. Trading corporations that were already present in Africa, notably in West Africa, were also pushing for more effective British control over the continent.

They contended, like their predecessors in India and North America, that the export trade, which remained a miniscule part of Britain's abroad commerce, could only grow with improved security and infrastructure." For example, in 1885, the West African section of the London Chamber of Commerce passed a series of resolutions demanding closer administration of West Africa's interior, including an adequate police force and a regular communication system, both of which required additional personnel (Ali & Fjeldstad, 2021; Sseremba, 2023).

Thus far, we have defined colonialism as the armed annexation of territory and economic systems, together with the restructuring of non-capitalist economies to accommodate European capitalism in the context of European colonialism. This enables us to view modern European colonialism not as a transhistorical impulse to dominate, but as an intrinsic component of capitalist expansion. But a phrasing like that leaves a lot of issues unresolved. The majority of Marxist thinkers regard colonialism and capitalism as two equally oppressive phases of human history (Sseremba, 2023).

They say history is a teleological process that will lead to communism. This will not occur on its own; rather, it will be the product of a bitter conflict between competing classes. The idea of "progress" is seen differently by capitalists and socialists since they both embrace massive industrialization, the victory of "man" over "nature," and the modern European understanding of science and technology. The spread of these ideas was facilitated by colonialism, inasmuch as it acted as a conduit for the transfer of Western technology. Marx therefore believed that colonialism was a horrible prelude to the independence of these countries: "It is true that the British, in instigating a social revolution. In this perspective, colonialism was more than just the different European nations'

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sixteenth-century advance into Asia, Africa, and the Americas; it was a recurring and pervasive phenomena throughout human history.

Knowledge is not neutral; it is inextricably linked to power processes. This Foucaultian understanding impacted Edward Said's seminal work *Orientalism*, which demonstrated how "knowledge" about the "Orient" as generated and distributed in Europe served as an ideological accompaniment to colonial "power." Said demonstrates how this discipline and culture have influenced colonialism analysis. Both here and in following parts, the confluence of such intellectual processes with anticolonial articulations will be shown.

Pre-colonial Africans in East Africa had established control over their ecological settings to the point where a relatively abundant food supply could be assured all year round and diseases and epizootics could be avoided by careful environmental management. (Legal History of Banking in Uganda from Independence to the Present, 2023) According to this viewpoint, conflict, illness, and starvation arose as a direct result of the opening up of East and Central Africa to foreign trade beginning in the early nineteenth century. The subsequent colonial invasion compounded the environmental, political, and social disturbances caused by the ivory and slave trade, resulting in a significant loss in health and material well-being, which contributed to the depopulation of huge regions in the late nineteenth century.

According to the opposing viewpoint, pre-colonial Africa's material and health circumstances were poor, barely providing enough subsistence. The difficult natural environment hampered food production, and seasonal changes in food availability were a serious challenge. Disease was a frequent guest, and this, along with the battle for survival, made life difficult and precarious. Although it admits that increased foreign commerce, slavery, and colonial invasion exacerbated the situation, it contends that, in the long term, the institutions and stability established by colonial control benefited the population (Dennison & Dennison, 2019).

To comprehend the nature of Ugandan nationalism and the revolutionary movement that gave rise to it, some understanding of the most essential features of the socioeconomic milieu that gave rise to it is required. The twentieth-century colonial setting, which defined the obvious and concrete stage of contemporary Ugandan nationalism, is a stage that requires careful examination. Even yet, such an examination will be insufficient without a prior understanding of the historical events that led to the emergence of more conspicuous environmental characteristics. As a result, while the biggest roots of present Ugandan nationalism are predominantly nurtured by conditions in the twentieth century, some of the sharpest probes of those roots can go deep into far older layers of history (Zanden, 2001).

It has frequently been observed that the British policy during more than three centuries of colonial rule in the British system was to maintain the existing structure of indigenous society; and that during this period, the basic characteristics of these societies remained virtually unchanged, except for the obvious slight influence of European and economic enterprise. With many, if not the great majority, of colonial discourse analysts having a background in or professional connection to literary studies, the situation appears to be quickly turning around today. That being said, orthodoxy in literary studies has not simply disappeared: much like analyses of gender, those of colonialism and racism are often viewed as having no "special interest," affecting teaching and research in the remaining fields.

Colonial and post-colonial history on Ugandan colonialism, particularly the socioeconomic element, is a lively topic of study. (2015) (Muhangi) While acknowledging the limits of their economic system, colonial authors prefer to stress the economic, social, and political opportunities offered up by colonial control, which were mostly wasted. Ingham sees the emergence of colonial rule as a positive development.

Both colonial powers, the British and the Ugandans, differed in numerous ways. The British economic policies and administration in Uganda differed from that of the Buganda colonial authority. The British used local Ugandan monarchs and cultural leaders to wield their influence for British economic and political interests. The term 'indirect rule' refers to this method. The king followed the "advice" of the British officer known as "Resident." The competing chiefs of Buganda, Apollo Kaggwa and Semei Kakungulu, were heavily employed in the invasion of Uganda, and a false impression was created. As a result, idea was formed that Buganda was responsible for the invasion and that Buganda as a country participated in the great goals of British imperialism in Uganda. Why was Mwanga (December et al., 2014) a rebel if Buganda had participated as a nation? Why was he pursued down by Kakungulu like a wild beast? Ugandan traditional chiefs gradually became involved in the British administration system in an indirect manner. Despite the fact that traditional Ugandan authorities were impotent in comparison to British officers, they were active in state administration. During the British occupation, the rural peasant and the local elite were divided.

Peasants in isolated rural regions continued to live their traditional lives as rice planters and engaged in other subsistence-level economic pursuits. They did not participate in the contemporary economic sectors established by the British. Opportunities for improved contemporary education and economic activity are exclusively available to aristocratic and metropolitan immigrant peoples.

Although the general environment that gave birth to the latent political nationalism of the people was vital in producing the overall socioeconomic conditions that gave rise to that leadership, there were other significant variables at play. (Frankema, undated) Because of the more aggressive character of Christian missionary activities in Uganda throughout the first decade of the twentieth century, this tended to boost acceptance among educated Ugandans.

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The removal of numerous indirect government organizations in Uganda and portions of Buganda with the abolition of the Cultivation system, as well as the rising number of European civil servants, has made Uganda more conscious of their political dominance. Baganda were increasingly conscious of the link between British control and the economic and political difficulties they were facing. This situation was exacerbated after 1900, when Dutch civil servants, sometimes enthusiastic and concerned about the Baganda people's prosperity, but often paternalistic, began to establish direct relations with the villages and tried to introduce ways of improvement through "subtle pressure" methods, which eventually manifested in real economic sanctions and coercion.

Ugandans continued to engage in traditional economic pursuits such as small-scale rice plantation and fishing. Foreign laborers were imported for modern economic activity. Massive amounts of foreign labor were imported, including Indian peasants from India to work in the tin-mining sector (Tamil from the southern portion of India) and some Ugandan laborers (George, 2022).

The cultural rulers (kings) still had power over Buganda culture, religion, and traditional governance. In Buganda, the kabaka was in charge of religion and culture. However, actual political authority and economic policy were in 'British hands'. The kabaka's status was critical in establishing political stability in the society. Kabaka represented Buganda's political integrity. The British had little discernible impact on Buganda livelihood. Immigrant labor from China and India helped to create modern activities such as tin mining and the rubber industry. (Jan Kuhanen, undated)The British established stability by appointing the kabaka as the Bugandan community's primary leader. During the British administration of the late nineteenth century and the years preceding World War II, this type of local government was successful in creating political and economic stability.

The desire of the peasants to be free to pursue their own way of life without government interference, and to return to a communalistic social organization based on economic equality between individuals, land ownership, and fair harvesting of its produce, is the main characteristic of the Bataka movement. In terms of advancement, these groups gradually gained anarchic characteristics; many of its members refused to pay taxes, perform tobag, or carry out many of the newly mandated village functions. Furthermore, practically all of its members attempt to avoid all interaction with government personnel.(Odoch, 2023). The government conducted research in the 1900s and found that the primary grievances of the Bataka movement's adherents were the head tax, new land regulations, and their hikes, animal slaughter taxes, and a host of new excise duties. All of these obligations were designed to serve their interests, but they were not valued in the way that the government's ethical policy gradually demanded after 1900, when the new excises included taxes to support the establishment of village banks, schools, night watchmen, butcheries, irrigation systems, and land returns to support village school teachers, and forestry regulations that made it more difficult to obtain wood for daily use.

However, the structure of colonial society was such that the peasants was often unable to appreciate the link between their degraded situation and British control without the instruction of a native elite. In the middle of the peasants and British rule stood the traditional Indonesian nobility, who nonetheless ruled the peasantry, but in a more convoluted and brutal manner than previously. The nobility's creation of political pillars between the British and the Indonesian people paralleled the nobility's creation of economic pillars with the British, and then with the Ugandans alone. During those three centuries, the British were able to avoid battles with Indonesian responses and opposition to situations that were utterly foreign to them due to their indirect political authority and indirect economic exploitation.

II. RESEARCH METHODS

In this study, documentary analysis was utilized as a research approach, which entailed evaluating written or recorded records to analyze social phenomena in East Africa's colonial economy. Documentary analysis in the context of historical study entailed evaluating primary and secondary sources such as history books, letters, newspapers, government reports, and other written documents to recreate previous events and comprehend historical processes concerning colonial economic policy. This technique was effective for researching colonial economies because it allowed the researcher to investigate the policies, practices, and experiences of the colonial economy, colonial administrators, colonizers, and colonized people. The objectives of a study on colonial economy in East Africa, using Uganda as a case study, were to examine the extent to which colonial economic policies affected countries in East Africa, specifically Uganda, by examining the impact of colonial policies on the Ugandan economy, analyzing the role of colonial institutions in shaping economic practices, or exploring Ugandan people's experiences under colonial rule.

III. DISCUSSION AND PRESENTATION

The second context is a shift within "Western" intellectual traditions in thinking about some of the same themes as language and how it articulates experience, ideologies and how they operate, human subjectivities and what we could understand by culture. Over time, these two revolutions have clashed as intellectuals and activists who struggled against colonial rule and their successors who now face the ongoing colonial legacy have questioned and revised dominant definitions of race, culture, language, and religion in the process of making their voices heard. But whether we agree with the current ideas in colonial economic studies or not, comprehending them necessitates looking at the connections between them. Given that these tendencies encompass not just the history of the social sciences in the West during the preceding two centuries, but also political movements across a large portion of

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the world, they are obviously hard to explain. Conversely, some of the most significant points of contention and conceptual innovation on issues of ideology and the Colonial economy will be covered in this section.

A. Political change

Western education brought to a revolution in Ugandan politics. In 1918, the north was the center of political growth. One of the cornerstones of the "civilizing mission" that European colonial powers envisioned starting around the turn of the twentieth century was the expansion of popular education. The political climate and rising enrolment in schools produced outward signs of a crucial shift in colonial policy within the British system. To take the role of the old informal education, they created a range of formal education. In an effort to produce intelligent Christians, Christian missionaries pioneered Western education, but African interest remained limited until their 1877 arrival in Buganda. Monica and Dharma (2015) Following the ascent to power of the educated "Readers" in 1889 and the subsequent British rule, the battle for advancement at the court gave rise to a broader need for literacy. At least 25% of Ganda's adult and child population had access to education by 1900. They established educational institutions including St. Mary's College Kisubi in 1907, Gayaza High School in 1905, and Kings College Buddo in 1906.

By 1910, there were most likely around 10,000 European missionaries in Uganda. Their primary task was to construct schools and churches, while Africans were mostly responsible for pioneer evangelization. Some of these African evangelists had no special mandate or training, such as the migrant laborers who conveyed the Christian missionary's teachings. Others worked as catechists or as schoolteachers. Many were taken to "the school so small in a remote village full of witches and wizards and guineaworm," as one described it. The Holy Ghost Fathers alone employed 8,39 catechists during the 1880s. December and colleagues (2014) Missionaries were typically eager to teach African clergy, understanding that it was critical to the survival of the church, as Baganda had proved, but they were also wary that the clergy might prove unfit. Before the First World War, Roman Catholics ordained their first African priests and consecrated their first two bishops, Joseph Kiwanuka, ArchBishop Janan Luwum, and James Hannungtone in Buganda. (Sseremba, 2023) There were about 800 African priests in the Roman Catholic Church in 1950. Protestant missions, which did not require celibacy or such extensive training, ordained their first clergy in the middle of the nineteenth century and later trained larger numbers but were slow to grant them church control, with the exception of the First World War when several former German mission fields became autonomous African churches. Leading historians in Africa are deeply divided about the colonial era; some regard it as just "one episode in the continuous flow of African history," while others view it as the destruction of an ancient political tradition that had withstood the slave trade. Capitalism, urbanisation, Christianity, Islam, political organization, ethnicity, and family relationships-central themes of this chapter-all took particular forms when Africans reshaped them to meet their needs and traditions. All of this was to civilise and soften the hearts of Ugandans so that they follow the British way of life.

B. Agricultural policies

They bet on the establishment of modern cashcrop growing to replace food farming in order to get raw materials for their European enterprises. Colonies were primarily seen as sources of raw resources required to fuel their owners' enterprises, as well as marketplaces for their products. Nation_Building_in_Post_Colonial_States, n.d. (George, 2022; Kassim et al., 2020; Nation_Building_in_Post_Colonial_States, n.d.) As a result, colonial economies were directed to this core role rather than the growth of the economies and peoples in the colonies. The little development that occurred was secondary to the essential operations of colonial economies.

These policies were against the local farmers because they were exploitative in nature, which is why it was not surprising that a number of opposing associations were established in the 1900s to negotiate for their rights. Cohen tells us that "more emphasis was put on the protection of African society than on helping Africans to develop and this opinion pervaded the colonial office." The social infrastructure was mostly created by non-governmental groups, primarily missionaries, while the infrastructure that was created was intended to assist the transfers of raw resources from the colonies.

"In the 1900s, there was a disgruntled association of Bataka farmers who lived an irregular lifestyle due to parasites, extortion, corruption, perjury, and lying. A hybrid society was emerging, with some members being capitalist in that they used wage laborers, produced primarily for the market, and reinvested earnings, and most members being peasants who farmed their own land with family labor and produced for both home consumption and the market. Nineteen percent of the largest coffee producers in 1900 accounted for fifty-three percent of the harvest, according to a sample taken in Buganda. These large farmers frequently invented lucrative crops, but they were unable to monopolize them or drive out their neighbors. The fact that even the impoverished could usually still obtain to land and hence had a great deal of freedom and negotiating power. Even migratory laborers from the destitute who farmed cotton for local businesses in In the 1910s, the Busoga could afford to demand payment in full, but their counterparts in southern Uganda and Buganda could not. The acquisition of private property rights excited other company owners. Certain groups, particularly the Basoga, managed to acquire them; nonetheless, colonial authorities, similar to their African ancestors, viewed wealthy landowners as more than merely political patrons of their estate farmers (Legal History of Banking in Uganda from Pre Independence to Present Day, 2023).

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On the other hand, cars replaced the camels and donkeys that the Moors had previously used to transport timber, ivory, copper, and a variety of other goods into remote places, making it simpler to get cash crops there. The largest European firms emerged victorious, with the Imperial British East African Company—founded through merger in the 1840s and controlling more than half of West Africa's foreign commerce by 1930—among them. They continued to dominate the traditional trade in cattle, kola, and native fabric, but they also ventured into new markets by selling Ugandan coffee and cotton, which fed burgeoning towns with food, fuel, and construction materials African markets, 'thousands of people... buying and selling minute quantities of the same things'. The Great Depression of that century and the Second World War were difficult times, but following 1945 businesses flourished and in many towns, new commercial communities replaced aging ones. In the 1920s, Buganda's Christian chiefs faced challenges from clan leaders they had excluded from authority, from peasant cotton producers who regarded them as exploitative landlords, and from their own eager sons who wanted to move up. Even though younger individuals took the place of Sir Apolo Kagawa and his peers in the British hierarchy, there were significant uprisings against the Buganda Government in 1945 and 1949. Governments seldom have long-term success when attempting to domesticate critics.

C. Economic change

Through companies, colonial economies started to construct their economic structures. For example, these businesses signed agreements with the local government. In Uganda, Kenya, and Tanzania, Imperial British East African Companies (IBEACO) operated. The primary innovation of the mid-colonial era was motor transportation.

One of the most challenging and divisive parts of Uganda's colonial reign was taxation. From colonial capitals to district administrations functioning in remote rural areas, concerns about budget balance influenced public policy at every level. Additionally, issues regarding the most effective way to use local revenue to support colonial governance were a major topic of discussion in modern discussions about the composition of colonial administrations. Tax collection took up a significant amount of colonial administrators' time and energy in many colonies, damaged their relationships with the people they oversaw, and posed a danger to the precarious order that colonial administrations attempted to maintain. Because it was expensive to govern a Uganda, British administrators started encouraging their colleagues in colonial capitals to find methods to pay their local expenditures without assistance from the British Treasury as Uganda's borders grew. According to the British government, making Uganda pay for what it deserved was a practical method to keep its own expenditures on the Empire to a minimum. By the early 20th century, colonial income rather than metropole revenue accounted for the majority of imperial expenditure (George, 2022).

Getting enough money to support local government expenses was one of the biggest problems of colonial control, even in the Ugandan system itself, especially in Buganda. Even though there were significant differences in the economic development of the various colonies, most Ugandan cultures lacked the surplus needed to sustain the heavily bureaucratized European governments that colonial administrations were roughly modeled after. Pre-colonial political structures were mostly acephalous since it was hard to raise money in an environment where there was an excess of land and a paucity of people. In areas of relative resource wealth, such as Buganda and Busoga, where states may be pushed to become more bureaucratized, more centralized indigenous systems have a tendency to evolve. However, throughout this period, Uganda lacked reliable national income data. In contrast, trade data provide some insight into the size of colonial economies in relation to the expense of colonial administrations.

The colonial governments invested in infrastructure, especially railroads, which generated additional money. Still, such income was as vulnerable to shifts in the colony's export market. Additionally, the railways took up a sizable portion of public spending. In spite of this, infrastructure projects were seen to hold significant income potential due to their ability to boost export output. Therefore, throughout the colonial era, infrastructure was given top priority when it came to colonial expenditures.

IV. CONCLUSION

Finally, colonial economic policies in East Africa, particularly in Uganda, had a considerable influence on the region's economy and society. The policies emphasized harvesting resources from the colony to feed the economy of the colonial powers, while ignoring the growth of indigenous economies and peoples. In the short run, Uganda's colonial economic policies had a considerable influence on the country's society. However, the measures resulted in the devastation of local economies and the loss of traditional livelihoods. The colonial rulers also instituted a forced labor system, which was employed to construct infrastructure like as roads and railways. Uganda is still affected by colonialism, and resolving the inequalities and injustices brought about by colonial economic policies would need significant work. Uganda is still affected by colonialism, and resolving the inequalities and injustices brought about by colonial economic policies would need significant work.

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