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Linguistic Imperialism and Postcolonialism : A Critical Analysis

Impérialisme linguistique et postcolonialisme : une analyse critique

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Abstract: *In the context of colonialism and by the text of postcolonialism, a language is by convention the theater of colonization. Thereafter, the present research paper is for gesticulating the fact of losing everything by losing your native language. Thereby, postcolonialism and linguistic imperialism are the critical approaches of mainly the consequences of colonization. It is by the present paper, we forward the way by which postcolonialism bashes to cognize how colonialism was normalized through linguistic imperialism. Above and beyond, the present paper applies postcolonial theory to reach the research findings.*

Keywords: *linguistic imperialism, colonialism, postcolonialism, linguistic, imperialism*

Résumé : *Dans le contexte du colonialisme et par le texte du postcolonialisme, une langue est par convention le théâtre de la colonisation. Par la suite, le présent document de recherche sert à gesticuler le fait de tout perdre en perdant sa langue maternelle. Ainsi, le postcolonialisme et l'impérialisme linguistique sont les approches critiques principalement des conséquences de la colonisation. C'est par le présent article que nous avançons la manière dont le postcolonialisme frappe pour savoir comment le colonialisme a été normalisé par l'impérialisme linguistique. Au-delà, le présent article applique la théorie postcoloniale pour parvenir aux résultats de la recherche.*

Mots clés: *impérialisme linguistique, colonialisme, postcolonialisme, linguistique, impérialisme*



Without doubt, the present research paper is fuelled by the must of scrutinizing the place and space of linguistic imperialism in the aura of post-colonialism. For the reason that, inappropriately, due to the hegemony of some imperial languages and, in particular, all its reflections, the issue of linguistic imperialism authorizes the dwelling of a considerable imprint in the ancient and present times. That is why, it is neither expected from imperialist nor accepted from their part to learn the

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native languages of the colonized. Instead, they exercise the mechanisms of linguistic imperialism to learn the imperial languages of the imperial nations by the pretext of uplifting them for the life of excellence in terms of nearly everything. In this regard, linguistic imperialism comes to an end of influencing the dynamism and the maintenance of the hegemonic position matter. Hence, colonialism is, for all the time, nourished by the language and culture of the imperial nation. In practice, post-colonialism is for the reoccurrence to the native language for the reason that it was the language intimidated by the imperial minds. Thereafter, the problematic of the use of imperial languages is a subject of consideration among postcolonial scholars and researchers. It is all together of lifting the curtain of westernization, domestication and subjugation by which the imperial mindsets were shadowing their near and far colonial intentions.

1.Linguistic Imperialism and Post-colonialism: Perspectives and Prospectives

It is all together by seeking for synthesizing of how is, the concept of linguistic imperialism, addressed. It is phrase for denouncing the superiority of a language and the inferiority of another. In contemporary times, nonetheless, it has been nonconforming on the colonialism's principal tenet; it is by citing linguistic imperialism more to the predilection of post-colonialists and to the preference of post-colonialism. It is supplementary out of refinement whereby post-colonialists who are willing to investigate how that or this language is extending across the sphere; it is powered from by speakers rather than through policy makers. Therefore, it is by the decision to do away with imperialism superstition. Consequently, through a process of transformation, the colonists affected the language, literature, and culture of their society as well. The process of trying to recover a lost past; it is by the umbrella of post-colonialism. Through linguistic imperialism, they are for asserting the dominance of the English language; it is established and reinstated through the creation and reinforcement of structural and cultural differences between imperial language and other languages.

The involvement and envelopment of an imperial language is sustained by the extension and re-creation of institutional and cultural subjugation between that language and other languages. From a cerebral and rational perspective, it is easy to dismiss linguistic imperialism; however, to prove that those were the outcomes of calculated imperial interchanges and changes are complex and complicated. In essence, to investigate, it is necessary to find out the features defining linguistic imperialism as the result of which a framework for positioning linguistic imperialism in the aura of post-colonialism. Generally speaking, the gist of the matter refers to an anti colonialist discourse, than it does to portraying an epistemological backdrop that comes after colonialism. It is rather abstruse, and it is set to a certain political system or to the subliminal subjective outlook on the world or ideology existing within it. Therefore, it is possible to prefer the term postcolonial studies.

It is reset for anti-discourses of post-colonialism which has occurred within the framework of colonialism, an anti-discourse of imperialism in all its formulas and placements is established in order to counteract the dominant western culture and ideologies. In this respect, it is a must to take a pause and reflect on the colonial history of Africa, Asia and Australia by paying attention to the colonial setting, subjectivity, and partiality. It is, thereafter, a precarious mission and commission of analyzing the impact of imperialism and its consequences in the present times. It is registered in such pioneer colonial and

postcolonial setting. In addition to its reactions to the discourses of the imperial concerning the history by reasoning to colonialism, it is by encroaching on discussion of encounters such as subjection and complication, distinction, language, preference, and place.

It is to delineate a postcolonial view on imperialism at the level of progressively more overall progressive thought for the final outcome of purview. Above and beyond, it is a response to the discourses of imperial minds for exemplifying languages, reasoning the human sciences and so on and so for. It is by the dialogue on encounters for subjection, language, disguise and erasure. It is from time to time referred to as linguistic ideology to nominate the transfer of the dominant word i.e. a language to different people. It is noteworthy that the term transfer originates from La mission civilisatrice.

Language stratagem and schemata has been in a state of arguing what linguistic imperialism for defining the domination of one language over others, for over bygone and modern times. For instance, the pertinent issues regarding the title role of language planning for the spread of an imperial language were the conclusion of the colonialism and the introduction of post colonialism. It concerns language imperialism of a language. It is all together the denial of linguistic mores and morals among the practices and policies of the linguistic imperialism paradigm.

Thereafter, linguistic imperialism as a theoretical perception was introduced by Phillipson (1992) as to formulate the hierarchy of languages, and to reveal the rationale for language hierarchy, they and their supporters, the institutions and ideologies promoting linguistic imperialism, and the accountability of language professionals. Phillipson (1992) by applying Gramsci's (1971) Hegemonic Theory and Galtung's (1980) Structural Theory, established that an imperial language has structural and cultural advantages over other languages, which make the world linguistically imperialistic by definition. There is no framework of linguistic imperialism as a power which could start its expansion from.

Hence, it is an extensive definition of post-colonialism as a heading for challenging colonialism. The very definition of post-colonialism which spring in connection with their construction, as well as with the process of its emergence or as the result of the equilibrium of partisan formations and geographical areas, has converted one of the most prominent aspects of linguistic imperialism. Consequently, if the behests for boarding on the post-colonialism enterprise, then they wish to consider a set of matters that forms the basis of linguistic imperialism.

It is by a review on the paraphernalia of linguistic imperialism; on the one hand some have conjectured that the speakers of the first languages are proficient of discerning the speakers of other languages; on the other hand, some nominates that when the former stick to one language, they are also propped imperially and linguistically. In the same vein, this process is predominantly extensive in Africa, Asia, and Australia which are populated by the preponderance of the western language speakers who were colonized and whose languages were imported to those continents. The guidelines are for utilizing the western languages in the classrooms instead of the native languages as the medium of instruction. Accordingly, it logically makes sense to recap the gist of linguistic imperialism. It is by pinpointing the impact of western Imperialism on the third world starting from the sixteenth century to the present times. It is quite problematic to pronounce, but generally it is by an intellectual, cultural movement which aims at analyzing and, to a certain

extent, dealing with the effects that the nations of the so-called 'Third World' underwent due to western colonialism. It would not be appropriate to know more of this, particularly with reference to language and even more to imperial language. It is another indispensability that contributes towards the progress of the thesis of imperialism. Nevertheless, there is a lot of controversy regarding its general connotation, which makes it impossible not to explain what is meant in this particular case as well as criticism pointing to the fact that it is an antediluvian perception and conception of bygone and modern times. It is brought up the domination of one language or several languages, or the relation divulging power over other languages. Therefore, it is thus to explore the existence and effects of what can be referred to as postcolonial studies.

This has taken a knell on these languages states and spaces and has sustained to do so for a long time and often with deleterious magnitudes. On behalf of the colonialism's impression, the mutilation on those languages has been polygonal; it is the post-decolonization epoch which is replete with the hegemonic continuation of the western control over the psychosocial regime of those languages. It is by the internments of the lasting supremacy of Western interventions and intentions. It is by grinding by what means colonization affects the modern times and advising ways of allocating with these networks in the modern times. In this retrospect, postcolonial theory is quite valuable in considering this spectacle and that complexity of the decolonization process and the colonial impact on the modern flora and fauna. Thereafter, the center of attention is on the impression of imperialism on the people and their reactions. Besides, the colonial events and the effects of colonization on the linguistic setting of civilizations also fall under exploration within the sphere of post-colonialism.

Hence, the colonial and postcolonial analysis is on a crucial point for the linguistic imperialism. It is advocated that non-western are depicted in a certain way and this forms the basis of the cultural prejudices of the contemporary civilized flora and fauna. It is by which the former colonial masters are motionless the ones who conserve the supremacy of each and every thing. Both the issues of post-colonialism and the imperial language are among the most debated matters in the contemporary times. By founding on the framework of the discourse and orientalism, this paper is an attempt to understand the different ways as imperial languages are rendered in the colonial and post-colonial society. It is by elucidating the way colonialism impacted the colonized and explain how postcolonial scheme might be used to analyze the chronicle of the west. This has been represented irreconcilably in the west as well as how colonization has influenced perception of these cultures and languages in the colonial society. It is predominantly relevant in the modern times for the reason that the preceding dissertations persist to shape the prevailing matter of linguistic imperialism. In some instances, It is associated with colonialism, however it is a more modern concept that arose with the sovereignty and the popularity of more elaborate and efficient means of spreading ideologies and world outlooks (Tomlinson, 1991). It is also very connected with the cultural imperialism explained by Phillipson (1992) as the practice once the main purpose of the speculation of the metropolitan center in the peripheral country is to ensure further sovereignty.

It is the gatherings of reenacting in terms of identity and consciousness so that the society to be dominated becomes far more like the outside world where the exercise of sovereignty is accordingly easier to last. These imperialist practices are still very much present today, and linguistic imperialism is thoroughly tied with the progression of imperial

languages. However, It is star-crossed that, as in various fields of specialization, terminology is commonly misinterpreted and misrepresented by scholars. This is often an actuality in politics where the term imperialism is often employed. In this regard, misunderstanding also succeeds as far as the language of imperialism is not linguistic imperialism. Thereby, it has implied that language has turn out for the enwalled and mewled imperialism. It is by acknowledging the fact that there is a tendency towards less transparent forms of domination and colonialism. Accordingly, to get the most adequate characterization, it is necessary to make a distinction between linguistic imperialism and the language of imperialism. It is by setting a pattern of reaction against colonialism which uses the disciplinary technologies and some specific modalities of information to render the charisma of the colonial character.

The challenge is to repair the linguistic and cultural harm caused by colonialism's legacy through this dynamic of post-colonialism. Linguistic relevance that depicts modalities of ideological construction like national identity, national history, and cultural reality is often the concentration of postcolonial literary studies. By doing this, it might offer a way to pinpoint the unstated presuppositions and discrepancies deep-seated and deep-rooted in the postcolonial consciousness. It is for the understanding of the colonial preceding and its aptitude and attitude to visualize forthcoming times of de-colonialism because it materialized mostly from a particular historical context. It has continued to be a method of analysis that takes into account the cultural dynamics of every society that was under colonial experience.

2. Understanding Imperial Language

A Language is the human reason through which a civilization is capable to recognize and cognize the environment. It is a practice of conveying message or information that defines the people of a given area. There were moderately a number of pre-colonial societies with their unique language and communication system, which acted as the parameter of the societies established mores and morals. Thereby, colonization was a major catastrophe in mortifying these native linguistic systems by introducing the colonizers language. It was accomplished by administering the teaching of colonial education systems and the scientific disciplines together with familiarizing the colonized with the language. It is by the radicalization of the inner and outer existence of the colonial people, and it is by substituting with the colonizers mindset. The construction of the linguistic interacts in which the colonized people were and are predisposed by colonialism. It is a space to reconstructing and regarding imperial language as a contamination for the existence of natives language.

A critical scrutiny of the effects of colonization and the consequences that came with it to languages is referred to postcolonial studies. It is every so often by an attempt to present the margins and the subaltern's perspective while simultaneously questioning and deconstructing the superintending colonial power structures. It is by revealing the influence associations and the strategies of domination and subversion more systematically and less unpromisingly. These are the anecdotes for retelling and magnifying the linguistic sentence obstructed by colonialism. Such an amalgamation of post-colonial theory would allow scholars to study how colonial and imperial minds secondhand the imperial language twisted by the colonizers to forward an understanding that served their own colonial's

interests. It is also concentrated on how colonized people reacted to the imperial language and how, in turn, they have served colonial ideologies. In this regard, it is by an instrument of the skirmish for people's redemption, and their ability to rise and regain their voice; at the same time, it focuses on colonialism and its impact on native language. Although postcolonial is set for a better understanding of colonial and postcolonial forces that affect language and culture, it is likewise recognized the pre-colonial telling. It is expected to analyze the possibility and ways of understanding the postcolonial views and voices as far as the postcolonial project represented by modern times. It is interspersed with the awareness of postcolonial theory and its implications for imperial language. In the same vein, it is by the practical procedures to address the complex experience of postcolonial subjects in the matters of language.

Thereafter, the challenge is to move beyond its historical-critical tradition and that it reintroduces colonialism and hegemony into a postcolonial enterprise. Thus, the engagement of whiteness discourse and intersectionality provides a more comprehensive understanding of language politics and othering resulting in postcolonial interpretation when studying postcolonial homework from the standpoint of the concerned. To comprehend this, it is imperative to introduce postcolonial theory into the theatre of these frameworks of colonization and power. In this way, it is by the inclusion to the time before and after the de-colonial/post-colonial turn to the present paper of research.

The call for power through language and the dominance of imperial language in modern times has attracted a lot of interest from scholars. Anthropological observations indicate that despite being at the peak of their imperialism, imperial language has a much more significant impact on the linguistic and cultural landscape of the world than any other native language in human history. Thereby, understanding linguistic imperialism is essential to comprehending how and why imperial language has become a universal language. The central claim is that the expansion of English is frequently a byproduct of a more generalized cultural imperialism associated with the authority and concerns of the nations in which imperial language is the primary language of the populace.

3. Colonial Language Policies and Practices

In the modern times, the people, who once colonized, are continue to suffer from the hidden as well as intricate influences of colonialism in language. This obliterates the bilingualism of native people by restricting the colonial languages to the expense of imperial languages only. Therefore, there is a battle between the two, colonial languages and imperial ones and still more of interest for a place and a space in all the walks of colonial and postcolonial lives. Many post-colonial and post-imperial systems of today have, therefore, continued to practice unfair colonial acts and justice systems. Several populations are unable to gain rights to their ancestral and cultural language due to postcolonial regimes' perpetration of colonial injustice by continuing to marginalize groups that were previously subjugated by colonial powers. Such groups are indigenous peoples of Africa, Asia, and Australia. It is a human rights violation in post-colonial and post-imperial arena.

Though colonialism is still experienced; traditional knowledge and healing practices for native languages are still in use today. Promoting structures and motions that stand on native epistemology are slowly becoming crucial in the progressive change for conserving

native languages. Due to colonization, the colonizers have tried consciously to eradicate native populations and have instigated several wounded with native languages and cultures. The experiences of intergenerational trauma are for demonstrating that western-imposed policies affected them. Since the introduction of colonial practices and policies, there has been increasing concern among the natives due to the observed changes to traditional native languages and the disregard for the sustainability of those languages. Colonization brought changes into the legal frameworks of various societies and excluded the native peoples' systems of communication. Opportunistic European entities established on colonialism have perpetuated native languages in the system of colonialism leading to a restricted system of native people of communication. Moreover, because of these talks of supremacy with other compatriots of how colonial policies and actions might be changed for the benefit of the colonized people, the sensitivity to the backwardness is grounded to the underdevelopment of nearly everything of the colonized. Then, it is a to notice, observe, and contemplate.

While a percentage of has been made on the changes the colonization processes bring in language and culture, we mention nothing on the subject in regard to language colonial practices and policies. In the realm of language policies and planning, this is for offering special attention to the transformed native languages of the colonization. It is also a noteworthy tendency toward the utilization of different languages in the colonial and postcolonial communities. Thereafter, there is a necessity for forwarding a version on formation and reconstruction of a language policy in the colonial situation. To this end, the current interest would be to debate that the total practice unexpectedly validates the complexity and complicity of language policy due to the modifications in performers and personalities over colonial and post-colonial time. As a result, the persistence is to bring attention to language policies by setting at the time of the colonization despite the fact that the design of the sovereign class after colonial times for serving imperial interests. These policies have often been cooperatively discussed under a leitmotif known as a civilizing mission despite the fact that this is a term relating to what the colonial power was doing. During the colonial period, the colonial mind of education was out of the following schemata. It is by the humanistic education to formulate the elites and official personnel of the colonial administration. It is also the education by which it is virtually leaning exclusively for the native communities by western languages.

Thereby, the colonial foreign tongue is formally the formal medium of communication in the colonial and postcolonial times. It is in the concern of the imperial masters for adopting and adapting colonial language. In the same vein, imperial minds could not visualize any other way by which they might take over the influence and mechanism from the colonial master other than proclamation for only imperial language. It is by immediately the duty of redressing colonial exemplification and postcolonial exploitation offered and in some cases stagnant offers to a range of language policies. The similarities of post-colonial structures are set next to that of former colonizers, while underlining upon the susceptibility of post-colonial nations to post-colonial times. Yet, it is a broad range of sentiments and estimations which are for counterattacking supremacist and imperial intentions and instincts. In post-colonial societies for instance, English persisted by dominance. The intelligentsia of post-colonial times sustained English to use English as a medium of instruction and construction. The language policy for education for post-

colonial times is out of debate and discussion. Though, native languages are not yet dead in Africa, Asia, or Australia.

Generally speaking, the lingua franca is English in contemporary times. The impression and apprehensions of English on other native languages and cultures are impeccably unblemished. The predisposition of the historical development of English is for categorizing with the current state of affairs of imperial interests. According to Phillipson, linguistic imperialism is a set of linguistic policies that are based on systematic prejudice of the English speakers translating into English supremacy. They called these by language regulations and contrastive examination.

Thereafter, English is but a part of a web of associations and hierarchical constructions that need to be recognized in any analysis of the phenomenon of an imperial language. However, an imperial language is for sustaining colonial expansion. It is out of understanding the defining mechanism with somewhat more sophistication. There are no metamorphoses between the imperial decisions and colonial doctrines. It is all together for the preferment of prominence of a language. It is also for attaining suitability and tolerability that corresponds to the cultural or possibly even the linguistic strength of the speakers of that language. It is a selection processes for the persistence for the fittest for mindsets of colonizers. It is the way to the occurrence and appearance of an imperial language. The stratum of the imperial influence centers on the process of natural selection, and the need is for these imperial languages for both the colonizer and the colonized under the umbrella of linguistic imperialism. Henceforward, an imperial language is communicated and prearranged by the imperial consultants. In the same vein, this is a linguistic internationalization. It is also known as the panache of disseminating and ingressing of a language and the culture that goes along with imperial interest. It is a schemata of any language that is majestically prevailing.

Accordingly, it is challenging for many English-speaking people to embrace the fact that English is out to replace other languages as the master language. Instead of regarding English as yet one more imposition on others sometimes willingly and other times unwillingly. Thereby, it is a language of each and everybody. English is not progressively invading every corner of the flora and fauna. It is by far conquered and colonized this contemporary panorama of western and native languages. It is not by the dogma of annexation of territory of another country as well as the use of force to do so. It is by discretion whereby imperialists pursue to either ceremoniously or offhandedly take charge of the matters of subservient people. In consequence, it is a system for presenting linguistic situations and timelines. In relation to this, colonization is metaphorically speaking a never-ending process. Due to significant variations pertaining to the use of the word colonization in various contexts, it is rather difficult to provide a characterization of that situation. It is the term, colonization, with negative connotation. It is by the power of systems of rheostat over other languages, and how it is progressively deteriorated and vanished. Thereafter, the intention for colonizing a country is not professed. It is interactive for the rationalization of why imperial languages are for replacing native ones. It denotes certain changes to the social structure of a specific society. Subsequently, one might describe the process by a distinctive linguistic action that aims at eradicating all the forms of existence of the colonized. In theory and practice, it is the rationale of the national regeneration. Inasmuch, it relates to an imperial language more than so for relieving native language.

4. Situating language de-colonization

Throughout the modern and ancient times, imperial nations propelled native languages to the periphery and imperial language to the center. Hence, a language is not only the transfer of perceptions and presumptions in the receiver and sender either unswervingly or circuitously. This decolonization by a language is the end of dissemination of an imperial language. It is by setting the boundaries and borders for that language. Language also reserved a sympathetic and systematic in certain imperial texts and colonial contexts. This is only a small part of the clandestine; the escapades take place in the colonies, where the imperial language left its colophon on the flora and fauna.

Many people around the world use imperial language for transacting, learning, and communicating as the means of interaction and communication. In post-colonized countries, its impact on the society and culture of the populace, available chances and challenges regarding the imperia language procurement. It is by analyzing the effects of colonization in Africa, Asia, and Australia with regard to the use of language. However, after most of these once colonized countries got their independence, imperial languages were adopted as the medium of communication and education for the pretext of expediting good communication between the native people of and the colonial masters. It is progressed to become a language whose use came with prestige, authority and opportunities to elevate oneself in colonial societies. Through speaking imperial languages, one could catch better projections and prospects owing to the assumption that if one spoke that language, they were more civilized.

It has been disheveled for the past few decades by the inkling that a language helps preserve the culture identification and identity preservation. The matter that has been of more concern is how language sustains these imperial interests and concerns. Thereafter, a language, which is the primary way through which people communicate and interact, is the most significant part of the formation and demobilization of linguistic imperialism. It is through which we see the linguistic identities we hold, how we identify the world, and how we converted and connected to others. For a very long time, everyone is acquainted with the value of the language as an agent of social communication and linguistic construction. How language use is intermingled in the colonial and post-colonial times. After all, it is the fact that language helps in the foundation of disproportions and different forms of oppression which is the most vital element in and through linguistic imperialism. Still, it is constructed and coagulated through the polarization of us and them. In fact, it is unstated to be a spectrum for imperial mindsets whereby the toughies of colonization did everything in the past time, or even though they do everything in the book in the present times. In the time of colonialism and its aftermath, the linguistic has quite often been used as a firearm for dominance. Among other things, the mother tongues from colonized countries are often not spoken and so, peoples are not invigorated to relearn and practice their own native languages instead of foreign ones.

Henceforward, one of the most polemical points among postcolonial writers is about the use of the western languages. Colonization involves not only one country invading another, but for all intents and purposes forcing its people to speak its language as a end result. Subsequently, those languages spread. Above and beyond, the minority language flourishes when natives of that language can do business with the minority race as well as in case of large minority populations within a country where people grow up speaking a language

other than the majority language. Inappropriately, it is not the case before the eyes and the hands of scholars. Language de-colonization has historically experienced many transformations linguistically. However, the process of colonization is happening at a break neck speed. Thereafter, the number of languages that are vanished in the world is mounting. Language disappearance occurs due to many reasons, some of which are specific to a given region, group of language, or language. Language endangerment trends are estimated to get hugely influenced by the historical base of linguistic imperialism, or the immediate substitution of a native language with another imperial one. It is the convention of how linguistic imperialism. It is only with regard of colonization, most of the native languages befitted to extinction. A language which is no more natively spoken is without doubt for extinction for all the times. In case of an extinct language, it no speaker and is out of use in oral or written expression. All the same, it is referred to as classical languages most of the time but can be said dead languages sometimes thanks for all the time linguistic imperialism. On the top of agenda of most of the former colonies, it is by cutting off the native languages.

However, the English language would in due time become the main or the second language in most of these colonies. Across the world, marginalized people revolted against the imposition of a language that was not theirs by mixing it with their mother tongue and other languages brought by colonization. Subsequently, the different Englishes vocalized in the former British colonies are the resulting creole languages from the English of the mother country and the native languages. Although, English was the largest and most powerful language, and it was the most influential language has ever seen and held that position of power for centuries. The English language was not a choice for use among the colonized, but it is a must for colonized.

The investigation which views in a comprehensive perspective of the history of colonization, it is only for demonstrating that the rationale of colonization has been compelled by an imperial mind and language. It also fetches out for the beginning and not the ending of colonization. It is a way for the linguistic imperialism to transpire. The eventual outbreak of the language is indecisively snarled to the domination of others through the exercise of omnipotence. It is by the example and sample whereby the colonized people have to learn the imperial language of their persecutors because they might have to, and they have no choice. Thereafter, the adoption and adaption of the native languages represent the only medium of the de-colonization for these languages. The violent imposition of western languages during the colonial period was responsible for a linguistic colonization and that regaining natives languages states and status is only through reclaiming linguistic sovereignty. Hence, the authenticity to native languages is part of the de-colonization of linguistic situation. Thereby, it is by revitalizing the native languages that was reinforced by learning other languages at least besides the colonial one. It is in a way or another restitution of the linguistic identity. A language is not only sign systems for communication but also vehicles of linguistic identity. It is so far so good; inasmuch, the recovery of a native language is the one and only footstep for a nation to reclaim its pre-colonial linguistic identity.

Conclusion

The findings of the research paper are compelled exclusion of imperial languages for sometimes and the inclusion of native languages for other times. The reliance on linguistic imperialism has been carried out under by the tenet of colonial and post-colonial stratagems and structures by which western intelligencia for the modern and ancient times are sponsoring and promoting. The practices of linguistic imperialism are at the level of macro and micro revisions of particular locations that are then examined under the umbrella of post-colonialism. It is either imperial or colonial; it does not matter. It is characterized by a countless and endless list of authoritarian levies by which the colonized had to live, not to mention the datum that almost all facets and features of their culture were under the rheostat of colonizers with regard to linguistic imperialism. Every so often, these identical guidelines of linguistic imperialism are for belittling and diminishing the colonized of their languages. The post-colonial language hullabaloo is gesticulated by underlining and stressing the paradox between the efficiency of teaching in native language on the one hand and the efficacy of the imperial language on the other one. In post-colonial times, the sustenance is set for native tongue education; it is the predisposition of post-colonial studies. It is the way by which language becomes an instrument of colonization. It is how imperial minds are formed when the colonizers influencing the colonized in pursuit of their own interests. Yet, speaking and communicating native languages would have made communication with the native easy and would have also helped them to exercise influence over them; they had not prospered in doing so. Hitherto, the fiasco of exercising influence by native languages was an end in itself for the colonizers. In practice and theory, they sought after of foisting their language upon the locals. It does not matter either by force or choice. Of all the choices and forces, an imperial language is a particularly useful instrument in the achievement of colonization. It is therefore what is required for formulating the rationale of linguistic imperialism.

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