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Comparative Colonialism Vestiges Problem and Parallels in Independence Vestiges Solution; Case of Brazilian Independence

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Abstract

While it is true that the 'developing world's' problems are certainly unique to themselves not all necessarily an aftermath of the previous European colonialists' dominance and subjugation, academically it behooves to argue that wholesome exoneration as to their vestiges problems cannot be wished completely away. Colonialism's impact covers a wide area of issues; cultural decay, economic instabilities, ethnic rivalries, people's rights violations amongst many more that have outlived the post-independence of developing countries to encumbrance the independence vestiges solutions. Taking a general narrative discourse and analytical review, this article has attempted to benefit from existing literature to present the thesis herein narrowed down on two major thematic areas in its literature review. Contrasts of Brazilian independence memory and her role in globalization today is important discourse for comparative colonialism vestiges problems vis a viz parallels in independence vestiges solution. Moving away from the colonialism vestiges problems this article questions reflectively through the discussions whether colonialism perceived independence of the many Afro-Caribbean states had any desire for eventful success in states infrastructure and systems. On the flipside, did the Afro-Caribbean states through their managers imagine independence vestige solutions with the physical separation from colonialism? This paper argues that despite the 200 years of Brazilian independence falling in 2022, the traces of colonialism are becoming monumental to the Brazilian memory and development.

Keywords: Colonialism, Colonialism Vestiges, Independence Vestiges, Colonialism – Independence, Brazilian Independence, Colonialism vestiges solution, Independence vestiges solution,

Colonialism Vestiges Problem and Parallels in Independence Vestiges Solution

Colonialism did not only have terrible impacts on the continent of Africa, but it also had long-lasting effects on other nations, many of which can still be seen today in economic structures, cultural practices, and political systems. Ertan, Fiszbein, & Putterman (2016) aver that many countries have a complex and layered history of colonization, with various European powers vying for control at different times. Some countries, like Sri Lanka, were colonized by multiple powers in succession, with the Portuguese, Dutch, and British all leaving their mark. Indonesia experienced a similar sequence, with the Portuguese, Dutch, and British all exerting control at various points. The Philippines was colonized by Spain, followed by the United States, while Vietnam was colonized by China, then France, and briefly by Japan. Singapore's history is particularly notable, with the British colonizing the island, followed by a brief period of Japanese rule, and finally returning to British control.

The complex legacy of colonialism has undeniably shaped the cultural landscape of many nations, leaving an indelible mark on their identity, language, religion, and customs (Sluyter, 2002). This rich cultural heritage, influenced by various colonial powers, remains visible in contemporary societies. While some formerly colonized countries have arguably benefited from certain aspects of their colonial past, such as the introduction of new technologies or administrative systems, it is crucial to acknowledge the persistent and often detrimental consequences of colonial rule. These vestiges manifest in various forms, including economic dependencies, cultural alienation, political instability, and social inequalities (Otaru, 2020; L'Espoir Decosta, 2011). For instance, many post-colonial nations continue to struggle with economic systems that were designed to benefit the former colonial powers, leading to ongoing exploitation of resources and labor. Additionally, colonial-era borders, which often disregarded ethnic and cultural boundaries, continue to be sources of conflict in many regions.

Despite these persistent challenges, some former colonies have made significant strides in addressing the vestiges of colonialism, offering potential models for others to follow. These "Independence Vestiges Solutions" vary across nations but often share common themes. For instance, countries like Singapore and South Korea have achieved remarkable economic transformations by strategically investing in education, technology, and infrastructure while fostering a strong sense of national identity. India has made efforts to reclaim and celebrate its pre-colonial cultural heritage while leveraging its colonial-era institutions for modern governance (Litsareva, 2017). In Africa, countries like Botswana have successfully managed their natural resources to benefit their own economies, breaking away from colonial-era extractive models (Moseley, 2014). These examples demonstrate that while the legacy of colonialism presents significant challenges, it is possible for nations to forge paths to economic independence, cultural revitalization, and political stability. However, it's important to note that these solutions are not one-size-fits-all and must be adapted to each nation's unique historical, cultural, and socioeconomic context.

The efficacy of multidimensional strategies in addressing the lingering impacts of colonialism is underscored by the successes of various post-colonial nations. Economic diversification emerges as a pivotal approach for many countries seeking to transcend their

colonial legacy. Through the reduction of dependence on single commodities or industries often imposed during colonial rule, nations can foster more resilient and diversified economies. This strategy has yielded notable success in countries such as Malaysia, which has undergone a significant transformation from a primary commodity exporter to a manufacturing and services-oriented economy (Ernst, 2004). This paradigmatic shift underscores the imperative of economic diversification in the pursuit of sustainable development and economic autonomy.

Educational reform plays a pivotal role in overcoming colonial legacies. Many nations have recognized the need to decolonize their curricula, incorporating indigenous knowledge systems and promoting local languages alongside global languages (Shahjahan, Estera, Surla, & Edwards, 2022). Countries like New Zealand have made significant strides in integrating Maori culture and language into their education system, fostering a stronger sense of national identity while preserving indigenous heritage (Marques, Grabasch, & McIntosh, 2021). This approach aligns with Ngũgĩ waThiong'o's influential perspective on decolonizing the mind. WaThiong'o argues that language is a crucial carrier of culture and that the imposed use of colonial languages in education has been a form of mental colonization. He advocates for the use of African languages in literature and education as a means of cultural reclamation and intellectual freedom. WaThiong'o's views emphasize that true decolonization must extend beyond political and economic structures to encompass the realms of language, culture, and education. His work underscores the importance of linguistic diversity and the preservation of indigenous knowledge systems in the process of post-colonial nation-building and identity formation.

Political restructuring is another key aspect of addressing colonial vestiges. This often involves reforming governance structures to better reflect local realities and cultural norms (Beeri, & Zaidan, 2023). Rwanda's post-genocide reconciliation efforts and its adaptation of traditional gacaca courts for justice and healing serve as an example of blending indigenous practices with modern governance needs (Myl, 2020). Similarly, Bolivia has made significant strides in recognizing indigenous rights and incorporating traditional governance structures into its political system. The country's 2009 constitution officially recognizes 36 indigenous nations and their right to self-governance within the framework of a plurinational state (Postero, & Tockman, 2020). In India, the Panchayati Raj system revitalizes traditional village councils, granting them constitutional status and integrating them into the modern democratic structure (Chaudhuri, 2003). Botswana provides another noteworthy example, having successfully integrated traditional chieftaincy systems into its modern democratic governance, creating a unique hybrid system that respects both traditional authority and contemporary democratic principles (Logan, 2009; Nyamnjoh, 2014). These diverse examples demonstrate how countries can adapt and integrate traditional governance structures to address the legacies of colonialism while meeting the demands of modern statehood.

Cultural revitalization efforts are crucial in combating the lingering effects of cultural alienation. Many nations have implemented programs to preserve and promote traditional arts, languages, and customs. Indonesia's efforts to safeguard its diverse cultural heritage through national programs and UNESCO recognitions exemplify this approach (Smith, Ristiawan, & Sudarmadi, 2022). Such initiatives not only preserve cultural identity but also create opportunities for cultural tourism and economic development. New

Zealand provides a compelling example of cultural revitalization addressing colonial-induced erosion. Kiff, (2021) contend that the Māori cultural renaissance, which gained momentum in the 1970s, has seen significant efforts to revive te reo Māori (the Māori language), traditional arts, and customs. The establishment of Māori-medium education, from early childhood to tertiary levels, has been pivotal in language preservation. Additionally, the integration of Māori cultural practices into national life, such as the use of the haka in sports and official ceremonies, and the incorporation of Māori design elements in national symbols, has strengthened cultural identity (Kolodjaschny, 2024). These efforts have not only empowered the Māori community but also reshaped New Zealand's national identity, demonstrating how cultural revitalization can address the legacy of colonialism and foster a more inclusive society (Benton & Benton, 1999).

International cooperation and South-South collaboration have emerged as significant mechanisms for addressing the persistent legacies of colonialism, facilitating the exchange of knowledge, strategies, and resources among nations with shared historical experiences of colonial rule. Regional organizations such as the African Union (AU) and the Association of Southeast Asian Nations (ASEAN) serve as pivotal platforms for such collaborative efforts, enabling member states to collectively confront common challenges rooted in their colonial pasts (Kohnert, 2021). The efficacy of South-South cooperation in this context is multidimensional: it allows for the sharing of context-specific solutions that may be more applicable than those derived from traditional North-South development paradigms; fosters a sense of solidarity and mutual understanding among nations grappling with similar post-colonial issues; and contributes to the development of regional approaches to global challenges, thereby enhancing the collective bargaining power of formerly colonized nations in international forums (Muhr, 2023). Moreover, the reconfiguration of relationships with former colonial powers represents a critical aspect of post-colonial nation-building, with many countries transitioning from aid dependency to more equitable partnerships that emphasize trade, cultural exchange, and mutual respect (Onar, Liu, & Woodward, 2014). This shift not only asserts the sovereignty of post-colonial states but also contributes to the dismantling of neo-colonial economic structures.

Aftermath of the European colonialists' dominance and subjugation in Asia, Africa, and South America

Tied to the history of Brazil was the thriving of slave economy which in the very early years heralded an international economic order of inhumane practice which quickly collapsed due to internal and external changes in legislations. According to the Brazilian Report (2020), on May 13, 1888, Brazilian Princess Isabel of Braganca signed Imperial Law number 3,353. Although it contained just 18 words, it is one of the most important pieces of legislation in Brazilian history. Called the "Golden Law," it abolished slavery in all its forms. For 350 years, slavery was the heart of the Brazilian economy. According to historian Emilia Viotti da Costa, 40 percent of the 10 million enslaved African brought to the New World ended up in Brazil. Enslaved persons were so pivotal to the economy that Ina von Binzer, a German educator who lived in Brazil in the late 1800s, wrote: "In this country, the Blacks occupy the main role. They are responsible for all the labor and produce all the wealth in this land. The white Brazilian just doesn't work." By 1888, abolition had the support of

most Brazilians—including several conservative sectors—the culmination of a long process of societal and economic changes. By the time slavery was abolished, the practice had already begun to decrease due to the modernization of agriculture and increasing migration towards Brazil's cities from rural areas. Well the moral questions whether colonialists' design behind all these changes can be about a hostile past filled with injustice and inequality being reconciled to a future with projected quality of life and humane handling of the human race and reconciling the past with a fast dawning future.

Justification and counter – justification of colonialism pits two major contesting parties to the real understanding of colonialism. Tracer studies to phenomenal - colonialism questions why it came up (addressing the cause) while at the same time studying the effects. Assertions from Stanford encyclopedia (www.plato.stanford.edu) posit that colonialism is a practice of domination, which involves the subjugation of one people to another. At least since the Crusades and the conquest of the Americas, political theorists have used theories of justice, contract, and natural law to both criticize and justify European domination. In the nineteenth century, the contradiction between liberal ideals and colonial practice became particularly acute, as the dominion of Europe over the rest of the world reached its zenith. From the foregoing argument, this article considers, somehow that European thinkers and reigning regimes at inception of colonialism justified and legitimized an oppressive system 'against others' which met an anti-thesis through the Americas liberalism and anti-imperialists struggles in different parts of the globe caused by indigenous criticisms of colonialism as a response.

Contradictions exist in the analysis of aftermaths of colonialism in a general sense. Colonial domination (Murrey, 2020), law, appropriation, and containment were distinct and dynamic over time in each respective colonial territory, but European colonialisms shared various broad tendencies. Chief among them were (a) the initial penetration and restructuring of colonial markets, territories, and cultures by concessionary companies and Christian missionary work; (b) "accumulation by dispossession," or colonial enrichment through legalized territorial domination, natural resource extraction, forced labor, and tax administration (later to be replaced by colonial debt burdens and subsequent economic restructuring); and (c) racialized, patriarchal, and heteronormative logics and shared white supremacy that afforded ideological foundations for European colonialism.

Observedly (Hodder-Williams, 2001), the colonial powers' primary interests were usually selfish and largely economic. But alongside was a genuine commitment to the principles of trusteeship and paternal development. Attempts to evaluate the costs and benefits of colonialism coincided with its formal ending, but a growing revisionist literature according to Perham argue, in part reflecting the reduced status of Marxist scholarship bent at emphasizing the advantages for the modern state of the enlargement of scale, modern educational and economic practices, and the opportunities provided for some (but not all) by integration into the world economy. However, in response argument to Hodder-Williams, one would ask about the motive of Europeans' genuine commitment of voluntary leaving Europe uninvited with interest of developing Africa, South America, and Asia at that very time in history.

Whereas it is agreeable that much of colonialism vestiges were of external exertion, it is also true that in the constructed territories, a reminiscence of internal colonialism exposed itself detrimentally to the populace. Internal colonialism (Das and Chilvers, 2009) refers to a situation where sociospatial relationships of exploitation and domination characterize certain culturally distinct populations residing within boundaries of a sovereign national state. In this situation, the internally colonized are exploited principally by mechanisms which are not capitalist proper, and are institutionally dominated, both politically and culturally.

Colonialism (Ziltener and Kunzler, 2013) is a form of temporally extended domination by people over other people and as such part of the historical universe of forms of intergroup domination, subjugation, oppression, and exploitation. From a world-systems perspective, much of the history of the capitalist world-economy is a history of colonialism, consisting of repeated and more or less successful attempts by the core to create a periphery, to control it politically in order to exploit it economically (Sanderson 2005: 186f). Both the capitalist and pre-capitalist world systems have had colonial empires (Chase-Dunn and Hall 1997: 210). However, we are more specifically interested in the impact of European, American, and Japanese colonialism in its heyday between mid-19th and mid-20th century, what Bergesen and Schoenberg have identified as the second wave of colonial expansion and contraction (1826-1969). This is the period of extension and intensification of colonial domination during which "colonial economic development took a new direction. The extensive penetration of Western commodities, organization, and control ushered in the era of the export economy, during which colonialism reached its peak".

In the political sphere, colonialism affects first of all the pre-colonial elites, although domination took different forms. One impact of colonialism was the political centralization of territories having no central government or, where centralization already existed, the foreign take-over or domination of pre-colonial central government (Bockstette, Chanda, and Putterman 2002: 352). Many authors differentiate between an allegedly British style of indirect rule and an allegedly French style of direct administration. According to Herbst, British adherence to indirect rule is overstated and "the notion of a single-minded colonial approach to ruling Africa is therefore unsupported by the evidence" (2000: 82).

Lange, James and Matthias (2006), analyzing the variation in British colonialism, argues that direct rule provided an administrative structure based on formal rules and had a centralized legal-administrative structure with a formal chain of command that linked the diverse state actors throughout the colony to the central colonial administration in the metropole; indirect rule promoted local despotism by allowing traditional rulers to be "rent-seekers extraordinaire." As a result, "the colonial state in indirectly ruled colonies lacked the capabilities to implement policy outside of the capital city and often had no option for pursuing policy other than coercion "

One of the most problematic legacies (Ziltener and Kunzler, 2013) of colonial domination resulted from the instrumentalization of ethnolinguistic and/or religious cleavages. It was common to identify "martial races" (and, thereby, non-martial races) and recruit among them the soldiers/mercenaries for the colonial army. From the Indian experience came the British 'martial races' doctrine, "which held that certain ethnic stocks were summoned by culture and history to military vocations" (Young 1994: 105). The

British in particular "specialized in cultivating certain populations as military allies". Their Indian army was clearly segregated on the basis of religion and caste membership. In British Borneo, mainly Iban were used as policemen and soldiers, while in British Burma the army was - apart from staff brought in from British-India - dominated by the Karen and Shan, who had been converted to Christianity mainly by U.S. missionaries. Also in the British areas in Africa, the military units created under colonial rule utilized an ethnic recruiting strategy: Tiv in Nigeria, Acholi in Uganda, Kamba in Kenya.

Colonialism - independence is that abrupt action by colonialists to grant former colonies and protectorates independence whether willingly or unwillingly. For most African countries this took place from the late 1950s and it staggered up to 1990s. It would be unfair to make a conclusion that the independence of African states ended. The reason being that colonialism vestiges problems have continued in the offshoots of 'independent states' that reveal there is need for pending overhauls in the existing states' infrastructure and systems probably to reflect the post - Westphalian European states.

In a 2006 Interview according to Kimber, a prominent Nigerian author, and social commentator, Chimamanda Ngozi Adichie said; "...Nigeria was set up to fail. The only thing we Nigerians should take responsibility for is the extent of the failure....". Such a view (Otaru, 2020) about colonialism and the states it arbitrarily created is widely shared by many on the African continent, who have come to understand that the very creation and existence of the African state are largely to blame for the seemingly countless socio-economic and political issues faced on the continent.

Amidst these discussions (Shivani, 2017), lie very fundamental conversations revolving around the concept of the African state; its creation, *raison d'être*, the seemingly dysfunctional state of its institutions and economic underdevelopment. To understand the African state is to establish a diagnostic approach to trace its shortcomings and perceived institutional ineffectiveness, in order to grasp context-specific realities with the lofty objective of proffering solutions to make some much-needed headway towards genuine statehood and ultimately, development. The statehood of many African states is questionable, thus, the continent's seemingly endless struggle with weak institutions, poor constitutional development, unethical practices, and unviable socio-economic policies.

By 1935 (Boahen, 2000), argues that, as is evident, colonialism had been firmly fastened on Africa like a steel grid, and it looked as if it was going to remain there forever. However, colonialism proved just as ephemeral as any other institution created and maintained by force. Within a matter of only some forty-five years from 1935, the colonial system had been uprooted from over 90% of Africa and confined only to that part of the continent south of the Limpopo River. That is to say, colonialism lasted in most parts of Africa for under a hundred years, indeed from the 1880s to the 1960s. In the history of a people and a whole continent, this is a very brief span indeed. As if to be happy about the short stint, astonishingly, on the contrast one would question the grey area of the legacies that colonialism bequeathed to Africa and a balance sheet of its general significance in relation to the short period.

The "Scramble for Africa" (Broussalian, 2011) in the late 19th and early 20th centuries left a resource and culturally rich continent struggling to modernize and "catch up" to the developed world.

While the great European powers at times carved colonies into nations with ethnic groups in mind, often they did not. Even more detrimental than the initial “scramble” to get in was how fast they pulled out a century later, leaving their former colonies on the verge of collapse. Once the European nations could no longer sustain their colonies, they granted their subjects independence, leaving insufficient foundations upon which to build political and social systems.

Brazilian independence memory and her role in globalization today

Brazil entered nationhood (www.britannica.com) with considerably less strife and bloodshed than did the Spanish-speaking nations of the New World; however, the transition was not entirely peaceful. José Joaquim da Silva Xavier, popularly known as Tiradentes (“Tooth Puller”), instigated in 1789 the first rebellion against the Portuguese, who defeated his forces, executed him, and unwittingly made him a national hero in his martyrdom. The French revolutionary and Napoleonic wars deeply affected Brazil. In 1807 Napoleon I invaded Portugal, a British ally, largely to tighten the European blockade of Great Britain. The Portuguese prince regent Dom João (later King John VI [João VI]) decided to take refuge in Brazil, making it the only colony to serve as the seat of government for its mother country. The prince, the royal family, and a horde of nobles and functionaries left Portugal on November 29, 1807, under the protection of the British fleet. After several delays, they arrived at Rio de Janeiro on March 7, 1808.

Pimenta (2016) asserts that with the development of a more formal historiography in 19th-century Brazil, due in large part to the creation of the Brazilian Historical and Geographical Institute in 1838 and the canonical work of Francisco Adolfo de Varnhagen, the dominant view was that independence constituted a founding moment of Brazilian nationality, albeit with valuable components inherited from Portugal, which made Brazil a supposedly “civilized” nation with European features. Brazil and Portugal split politically in 1822. In a sense, Brazil’s independence reflects a number of peculiar characteristics within the context of the time due, in part, to three countries of Portuguese colonization and to changes within the colonial beginning in the second half of the 1700s. In other ways, however, Brazilian independence is linked to external events like the French Revolution, independence of Haiti, and above all, the wars of independence in Spanish America. The most profound and lasting consequences of break with Portugal were the emergence of a Brazilian state and nation that point did not exist and that was consolidated over the course of the nineteenth century, as well as the nationalization of certain colonial institutions that were partially maintained.

The formation of Brazil according to Lessa (2008) follows a political course radically different to the Hispano-American nations. Though it, too, derives from the context engendered by the European revolutionary wave, it is a Lusitanian replica wholly divorced from its Enlightenment rhetoric and republican ideals. The National Brazilian Empire holds Luso-America together, incorporating neither the industrialization nor the institutional models of those two revolutions. The republican ideal fails to prosper in mid-century and will only find its voice with the Republican Manifesto of 1871. Independent Brazil preserves and reinvigorates the institution of slavery and installs a monarchy with the heir to the Portuguese Crown on the throne. Brazil had formed a national economy long before actually becoming a nation. It

dispensed with a nationalist discourse and was able to keep the idea of a people in the shade. Soon thereafter, the Brazilian State would emerge without rupture from the colonial past, the result of the oceanic transpositioning of the Portuguese Court, on the spur of the Napoleonic Wars. By relocating to the New World at the beginning of the 19th Century, Portugal, a satellite of English hegemony, turned Rio de Janeiro into the new seat of the United Kingdom of Portugal, Brazil and the Algarve.

For many years (Arantes, 2016), Brazilian independence was presented as a sort of counterpoint to the emancipation movements that took place in Spanish America. Many historians have argued that Spain’s colonies in the region won independence with violence, whereas Brazilian independence was bloodless and conserved both the positive and negative aspects of the Portuguese colonial heritage. A new book challenges this consensus.

Pimenta (2015) explains this central idea thus “It’s that if many aspects of Brazilian independence were different, they were able to be different because the Brazilian process happened a bit later,” Pimenta said. “The gap of a few years explains the differences because the protagonists of Brazilian independence were able to learn from what happened in Spanish America. This learning curve was based on exchanges of information and the implementation of a border policy, which I set out to analyze.” Pimenta’s revisionism is basically a matter of emphasis, of putting the four elements mentioned into a broader interpretative context in which all the emancipatory movements of Iberian America are understood to be parts of one and the same process. “Historical experience doesn’t point to a disconnect between the independence of Portuguese America and the Spanish American processes: on the contrary, it points to a clear link. Despite the beliefs of the main protagonists, which defined the predominant view, the history of Brazil has never been isolated from the Latin American context,” he said. The idea that the key actors in the Brazilian process elaborated on the Spanish American experience is central to the book.

For almost 200 years since Brazil’s independence (Bethell and Einaudi, 2011) from Portugal in 1822 – many Brazilian politicians and intellectuals, and many foreign observers, have believed that Brazil had the potential to become a great nation and a positive force in international affairs - largely because of its continental size and natural resources, but also because of its people, its society and culture, the absence of significant linguistic, religious, racial, ethnic or regional domestic conflict and (since the Paraguayan War in 1870) Brazil’s peaceful relations with its neighbors. During the Empire (1822-89), the First Republic (1889-1930), the Vargas era (1930-45) and even the post World War II/Cold War period (both under democracy, 1945-64 and under military dictatorship, 1964-85) Brazil was, however, largely inward-looking, primarily concerned with its own political and economic development and defining its national identity. As result, Brazil was relatively peripheral in both regional (whether Brazil’s region is defined as the Western Hemisphere, including the United States, or Latin America, or South America) and global affairs.

Though struggling like many newly developed group of states BRICS, Brown University Library (2023) writes that, Brazil’s international presence has increased in recent years as its economy expands beyond the nation’s borders. Between the 1990s and 2010, Brazilian foreign investment increased by \$700 million a year to more than \$20 billion yearly. Today, Brazil has more than \$130 billion invested abroad, more than both India and South Korea. Petrobras, Brazil’s state-owned energy corporation with a global

reach has been making large-scale investments abroad. In 2007, Brazil also discovered significant amounts of oil off of her coast that will soon make it a leading distributor and exporter of oil worldwide. Furthermore, Brazil's JBS, a food-producer, is on the verge of becoming the world's largest meat producer, and Friboi, also Brazilian, controls 50% of the world's meat processing, according to the United Nations. Brazil has begun to acquire companies and become active in industries in the United States as well. In 2008, InBev, the Belgian-Brazilian beer company, acquired Anheuser-Busch. Marfrig, another Brazilian meatpacker, acquired Keystone Foods in 2010, making it one of the leading suppliers to fast food chains such as McDonald's and Subway. Brazil's acquisitions are not limited to the food and beverage industries. For example, Brazilian resin producer Braskem acquired portions of Sunoco chemicals in 2010 as well.

Diana Roy reports that, as Latin America's largest and most influential country, Brazil has long played a leadership role in the region, throwing its economic and diplomatic might behind hemispheric integration efforts. It has also increasingly sought a bigger voice for developing countries on the world stage. In addition to its active membership in the United Nations and other major multilateral institutions, Brazil has worked closely with countries such as China, India, and Russia to develop alternative forums. It is the largest and most influential country in South America, accounting for about half of the continent's population, landmass, and gross domestic product (GDP). It is the fifth-largest country in the world and the sixth most populous, with an estimated 214 million people. Brazil plays a major role in world trade: it is a leading producer of soybeans, beef, and iron ore. Brazil wields considerable political and economic clout beyond Latin America. China and the United States are its top two trading partners, and the country has forged closer political and military ties with Russia. It has also asserted itself in nuclear talks with Iran despite objections from the United States (Roy, 2022).

Despite her continued progress in development as a state in the South Americas just like other states elsewhere, it is worrying that we continue to see categorization of states as either developed or developing and some quarters are very comfortable categorizing states into such. Why this is important discourse is because for those scholars who carry out comparative studies of states using yardsticks mainly from World Bank, you may find a whole world difference for example in comparing Brazil and say Russia to countries such as Kenya in East Africa and Nigeria in the West Africa. Contrastingly, lazily and sweepingly, many a scholarship have been persuaded to accept this through a *process of adoption* without questioning and reasserting the rationale of such groupings. To accept that some states are developed is to inquire from proposers what such states do on a day to day basis, it is therefore only very convincing to understand that *all states are developing* at whatever level(s), which differ(s). Considering states as either Low Income States (LIS) or High Income States (HIS) can suffice. In military strength, the categorization can opt for a more objective strategic framework if at all such information can be available in the knowledge market.

A move from any form of colonialism to independence becomes meaningful when the ability of a state to manage its own affairs and to make significant strides internationally is visible.

Economically, Brazil in comparative terms has been wobbling hence no stability but with much resilience. Viewed from Wolf's (2023) perspective, domestic demand remains relatively weak, and parts of the economy, such as manufacturing, are contracting already. Brazil's economy continues to be resilient in the face of headwinds. Real GDP growth was exceptionally strong in Q1, thanks to strong crop yields. But though the effects of the agricultural sector's outperformance have spilled over to other parts of the economy, the benefits are beginning to slow down. Fortunately, inflation is coming down relatively quick, which should likely elicit rate cuts from the Banco Centrale do Brasil (BCB), the nation's central bank. Easing financial conditions are expected to eventually support consumer spending, which has been constrained by expensive debt service. Governments and businesses may also benefit from the drop in rates.

Conclusions: 'Colonialism's monumental memory to Brazilian development

Slavery remains a key monumental memory and a colonialism vestige problem that Brazil can recount in their historical flashback lanes. Though in the present, most of these memories have been commercialized into tourism ventures for the current generation and for external tourism, the knowledge becomes monumental in better ways of dealing with the past.

Among the countries where colonial slavery existed, present-day Brazil has undoubtedly produced the richest and most abundant research into this terrible part of its history (Klein and Luna, 2010). But (Hébrard, 2012) due to linguistic barriers, this decisive contribution to the understanding, and therefore the memory, of the institution of slavery is little known outside Brazil's borders. Nonetheless, Brazilian research on the history of slavery has been in continual dialogue with North American scholarship, which has in turn produced a number of the finest specialists in the field, some of whom have ended up at Brazilian universities. Brazil's system of forced labor was the largest and most continuous of all the slave societies in the Atlantic world, and it molded Brazilian ways of life and culture in complex ways.

Despite the obstacles in making clear its past (Klein and Luna, 2010), the heritage left by European colonialism to modern day Brazil is often regarded by scholars as an ill that permeates the social, political, and cultural ideals of the country. A country founded on colonial exploitation and repression, Brazil, it is argued, has historically struggled to create and express a genuine national identity that is mostly free of Western influences. Aimed at preventing Brazilian tradition from being obfuscated by European values.

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