



A POST-COLONIAL REINTERPRETATION OF IDENTITY IN THE CONTEMPORARY WORLD

MUDASIR RAHMAN NAJAR

Badroo P/o: Yaripora, Kulgam

Pin: 192232

Kashmir, India.

ABSTRACT

The aim of this paper is to investigate into the deliberate attempts made by the colonial masters for the suppression and victimization of the colonized world. There occurs an emergence of resisting power in the mind of the colonized that in a stepwise protest leads to certain reclaiming of lost status. Different scholars paved the way for this revolution especially, A.D.Cesaire, F.O.Fanon, Edward Said, Homi K.Bhaba and others. The militant cries of Cesaire and Fanon resonates in African postcolonial context. The perplexed discoveries related to colonial conspiracy against Asian ethno cultural legacy by Edward Said fully accelerated the scholarly class of suppressed societies. Homi K.Bhabha openly challenges the set status of the colonizer and the colonized; this wins the lost identity of all the suppressed class of the world. Therefore, they, with their scholastic efforts, exposed the colonial discourse of exploitation and cultural invasion. Their efforts paved the way for protest literature in Africa, India and in many other previously occupied nations. Rereading and reinterpreting of some colonial text in a deconstructive perspective proves physical and psychological enslaving of colonized done by colonizer. Manipulating some situated conditions like diaspora and globalization, they want to prove their pretentious goodwill for other world. The close contact of coloniser-colonised or master/slave binaries effaces the so-called essential differences amongst them. This elevates the identity of colonized to his/her self-respect and power of claiming human status. Hence, we can say that lot of struggle has been done to assert human rights in the contemporary world. But there are still numberless communities that exist under the threat of some dictatorial authorities. The ill practices of powerful people transfers from colonial masters to some other power



hungry people. Even in independent nations, many sections of society are living under the cruel clutches of politicians, bureaucrats and other rich class people.

Post-colonialism is one of the significant aspects of contemporary literature. It aims at evaluating the implications of colonial rule across the world. Colonization not only reshaped the political map of the world, but affected the social and cultural values of many nations. During and after the end of colonization, racial and socio-cultural critics began to assess its impact on the subject communities. It founded the basis of post-colonial studies.

POST-COLONIALISM : LITERAL AND CRITICAL MEANING

The American Heritage Dictionary of the English Language, 4th edition, defines post-colonialism (post colonialism) as, “of relating to, or being the time following the establishment of independence in a colony and post colony.” Its adjectival form is post-colonial. As the term post-colonialism is vast in its magnitude and is related to cultural studies, political and ethnic nationalism and many other disciplines of social sciences; it has been defined by different literary critics in different ways. The spelling of the term post-colonialism or postcolonialism has also become debatable among critics, they discuss the significance of “post” and whether to put *hyphen* (-) after “post” or not. In this context, Bill Ashcroft et al comment in *The Empire Writes Back*, “the hyphen in the postcolonial is a particular form of ‘space clearing’ gesture (Appiah 1992 241), a political notation which in a very great deal, says about the materiality of political oppression” (198). They emphasize that the hyphen, in the term post-colonialism, is an alternative force for restoration and regeneration of post-colonial societies. Ania Loomba, Professor of English at University of Pennsylvania, in her book *Colonialism/Post colonialism*, expresses the significance of 'post' as: "the prefix 'post' complicates matters because it implies an 'aftermath' in two senses--temporal, as in coming after, and ideological, as in supplanting. It is second implication which critics of the term have found contestable. . ." (12). Robert J. C. Young in his book, *Postcolonialism: An Historical Introduction*, also discusses about it as: "postcolonialism" commemorates not the colonial but triumph over it. The 'post' marks the many remarkable victories that should not be allowed to fade into the amnesia of history"(60). A Marxist, post-colonial critic, named Aijaz Ahmad, discusses power with the age old conflicts between hierarchy and equality. With issues like class struggle and



identity, he studies postmodernism and post colonialism. Commenting about term 'post' in one of his lectures, "Postcolonial Theory and the 'Post-' Condition", he writes: "prefix 'post' in these terms not only partakes of a generalized 'post-' condition but contains within it a sense of that ending, even if that sense of endings produces in most of them not a sense of loss but a feeling of euphoria" (364). These views enhance the validity of this concept for its extended project.

CHANGING TENDENCY IN EUROPEAN THOUGHT

Reviewing the colonial texts can be helpful to bring out unknown aspects of historical truth. The Bible was interpreted by priests in the Pre-Renaissance period in one way, but the Protestant Reformation brought about renewed interests in its interpretation. The rationalists view sacred texts as secular classical texts that are interpreted as responses to historical or social forces. It means that the psychological, semantic and philosophic laws are used in trying to understand the ideologies embedded in the texts, by relating them to the historical evolution. This has revolutionized European thought that resulted in such literary and philosophical movements as Post structuralism, Postmodernism, Deconstruction and Post-colonialism. The rapid expansion of the colonial empires grew into an excess of exploitation of human and material resources of subject countries. All this did not go unnoticed; this practice of exploitation was discussed by many prominent thinkers time after time. Adam Smith, the Scottish economist and a moral philosopher, wrote *The Wealth of Nations* in 1776. In introduction to the book, we find an inquiry into the nature and causes of wealth of different colonial empires. In response to the political economy at the beginning of Industrial Revolution (1760-1785), Smith studies the production, division and wages of the labour. He exposes the manipulated causes and distribution of labour and wealth as per the class differences. This helps to unveil the political and capitalist policies against working class. The texts like these lead to Neo-classical Liberalism of late nineteenth century that raises slogan to reduce the power of government and favour the interest of self-development of an individual, irrespective of class. This gives impetus to post-colonial studies. Karl Marx (1818-1883), a German philosopher, also questions the economic perspective of society. His socio-economic theory developed in the nineteenth century; it was based on materialistic interpretation and exploration of exploitation, and social change. Marx was critical of capitalism. He believed that there is always class dominance on the basis of material that is economy.



On this assumption, he found capitalism as a refined form of feudalism. He advanced the idea of classless society. These studies discover that dominating class creates such a sphere in which working class can think of becoming rich but would be never like their masters. To strengthen the statement, J. C. Young says that, "The term post-colonial was, therefore, first identified with Marxist practice which supports the argument for continuing to identify them [post-colonial states] closely. (59). By the early twentieth century, colonization had begun to face opposition. The excessive greed of the colonizers had caused differences among themselves that eventually led to two world wars. It put the colonial motives to a hard test. Their sacred mission of civilizing, that Kipling calls as 'White Man's Burden,' proved to be a means of just fulfilling their ambitions. Hence, we can say that in the duration of two world wars, European empires got weakened and started to vanish. That gave an impetus to post-colonial literatures.

POST-COLONIAL PROTEST AGAINST COLONIALISM

Many scholars keenly examine European institutions to expose their mindset. As Michel Foucault, an influential figure on post-colonialism, wrote about the uses of language with respect to truth and reality. He gave the concept of discourse. The word *discourse*, as verb means to speak or write authoritatively. As a literary concept, it refers to a body of knowledge that is strategic and may be partial to constitute certain values. With the help of this, they set behaviours for people in the colonized or post-colonized societies and define people on the basis of these values. His concept of discourse leads to the existence of Said's concept of Orientalism. In their book, Ashcroft et al discuss and quote Foucault in this context as,

To speak of post-colonial discourse in Foucault's or Said's sense, then, is to invoke certain ways of thinking about language, about truth, about power, and about the interrelationships between all three. Truth is what counts as true within the system of rules for a particular discourse; power is that which annexes, determines, and verifies truth. Truth is never outside power, or deprived of power, the production of truth is a function of power and, as Foucault says, 'we can not exercise power except through the production of truth' (165).



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An International Multidisciplinary e-Journal

(Peer Reviewed & Opened Access Indexed)

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ISSN: 2455-443X

Vol. 1, Issue-II

March 2016

Impact Factor: 2.07 (IJIF)

The release of the colonizeds from the colonizers gave them a feeling of freedom. However, the colonizeds were caught in another trap, i.e. neo-imperialism. There is no doubt that they took some steps towards self-independence, a way for decolonization, yet their institutions-- law, politics, religion--of governance are still intervened by European policies. After years of struggle for independence, most of European colonies like India, had apparently gained freedom by 1960. But, the colonial policies of 'divide and rule' are working covertly to keep boundaries that were there in the colonial times. This resulted in the ethnic and regional rivalries. After getting rid of the colonizers, the inhuman and unjust activities continue, mostly against minorities as in India and Pakistan; and sometimes by minorities as in South Africa by European settlers. This is referred by J.C. Young in his book, *Post colonialism: An Historical Introduction*, that there is persistence of colonialism even in free and independent countries. He writes, "post colonialism's central preoccupation is with the politics of the 'fourth world' still colonized within many officially decolonized countries. . . . The problem is compounded by the fact that at independence, power often passed to a native bourgeois elite produced during the time of colonialism that took on board many western presuppositions; for examples, the idea of nation state-itself (Young 59).

As a result, post-colonial dilemmas of identity and ethnic values come to surface, because every individual has first a personal identity and this identity gets fully shaped and constructed by social values, morals and taboos around it. By this, we agree to say that leaving three worlds behind, there is another section of people living in poverty, minorities and disputed territories within the post-colonial states. Under the intractable conflicts and unjust social hierarchy, this section is still oppressed and their voice is deliberately overlooked and not heard. By this, the binary (colonizer-colonized) has been broadened to encompass all the persons and governing bodies that use the power unjustly against their subordinates, whether in colonial period or after this period. Therefore, this issue deserves a serious attention in the post-colonial studies.

DIASPORA DISTURBANCE AND COLONIAL MANIPULATION OF GLOBALISATION

Different regions of the world, prior to the colonization, had their unique cultural and ethnic identities. But colonialism disturbed and distorted these identities. In fact, the process of colonialism had begun much before European imperialism. Generally the beginning of diaspora is accepted around the eighth to sixth BC and has its origin in Jewish migration. Jews had their home in Judea,



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ISSN: 2455-443X

Vol. 1, Issue-II

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Impact Factor: 2.07 (IJIF)

now Israel. The Jewish diaspora, first known diaspora, suffered invasion from Assyrians and later from Romans that resulted in their exile. The invaders set their own colonies there and displaced the natives. Besides, the inhuman slave trade in Africa, and Indian indentured labour in Africa left people dispersed across different regions. Diaspora is not just the geographical displacement but leaves behind the deep questions of identity formation. In some colonies, the natives were not forced to leave their homelands. They remained there, but their own place did not belong to them. Because, everything was in the control of the colonizers, they have been deprived of their human rights. This concept of diaspora does not seem to have any concern with post-colonialism, but the root-cause of diaspora is itself under the expansive study of post-colonialism, whether in case of slavery, indenture, willing or forced migration and settlement. Due to the major political upheavals inclusive of two world wars, the causes of physical dislocation, psychological disintegration and ethnic and national identities of migrants are thoroughly debated in post-colonial studies.

Further, the term globalization is much debated in the post-colonial studies. The term has been critically interpreted as neo-imperialism in disguise. The strategic policies and principles of both are akin to exploit post-national tendencies of the colonized for development. The globalization is a Western movement of extending trade in the name of technological advancement. The telecommunications are used to offer so-called multiculturalism but under it, lies the policies of cultural relativism. No doubt, it provides some innovative developments, but it carries the tools of European imperialism and way of living. Hence, imperialist project comes to forefront under the garb of globalization and manages the exploitation of market, natural resources. Ania Loomba in *Colonialism/ Post colonialism*, discusses the strategies of colonial empires for both material and power. He explores the colonial process vis-a-vis indentured labour and West Indian plantation, and refers to term 'capitalist colonialism' as a strategy of imperialism. He writes: "Direct colonial rule is not necessary for imperialism in this sense, because the economic (and social) relations of dependency and control ensure both captive labour as well as markets for European industry as well goods (11). Moreover, globalization is a major threat against ethnic characteristics and spiritual heritage of East. Because of their economic superiority, Europeans claim for cultural superiority. The trends in globalization are mostly the Eurocentric, rarely for the benefit of the colonized. Post-



colonial scholars are skeptic about this phenomenon and take it as another discursive challenge from Europeans. They think it as a creation of colonialism, but by other ways.

LANGUAGE AS A MEANS OF PROTEST AGAINST IDENTITY ASSASSINATION

Post-colonial discourse treats knowledge as a tool to conquer and control others. Knowledge, according to Foucault, is basically never impartial and unintentional, but there are set objectives behind it. Post-colonialism has emerged with certain tools or strategies that help critics and writers to reclaim and reconstruct certain values and ideals in societies that were once colonized. Bill Ashcroft et al write as:

Marginality is the condition constructed by posited relation to a privileged center, an 'Othering' directed by the imperial authority. But the abrogation of that center does not involve the construction of an alternative focus of subjectivity, a new 'center'. Rather the act of appropriation in the postcolonial text, issues in the embracing of that marginality as the fabric of social experience (103).

By this they can de-stabilize the invading policies of European imperialism. It enhances the strength of the colonized and gives them a space for protest against the colonizers. This re-organizing the knowledge favours the oppressed people to voice their concerns. The alternative ways of socio-political and cultural practices give support to restoration of post-colonial society.

Religious texts are fundamental sources of knowledge. Naturally, they have their bearing on the other fields of knowledge. The Eastern ways of approaching religion is more spiritual than the Western. European attitude towards religion is secular and more liberal. They have a more atheistic and agnostic approach rather than theistic. They believe more on reason and practical. This clash leads to an argumentative confrontation between the East's theological practices and the West's rationality. With the emergence of the secular tendencies, European people started to question the sacred and tended to privilege the secular. They tried to degrade sacred by relating it to ignorance, backwardness and primitivism. As a reaction to these views, the post-colonial studies lay a great emphasis on the values of religious sources. The religious activities, performed in the colonized societies, can prevent them from temptations of the colonizer's culture.



Post-colonial writers are keen to problematize language in history, literature, criticism and critical theory; their languages are considered the languages of protest. They are often in search of ways of analyzing and scrutinizing other means of composing the ideals, morals, fashions of society against European ways. Mostly, the post-colonial writers use the language of the colonizers to expand the sphere of their thinking and make their voice more appealing. Following this, they have started to translate their indigenous literatures into the English language. In this way, they can articulate their minds well. It has certainly served as a powerful medium for national and ethnic integration. The practices like these are experienced in numerous regions of the world especially in Africa, Asia and Latin America to meet their original histories of ancestors for betterment and harmony of the self and its outer demands from the society. This freedom of expression is vital to realize their dream of self-governance and individual and social freedom.

POSTCOLONIALITY IN AFRICA FOR THE ASSERTION OF NATIVE IDENTITY

In the developing process of the concept of post-colonialism, thoughtful and observing minds started to study, write and preach in the favour of the colonized. A few among them would be introduced here as following.

a. Aime D. Cesaire

Aime D.Cesaire was born in 1913 in Martinique, Africa, then a French colony. He is an African playwright, poet and post-colonial critic. In 1941, Cesaire with his wife founded the literary review, "Tropiques" with the help of other intellectuals to challenge the cultural invasion of the West and to restore the alienated and depressed African selves. Besides, Cesaire with Senegalese President Leopold Seneghor and other intellectuals started 'Negritude Movement' in France in 1930s. They encouraged writers and people of Africa to embrace their hereditary values, accept the fact of being the black, recognize the identity and history they have. While studying racial politics, Casaire wrote plays and poetry with ethnic and national spirit in them. His epic poem, (*Cashier d'um retour au pays natal* 1939) translated as *Return to my Native Land*, (1969) by John Berger and Anna Bostock is a post-colonial work. Cesaire says:

Disinterring memories, all that was buried, bringing it back, presenting it so that it bursts forth fully formed up on the world - I think this sends an important signal. To



express not suppress, the force of one's reaction, to wield, reinvigorating words as a miraculous weapon against the silenced world, freeing it from gags that are often imposed from within ("The Liberating Power of Words").

Cesaire has faith in his literary objectives. Influenced by surrealism, he uses the technique of distorting factual incidents to take his readers in the new version of reality, i.e. post-colonial reality. Therefore, through his practices, Cesaire opened the ways towards the hopeful future of African people.

b. Chinua Achebe

Chinua Achebe is a prominent African writer, born in 1930 in Nigeria. He is one of the best post-colonial novelists and critics. Achebe writes in his famous literary essay, "The Novelist as a Teacher" (1965) as: "I would be quite satisfied if my novels (especially one set in the past) did no more than teach my readers that their past with all its imperfections was not one long night of savagery from which the first Europeans, acting on God's behalf, delivered them" (African Writing). The whole essay serves as a request to African writers to be teachers of their culture to restore it in crisis situation. It must refresh the repressed minds of colonialism. His anti-colonial idea, with systematic alternative ways against colonial impact, is praiseworthy in post-colonial world.

Chinua Achebe in his masterpiece, *Things Fall Apart* (1958), presents the magnified view of colonial impact on the Igbo culture. Its title is taken from Yeats' poem *The Second Coming*, that is used symbolically for disintegration of African values and ideals with imperialist and colonial strategies of Europeans. Through a typical African personality of Okonkwo, African ethnic style of living is projected in the novel. Besides, the whole process of colonial policies is magnified for readers so that African readers will ponder over them and will learn from their mistakes. This will also make them to re-construct the culture and rectify the errors in the ethical, rational and political prospects. Achebe instructs his readers that how by having lacunae in their own culture and institutions, Europeans succeeded in conquering them. Talking of imperialistic activities, Achebe writes in the twentieth chapter of this novel:

The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our



brothers, and our clan can no longer act like one. He has put knife on the things that held us together and we have fallen apart (Achebe 126-27).

Okonkwo, the main protagonist is shown in shocked condition while coming back to the homeland from his exile and observed the destabilization of Igbo culture. Thus, this is also a nationalistic thinking that has been put in the text.

c. Frantz O. Fanon.

Fanon, born in Martinique, was a French Psychiatrist and post-colonial writer. He emphasized much on speaking native language. Fanon suggests in his works that if one speaks French he or she accepts their culture. Because culture is inherent in practices of language. He analyzed and revealed the sociological consequences of colonialism. Fanon believed that Whitman's value system depends on its negation of the blacks', hence one's existential stability is dependent on the other. But, the psychological construct enforced by the Whites make the blacks to suffer in their alienated selves. In his *Black Skin White Masks* published in 1952, translated by Lam Markmann. Fanon studies national culture and violence of colonialism for ethnic and national liberation. He focused on strategic policies of the colonizers and suggested collective violent nature against it. In this book, he glorifies the black identity with their sexual vitality, and exposed colonial exploitation. His works are full of argumentative practices in sociology and racial study. They have relatedness to language and reformation of cultural characteristics. This gives larger scope to the post-colonial debate that smoothes the way for reconstruction of societal processes and recovers the psychological disintegration of the colonizeds.

POST-COLONIAL PROJECTION OF NATIVE IDENTITY IN INDIAN ENGLISH FICTION

The changes also occurred in Asian thinking. In India, it has given birth to anti-colonial ideas in the most of texts. A group of writers and critics have tried to provide alternative ways of writing and incorporating ideas in their texts. Gandhi wrote *Sarvodya (Welfare for All)*, to convey his impressions of 'socialism' predominant in his other writings. It is his translation of Ruskin's *Unto This Last* (1862) that Gandhi speaks for and claims of Indian nationalist tendencies. He developed a new trinity to achieve his vision of a new non-violent social order: *Sarvodya* (upliftment of all), *Swaraj*



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ISSN: 2455-443X

Vol. 1, Issue-II

March 2016

Impact Factor: 2.07 (IJIF)

(self government) and *Swadeshi* (local economy). The term *Sarvodya* was appropriated for the political and social struggle against the colonizers. In this book, Gandhi tried to view the ideal state of India after releasing the country from the colonial rule (Gandhian sarvodya). His *Hind Swaraj or Indian Rule* (1910), was an open rejection of colonial rule in India. He totally denied the so-called indispensable presence of the West (British) in India, and believed in the ways and style of native Indian living. He says in conclusion to this book, that only those people have really patriotic spirit and belief in Indian history and culture,

Who consciously believe that India is the best and the Europe is a nine day's wonder. Such ephemeral civilizations have often come and gone and will continue to do so. . . . Those (colonized) only can be considered to be so imbued who, having experienced the force of soul within themselves, will not cower before brute-force (Hind Swaraj).

Later, in the history of post-colonial literatures, the essential outcome has been the intellectual approach to adapt and appropriate the practice of writing in the colonizer's language. There emerge the indigenous theories in the English writings and incorporation of elements of nativity into post-colonial texts. One of the landmarks in Indian English fiction was recorded when a famous writer, Raja Rao came up with his assertive literary practices. Raja Rao was born in Karnataka in 1908, worked as a Professor at University of Texas from 1966 to 1980. His contribution is great to Indian English writings. Rao is of immense importance in the post-colonial Indian English fiction. In preface to his first novel *Kanthapura* (1938), he gives a new field to explore by adapting a new style of writing in the English language. He presents Indian style by nativizing the English syntax, semantics and other structural aspects of novel writings. By projecting Indian words, scenes, myths and legends, he suggests replacing the Western notions of writing and gives it an indigenous touch. *Kanthapura* is set in 1920s and 1930s. In its preface, he writes:

One has to convey in a language that is not one's own, the spirit that is one's own. English is really an alien language to us. It is the language of our intellectual make up - like Sanskrit and Persian was before - but not of our emotional make up. . . . And our paths are paths interminable. The *Mahabharatha* has 214,778 verses and the *Ramayana* 48,000. *Puranas* there are endless and innumerable . . . We have neither



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ISSN: 2455-443X

Vol. 1, Issue-II

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Impact Factor: 2.07 (IJIF)

punctuation nor treacherous 'ats' and 'ons' to bother us - we tell one interminable tale.

.. (Rao 5-6).

Rao talks of filling the gap between the two languages (Native and English) and the experiences and practices in them. This can only be done by adjusting the structural patterns of two languages. In the preface, Rao speaks for Indian national discourse; he indicates that a shifting and re-shifting of the English language in terms of syntax, semantics, structure, length pattern of sentences can give our literary work the potential of nativity. That means in order to express our emotions and experiences comfortably; we have to adapt the English language.

Kanthapura is considered a live symbol of postcoloniality in its native technique and presentation. Many critics like Menakshi Mukherji called *Kanthapura* a 'sthala purana', i.e. a pure legendary narrative. The novel is mythic in its background, and tells the tale of Indian freedom struggle in a small remote village of Kanthapura. By this technique, Rao takes his readers into the past struggle to free India from the colonizers and to re-gain her ethnic and political identity. Besides, he writes in his preface that writer's style must hold the essence of the experiences of Indian life that is to 'think and talk quickly'. That is why, the novel is full of colloquialism, characters are garrulous, there are long breathless sentences and literary translation of Indian words, for instance, Moorthy is 'like a noble cow', 'Gandhi man', etc. This novel is Indian in its sensibility, thematic concerns, and in its characterization. It would not be an exaggeration to say that *Kanthapura* is a minor classic of Indian English post-colonial writings.

Later, R.K. Narayan, an Indian English novelist also presented colonial and post-colonial conflicts in his novel, *The Vendor of Sweets* (1967). From an ironic perspective, Narayan projects the identity formation in contrast with the English traditions. The complexity of colonial process is shown as inherent in inter-generation experiences. In this novel, it is between the father, Jagan and his son, Mali. Narayan provides an opportunity to his readers to re-live the colonial experience and its effects on Indian tradition through the tensions within the family of sweet vendor, Jagan. Jagan is straightforward, traditional Indian nationalist. This traditional and honest shopkeeper is a follower of Gandhi. He treats the British rule and its imperialistic policies with mockery. Mali, who has gone to America, gets inclined to the alien culture there. He agrees with capitalist philosophy and other materialistic tendencies. Having cynical attitude towards traditional India, he criticizes the cultural



values and ideals especially notions of marriage in his native land. Returned from America, Mali has a Korean-American girlfriend. Once, patriotic Jagan thinks her as Chinese and tells Mali that he cannot think of marrying Chinese, because, they have attacked our borders. Within the post-colonial framework, the crisis of ethnicity has been woven in the plot of this novel. Narayan uses irony as a tool to view the inside world of his characters. He tries to highlight the changes occurring in society and zooms on Jagan's despair about his son lost in American culture. With these illustrations, it can be said that post-colonialism in Indian context has got nourished by its focus on adapting the colonizer's language for national consciousness.

CLAIM OF NEW DETERMINED IDENTITY FORMATION AS A POST-COLONIAL WEAPON

There occurs a shift from extreme sense of post-colonial attitude to a more flexible and widely investigating version of it. The transition in identity formation and the possibility of syncretism, i.e. fusion of cultures, comes forth as a subject of study for post-colonial critics. In this context, Linda Hutcheon in her essay, "Circling the Downspout of Empire: Post-colonialism and Postmodernism" writes of post-colonialism, especially from Canadian perspective. She gives an alternative interpretation of postmodernist movement as a critique of high modernism. Post-colonialism is antagonistic to high capitalism. She exemplifies Salman Rushdie with other writers as both postmodernist and post-colonial. She talks of "fugue state" a term from medical psychology, to describe a state when an identity of any person gets blurred. In the post-colonial perspective, she suggests that forgetting about colonialism is possible only through memory of postcolonial tendencies. Hence, the assimilation whether of the colonizer or the colonized into alien culture, is always possible. She referred to a New Zealander post-colonial critic, Simon During, who argued for the distinct post-colonial identity, as "uncontaminated by Universalistic or Eurocentric concepts and images" (1937 33). Linda Hutcheon contradicts with it and does not agree in her essay as referred above:

Most postcolonial critics would oppose this (uncontaminated identity) as an essentialist, I would have to agree with them that the entire postcolonial project usually posits precisely the impossibility of that identity ever being "uncontaminated",



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ISSN: 2455-443X

Vol. 1, Issue-II

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Impact Factor: 2.07 (IJIF)

just as the word postcolonialism hold within it, its own contamination, so too does the culture itself and its various artistic manifestation, in Canada as elsewhere" ("Circling the Downspout of Empire 171").

The above statement of Linda Hutcheon is very convincing, because in the contemporary world any person's identity gets formed with overlapping by other cultures. Besides, the colonizer-colonized relation is bilateral, i.e. both are affected by each other. Thus, this discovery helps critics to expand further the field of post-colonial studies.

With the more expositions in the field of post-colonialism, a new aspect of post-colonial consciousness appeared. Presenting the innovative aspect of colonial trauma, Homi Bhabha discovers another version of identity formation in the contemporary world. Bhabha, born in Mumbai, India, is a Professor of English and American Literature and Languages. Bhabha studies the effects of colonialism and reconstructs a strategy to unveil the phenomenon where both the colonizer and the colonized get affected. His famous work *The Location of Culture* (1994), is usually considered complex and often obscure in thought-making. He is influenced by Derrida, Lacan, and Foucault. In the field of criticism, he has used many new terms- 'hybridity,' 'mimicry,' 'ambivalence', etc. The cross-cultural relationship of the colonizer and the colonized was studied by Bhabha to put forth a state of identity when one is neither the colonizer nor the colonized but a hybrid identity. The culture of any nation is never pure and distinct. Likewise, the identity formed from these influences is mixed, and not distinct. The concept of 'hybridity' has emerged in the context of post-colonial process. Bhabha uses the word 'mimicry' to explain the motives of the colonizer that is how he desired of being imitated by the colonized. But the effect of this mimicry on the colonizer is psychologically disturbing. The colonial masters are suffering in a double vision, i.e. whether the colonized should imitate them or not. Hence, by this dialectic power of presenting the colonial process in an innovative way, Bhabha's work is landmarking in the history of post-colonial theory.

Therefore, beyond its temporality, post-colonialism is a broad concept and deals with many disciplines of knowledge--socio-cultural studies, geopolitical issues, and diasporic literature and literary theory. The term post-colonialism has been interpreted by different critics. Ashcroft et al write that it is the provision of an alternative space for the colonized. J. C. Young thinks that it is a series of 'victories' and these victories must not be overlooked but remembered. In the opinion of



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March 2016

Impact Factor: 2.07 (IJIF)

Aijaz Ahmad, it is a success, and a new procedure of reading process that explores the field of knowledge. This means that post-colonialism is vast and full of scope.

With a strategic approach, post-colonialism provides an alternative version of reality. Many thinkers gave an impetus to this movement. Studying the economic politics of the colonizers and capitalists, they explored a field of dominance and exploitation. They pointed out that economy plays the major role in the exploitation of labour class; and 'social energy' is manipulated by these capitalists and colonizers to get more and more power. Some important figures, who explored the hidden motives of these exploiters, are Adam Smith, Karl Marx, and Louis Althusser. The concept of discourse and deconstruction has greatly influenced the concept of post-colonialism. Beginning from the study of the knowledge production, post-colonial scholars keenly observe and scan the colonial texts that are meant for imperialistic policies. They investigated and proved them either wrong or not an absolute thought. Post-colonial reading dismantled the set standards of margin and centre or inferior and superior. This has been done first by anti-colonial literatures, then post-colonial critics like Fanon who gave vigour to it, Said who have constructed it as a definite movement. Bhabha provides new insight into the colonizer-colonized relationship by using the terms like 'hybridity,' 'mimicry,' to give a broader deconstructive prospect of it. It has developed a feeling of self-empowerment among the colonized.

No doubt the right appropriation of deconstructive philosophy and other ideas by post-colonial scholars is a great success in the colonized world. Nonetheless, further research is required in the field of knowledge production and power structures of European empires, in order to secure a respectable and rightful place for the colonized in this world.

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Research Inspiration

An International Multidisciplinary e-Journal

(Peer Reviewed & Opened Access Indexed)

www.researchinspiration.com

Email: researchinspiration.com@gmail.com, publish1257@gmail.com

ISSN: 2455-443X

Vol. 1, Issue-II

March 2016

Impact Factor: 2.07 (IJIF)

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